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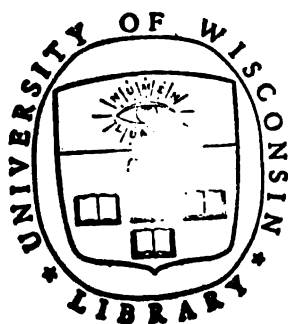
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THE  
BRITISH MAGAZINE,  
AND  
MONTHLY REGISTER  
OF  
RELIGIOUS AND ECCLESIASTICAL  
INFORMATION,  
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AND  
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PROGRESS OF EDUCATION, &c.

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THE  
BRITISH MAGAZINE.

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JULY 1, 1835.

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ORIGINAL PAPERS.

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THOUGHTS ON THE UTILITY OF STUDYING THE  
RABBINICAL WRITERS.

WHAT is rabbinical literature? and where is it to be found? are questions which, a few years ago, were rather difficult of answer—at least, to the satisfaction of the inquirer. But now, since the Oppenheim library has been safely deposited at Oxford, the answer is as easy as it is obvious. Go to Oxford, and look at that library,\* collected by one individual, a rabbi at Prague, about a century ago. Contemplate the vast assemblage of manuscripts and printed books, the variety of the subjects, the multiplicity of the editions, the caligraphy of the manuscripts, and the beautiful typography of many of the printed books. You will then have some idea of rabbinical literature; and, when you begin to estimate the labour, the zeal, the industry, and the princely fortune which were spent in collecting that library, you will come to the conclusion that the purest and most noble love of literature may dwell in the heart of a Jewish rabbi. You may, perhaps, feel your curiosity awakened, and desire to know something of the contents of all these monuments of Jewish intellect. But then comes the question—what use is there in the knowledge of the rabbies? I might answer, in the words of a very wise man, “In all labour there is profit,” and time was when the accuracy of the reply would have been fully acknowledged; but that time is gone by, when learning was valued simply because it was learning, and when intellectual labour was loved for its

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\* The Catalogue, which is itself of great value, was published at Hamburg, 1826, entitled—“*Collectio Davidis*; i.e., *Catalogus celeberrimæ illius bibliothecæ Hebrææ, quam indefesso studio magnæque pecuniæ impensa collegit R. David Oppenheimerus, &c.*”

It is to be hoped, however, that the University of Oxford will soon furnish the public with a complete catalogue.

own sake. These scientific times undertake no work without first making a bargain, and fixing the rate of wages. It is not, therefore, sufficient to declare the general profit of all literary attainments, nor to remind the student that, as the Jews are our religious kinsmen, an offspring from the same stock as ourselves, this one fact must give their writings an interest not to be found in those of any other religionists, who either preceded or followed the establishment of Christianity; we must point out the specific advantages of this particular line of study.

The first use of rabbinical study is, to borrow a couple of German terms, philological and exegetical.

Many persons take upon themselves to expound the writings of the Old Testament. Some are solemnly and lawfully called to do so. Now one of the first requisites in any commentator is familiarity with the language of the book which he interprets. If this be not a living language, the only way to acquire familiarity is by extensive reading, by seeing the store of words (*Sprachvorrath*) variously employed by different authors, and by observing how the idiom is still preserved. It is true that the Old Testament is the work of several writers; but we labour under a disadvantage in reading either the Old or New Testament—we are already familiar with the subject, and thus our faculty of observation is in a measure lulled. The way to revive it is to read other books in the same language. Let it not be objected that the style of the rabbies is so different from that of the Bible. The idiom of the Hebrew language is still preserved, and, in some cases, the style is pure. At all events, a familiarity not otherwise attainable must be acquired from finding the Bible stock of words variously employed, and Bible passages constantly cited and explained. Jewish tradition, as contained in Jewish writers, is one of the three sources of all our knowledge of the Hebrew language;\* and even if it be admitted that rabbinical Hebrew is different from Biblical Hebrew, still it must be considered the nearest akin of all the cognate dialects, and, for the generality of students, the most easy of acquisition. Since the time of Pococke and Schultens, the study of Arabic has been preferred to that of Rabbinical. That it is useful and desirable no one will deny, but the student ought to ask himself whether he has the time and means of acquiring such a knowledge of Arabic as will enable him judiciously to apply it for the purposes of interpretation and criticism. An acquaintance with the grammar, and the ability to turn out a word in Golius, is not a knowledge of Arabic. This can only be acquired by years of patient study, and by extensive reading. The question is, if he have not time for both,—which is the most useful, and the most within his reach? Allowing that a certain knowledge of Arabic

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\* See Gesenius' Preface to the 2nd edition of the *Handwörterbuch*, p. x.

grammar is necessary for the right understanding of the Hebrew structure and forms, I cannot help thinking that rabbinical is the more useful acquisition. A man who studies the best authors in Latin will be a more successful commentator on a Latin book than he who neglects them in order to study the cognate dialects,—the French, Italian, &c. But if this be refused as a parallel case, there can be little doubt but that the student will acquire more familiarity with the words, phrases, and idiom of Biblical Hebrew by reading the rabbies, than by the study of any other more remote cognate dialect. Many of the rabbinical books are, moreover, professed expositions of the words and sense of the Old Testament text, which the Arabic are not. Among the rabbies are to be found the oldest Hebrew grammarians and lexicographers, and it is with me a question whether any of the moderns have excelled them as commentators. When a difficulty occurs, I generally find as much, and sometimes more, satisfaction in consulting Kimchi or Aben Ezra, than in referring to Gesenius, De Wette, or Rosenmüller. At the same time I cannot read these rabbies without making a practical use of the Hebrew which I possess, nor without acquiring more.

Rabbinical literature is, at the least, as useful as Arabic to the expositor ; but to the student of Hebrew and Jewish antiquities, and such every expounder of the Old and New Testaments ought to be in some degree, its help is far greater. An expositor of the Gospels, Acts, but particularly of the epistles, ought to be acquainted with the opinions, manners, customs, laws, and theology of the Jews of that time. And whence is this knowledge to be derived ? Philo may furnish a little, Josephus much more, but in the Talmud and rabbinical writings we have the Pharisees themselves discussing their own opinions. Indeed the writings of the rabbies furnish a species of evidence for the authenticity and genuineness of the New Testament which is highly satisfactory. Let any one read the rabbinical laws, about the honour due to the rabbies, the washing of hands, the authority of the traditions, and the observance of the Sabbath ; let him consider the mode of disputation pursued in these writings, and the nature of the objections urged against opponents, and then let him turn to the New Testament, and read of the Pharisees : he must say, these are the very men. And, if he then turn to the character and discourses of the Lord Jesus Christ—so distinct from that of all those by whom he was surrounded, so unlike anything in his own nation, so opposite in sentiment to all the opinions and manners of the day—he must at once recognise the divinity of its original.\* Lightfoot, Selden, Lundius, Vitringa, &c., have done much to illustrate the New Testament and Jewish antiquities ;


\* The force of this argument is admitted by the more candid of the German writers. See Münscher *Geschichte der Dogmatik*, vol i., p. 108.



but much still remains to be done. A good book of Jewish antiquities, as an introduction to the study of the New Testament, is still a desideratum. I cannot help thinking that the epistle to the Romans might receive much light from a comparison with the writings of the rabbies, and I am quite sure that Vitringa de veteri Synagogâ has not fully disposed of the rabbinical part of the question respecting the constitution of the primitive church. He has not sufficiently attended to the fact that the constitution of the synagogue, and the authority of its officers and teachers, had been modelled, not by divine authority, but by the Pharisees—a body of lay teachers—a sect who gradually usurped the authority committed by God to the Priests and Levites, and who, by means of their traditions, lorded it over those who had a divine appointment; so that, when the temple fell, the Priests and Levites lost all authority, and it has ever since remained, amongst the Jews, in lay hands, and on a lay foundation. On this subject, as the utility of rabbinical literature in Jewish antiquities is generally admitted, it is only necessary to add a caution not to carry this mode of illustration too far. This is possible, as may be seen in Spencer de Legibus Hebræorum, who seems to think that Maimonides' own suppositions are good authority for the manners and customs of the Sabians and other idolaters, who lived when the law was given, that is, about 2500 years before Maimonides was born.

A third use of the study of rabbinical literature is, that it teaches us to judge of the present standing and manners of a numerous body of people existing in this country, as well as elsewhere. The Jews are not all dead and gone, like the Egyptian sorcerers, or the Chaldean magi. Millions of them still exist, and thousands of them amongst ourselves. Surely, then, it is as worth the while of all literary persons, in this professedly inquiring age, to know the opinions and customs of this people, as to know those of the Chinese or the Brahmins. Jewish tradition\* says that no one was allowed to be a member of the Sanhedrim unless he understood all the different systems of idolatry then extant, as he might, in the course of his official duties, be called upon to give judgment upon some point which required this knowledge. It might be desirable that modern legislators should also have some knowledge of the different religions for which they make laws; and, amongst others, of the opinions of the Jews. These opinions are to be learned correctly only from their books of authority, as the opinions of individuals are not the opinions nor the religion of the nation. Correct information is desirable for all, in order to remove unfounded prejudices, and, at the same time, to help us to a right estimate of the errors and defects of the rabbinical system.

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\* Hilchoth Sanhedrim, chapter ii. 

This leads us at once to the polemic use of this study. The writings of the rabbies are particularly useful in the controversy with the Socinians, and also with the Jews themselves. The principal advantage of rabbinical knowledge is the same in both,—to declare the judgment of the old Jewish church as to the sense of passages, which are now disputed. Modern Jews deny that some of the most important prophecies (as the 53rd chapter of Isaiah) refer to the Messiah. If they could shew that their present interpretations had been in all ages the received opinion of the Jews, this denial would be of some weight. But it can be satisfactorily shewn that about the time of R. Solomon Jarchi, a change of exposition took place on professedly polemical grounds, and that the Christian exposition is that of the ancient synagogue. For instance, in his commentary on the Bible, Jarchi refers Isaiah liii. to the Jewish people. In his commentary on the Talmud, he admits that the ancient rabbies interpreted it of the Messiah. In his commentary on the 2nd Psalm, he expounds it of David, but acknowledges that the ancient expositors refer it to the Messiah. He makes a similar acknowledgment on Psalm xxi., with this remarkable addition—"that it is better to interpret the Psalm of David, in order to answer the heretics." The Christian interpretation of the 22nd Psalm can, in like manner, be supported by a reference to the Jalkut Shimoni, though De Wette, in his commentary on this Psalm, falsely affirms that the Jews never applied it to the Messiah.

In matters of criticism the rabbies are equally useful. The Jews attack the Christian translations—as, for instance, in the passage, "they pierced my hands and my feet," they say that **וְהָיוּ** signifies "as a lion," and object, that it has not the termination of the third person plural. Christians refer to MSS. and the LXX, and Gesenius has attempted a solution, even with the present reading; but the most satisfactory reply to a Jew is to shew, as can be done, on Jewish authority, that the text has been altered, and that when the Masorah was compiled, the reading was **וְהָיוּ**, and the present reading was only marginal. The importance of the rabbies in defending the translation will be easily perceived, as the Jews think either that our translators did not understand Hebrew, or that they were interested in giving a version consistent with Christian doctrine. A remarkable instance occurs in Isaiah ix. 6—"Unto us a child is born," &c. Modern Jews think that the passage ought to be thus translated—"He who is wonderful, counsellor, the mighty God, the everlasting Father shall call his name Prince of Peace." The English version may be abundantly defended, from the text, accents, and idiom; but it is satisfactory to the Christian, and convincing to the Jew, to see that the Talmud and Aben Ezra both construed the passage as our translators have done. The general utility in controversy may be seen by referring to the works of Wagenseil,

Schöttgen, Hulsius, Majus, Allix, &c. &c. It is only to be regretted that Allix's Judgment of the Jewish Church has never been published with the text of the passages referred to. I have not examined all his references, but, having gone through a great many, I am inclined to think that an exhibition and translation of these passages would make this book one of the most interesting and unanswerable on the subject. But let it not be thought that this field has been cultivated to the utmost. There still remains enough untouched to reward the most investigating, and to employ the most industrious. A collection of rabbinical passages, to shew the difficulty which the rabbies felt in expounding those verses of the Old Testament which imply the doctrine of the Trinity, would be of great importance. The Talmud, Siphri, Sohar, and particularly the Jalkut Shimoni, still present a wide field for discovery. Schöttgen long ago proposed, what has never yet been done, to prepare a work on the Old Testament, similar to Lightfoot's on the New. Much remains to be done in the direct controversy with the Jews. It is very common to wonder at the unbelief of the Jews, and to say that the time is not come for their conversion; but no one, moderately acquainted with Jewish literature, will do either the one or the other. He knows that much of this literature is either directly or indirectly controversial, and that there are very few books on the Christian side of the controversy which can be put into their hands. The writers of the seventeenth, and the beginning of the eighteenth, century wrote in Latin, which but a small proportion of the Jewish nation understands; and now, for nearly a century, divines have neglected both rabbinical literature and the Jewish controversy. The publication of small tracts, like Leslie's "Short and Easy Method," is not sufficient even to engage the attention of a learned Jew, and much less to convince him of the erroneousness of his system. Their literature must be known, in order to understand their train of thought and the system of reasoning upon which their creed is built, and by which it is sustained. Is it too much to expect that Christian divines should take all this trouble merely to bring the Jews to a knowledge of the truth? I think not, when I see the labour and industry which they have bestowed on the Socinian and other controversies. As men have thought it their duty to spend a whole life in illustrating Christian antiquities and ecclesiastical laws, it is to be hoped that some may yet be found equally zealous in convincing the Jews of their errors, and equally desirous to fill up that gap which still remains in the bulwarks encompassing Christianity.

Another use of rabbinical studies, and the last that I shall notice, is, to enable Christians to edit and translate rabbinical books. Christian libraries abound in rabbinical MSS. of works never yet published, as well as of those already printed. It is most devoutly to be wished that Christians would make use of

these treasures, and furnish the student with the best possible editions of Jewish authors, or, at least, a collation with the existing editions, as it is well known that the Talmud, and other Jewish books, have been mutilated by Christian censors, or by the prudence of Jewish editors. The Oppenheim library contains many most interesting manuscripts; as, for instance, one of the Nizzachon; also a Hebrew version of the book of Sohar; also manuscripts of the Hebrew liturgy, a good edition of which is a desideratum, on many accounts. I have often wondered that the divines of our church have paid so little attention to the Jewish forms of prayer; some of which are, perhaps, the oldest liturgical pieces in existence, and might be profitably employed in illustrating the early Christian liturgies. But besides editorial undertakings, it is to be hoped that the lamented Professor Chiarini's writings have directed the public mind to the work of translation. A prospectus of a German translation of the Talmud has already been advertised. I look, however, with more satisfaction to the revival of Hebrew studies in this country, and from British students I expect more sound and judicious translations than from the continent. For, however unfashionable such an opinion may be, I believe that there is in our own church quite as much *real* learning, and a great deal more of sound judgment than is to be met with elsewhere. And in this particular department the modern German publications do not bear the marks of any extraordinary proficiency.

I propose hereafter to offer some remarks on the *mode* of studying Rabbinical writers.

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#### ON THE AGREEMENT OF A NATIONAL CHURCH ESTABLISHMENT OF CHRISTIANITY WITH CHRISTIANITY ITSELF, WITH A PARTICULAR REFERENCE TO THE CHURCH OF ENGLAND.

IN every subject of discussion or argumentation, something must be taken for granted; otherwise the disputing parties can never advance beyond the discussion of first principles. In geometry we take for granted the *truth* of the definitions and axioms; and, in metaphysics, that of our senses: so in this question of a national church establishment of Christianity, I shall take for granted two things, which none but an infidel will deny. And as I do not argue with an infidel, but with a believer in Christianity, my postulates will be admitted.

The two things which I shall take for granted are, first, that Christianity is TRUE; or, in other words, a divine revelation from God; and, secondly, that all persons to whom it is preached are, therefore, bound, by the most solemn and awful sanctions, to receive and believe it; for, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. . . .

If ye believe not that I am He, ye shall die in your sins." (Mark xvi. 16; John viii. 24.)

Now that we may clear our subject of all obscurity, I at once admit with Paley, that "a religious establishment is no part of Christianity: it is only the means of inculcating it." Our business, therefore, will be to prove, that though a religious establishment be no part of Christianity, yet it is in ACCORDANCE with it. We must prove that a national Christian church is in PERFECT AGREEMENT with the Christian dispensation.

1. That a national church is not *per se* sinful, will be admitted by all who are not infidels; for God himself established such a church among the Jews, with the utmost possible exactness in every part of its principles, doctrines, discipline, and administration. The Jewish church was in reality much more an *essential* part of the national polity than their civil affairs; for the succession of the priesthood was confined solely to the tribe of Levi in the house of Aaron, while the succession of the judges and the kings was left very indeterminate; and not only so, but was frequently changed: But if it were right, as certainly right it was, to make a national church of the Jewish dispensation, which was only a shadow of the Christian, it must be right to establish nationally the substance. To ordain and institute the means of inculcating TRUTH, which Christianity is, must be a positive duty from the very nature of things; for to disseminate and inculcate truth is one of the first duties of a human being. And the more extensively this duty is performed, it is performed the better; but a national church establishment of Christianity performs this duty in the most extensive manner, and therefore does it best. It provides the means of instruction in truth universally; and it offers that truth to the mind and acceptance of the people as a nation, and thereby gives them the opportunity of acquiring the knowledge of divine things. It must ever be right to propagate and inculcate TRUTH to the utmost possible extent; it is, therefore, right nationally to establish Christianity, which is truth without the least mixture of error, that every individual of the nation may have the opportunity of being instructed in it.

2. But if a national church were contrary to Christianity, one would expect to find it forbidden in the New Testament; but since there is not even a trace of a prohibition upon the subject, we are evidently at liberty to form a national church. The New Testament abounds with prohibitions upon various subjects; but contains none upon this. It is clear, then, that mankind are left to exercise their own discretion upon the subject, and to act as may be most suitable to circumstances. Christ's kingdom, it is true, is not *of* this world; yet, it is *in* the world. And its great object and design is to Christianize the WHOLE world, and

to bring ALL mankind under its sway and dominion. But a national church effects this object and design more completely than any other plan, and is, therefore, in accordance and in strict conformity with the very first principles and duties of Christianity. No prohibition of a national establishment of a Christian church can be adduced from the Christian Scriptures, and therefore such a church is not *contrary* to Christianity.

3. But our argument rises still higher, and is made stronger by considering the duty which ALL parents owe to their children—to “bring them up in the nurture and admonition of the Lord.” (Ephes. vi. 4.) Every professing Christian admits that it is his duty to instruct his children and family, or to permit them to be instructed, in Christianity, both because he professes it himself and believes it to be a divine revelation—i. e., he believes it TRUE. We should revolt at the idea of a professing Christian withholding Christian instruction from his family, and would consider him as acting more inconsistently than an infidel. His duty is especially to teach his whole family the good and the right way of truth, as revealed by the gospel. But WHAT parents are to their families, THAT the chief men, the rulers, and the legislature of a nation are to the community at large. Parishes are constituted of families, hundreds and counties are made up of families, and so are nations, however extensive, great, or powerful. Since, then, it is the positive duty of parents to instruct their families in Christianity, so is it the positive duty of rulers to take care that the great family, over which they are placed, be taught and instructed in the way of truth. To neglect this, is to be guilty of an enormous sin of omission, and to fail in the CHIEF duty which the ruler owes to the people. The government which does not see that the nation is provided with adequate religious instruction, does not discharge its most essential duty, and is as culpable as the parent that neglects the instruction of his family in Christianity. It is very singular that some who object to a national Christian church, yet admit the propriety of, and contend for, a national system of education in learning. But a national Christian church is a national system of education in the very best of all learning, for it teaches absolute truth—i. e., Christianity, and is therefore the very best system of national education. Governors are, then, not at liberty to leave the people to *accidental* instruction in the gospel; for they are bound by the most solemn obligations to provide it as parents for their children and masters for their servants.

4. But if we refer to Christ's COMMAND respecting the PREACHING of the gospel—i. e., of Christianity, we shall obtain *increased* force to our argument to prove that a national church establishment of Christianity is in perfect agreement with Christianity itself. He says, “Go ye, therefore, and teach ALL NA-

TIONS. . . Go ye into all the world, and preach the gospel to EVERY CREATURE." (Matt. xxviii. 19; Mark xvi. 15.) The extent, then, to which the gospel must be preached, to which Christianity must be diffused, is bounded only by the world. All nations, every creature, is to hear the joyful sound of the gospel of peace. But a national church is instituted for the very purpose of carrying this command into effect with respect to the nation in which it is instituted, and is, therefore, in perfect agreement with the Christian dispensation. It is in reality a fulfilment of our Lord's command to the extent of that nation—nay, it is more than this in its practical result, for the national church of England has been a missionary church to foreign and heathen lands long BEFORE the dissenters of England attempted any thing of the kind. Our church establishment carries the gospel into every parish in the nation, and is, therefore, in exact accordance with Christ's express command. It is instituted for the specific purpose of evangelizing all the people, and that not an individual might be without the means of Christian instruction. A national church is, therefore, the most perfect means of accomplishing the great work of teaching all nations. By its means the people are not left, as they ought not, to accident; but possess of NECESSITY an opportunity of hearing that gospel which is the power of God unto salvation to every one that believeth, and which is glory to God in the highest, and on earth peace, good will towards men. He, indeed, who does not see that a national church establishment of Christianity is in perfect agreement with itself, must have a sad obliquity of vision, and seems almost incapable of perceiving truth by means of the dense fog of prejudices with which his mind is surrounded.

5. But should it be said, as it often is, that the gospel should be propagated and supported by a *voluntary* system, then we reply that a church establishment, and especially that of England, is a *voluntary* system; and much, very much, more so than that of any other denomination, except the Quakers. Our churches were built and *endowed* originally upon the voluntary system, for they were built and endowed by the owners and proprietors of land. The church of England, as a national church, never was endowed by national, but by PRIVATE, property; and is, therefore, in the strictest sense, a voluntary system in its origin and institution; and whatever is paid for the maintenance of its ministers, or the support of the church, in any way, is in reality a RENT, which nothing but sheer fraud and dishonesty would lead a man to refuse. Whether men pay tithe, church rates, or any other dues to the church, they are all rent charges, which have subsisted time immemorial, and were *voluntary* endowments; and any plea of conscience for not paying them is just as valid, in truth and equity, as that of a tenant refusing to pay his

rent to a landlord who is not of the same denomination of Christians as himself. The clergy of the church of England are not supported by the people, but by their own property; and therefore the people have the Gospel from them as a free gift—they have received freely and they give freely. The ministers of other denominations are generally supported by pew-rents, and often by what may be called extorted contributions; but not so the clergy of the church of England, generally; for they teach Christianity to the people, from the monarch downwards to the lowest subject, freely and gratuitously. The endowments of our church are parochial endowments, given so many ages ago as far to exceed in antiquity all other kinds of property. She is, therefore, eminently, in this respect, a voluntary church, and admirably fulfils our Lord's words—"freely ye have received, freely give." She does not wring from the pockets, either of poor or rich, money for preaching; but subsists upon her own property, upon her own parochial endowments, and offers the Gospel freely. Would, then, men see the voluntary system in its greatest perfection, they must look to the church of England, and not to dissenters. There they will see the reality and not the name, unless entire perversion of understanding has seized them. If, then, to preach the Gospel freely—if, then, to teach Christianity to all, without money and without price, be agreeable to Christianity itself, then is a church establishment, such as that of the church of England, in perfect agreement with it; and since Christianity is true, and all are bound to receive and believe it, our national church, by offering it to all so freely, leaves them without excuse if they neglect or despise it.

6. But so far from a national establishment of Christianity being contrary to it, I maintain that it goes to the completion of those prophecies which describe the Christian dispensation in its most glorious and triumphant condition. And here our argument receives an accumulation of weight which ought to silence every objection, and put to shame every objector. In the prospect of the times of the Messiah, of the Christian dispensation, the Psalmist says—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession . . . the Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies." (Ps. ii. 8, cx. 2.) And Isaiah thus describes the Gospel times—"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and ALL NATIONS SHALL FLOW INTO IT. . . . And he [Christ] shall judge among the nations, and shall rebuke many people." And of the Gospel church he says, "Kings shall be thy nursing fathers, and their queens thy nursing mothers." (Isaiah ii. 2, 4.



xlix. 23.) And Daniel is still more to our purpose, who thus predicts the kingdom and church of Christ—"And there was given him"—Christ, the Son of Man—"dominion and glory, and a kingdom, that ALL PEOPLE, NATIONS, AND LANGUAGES, SHALL SERVE HIM. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Daniel, vii. 14.) But, if possible, St. John is still more in point, when he says—"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.) Now, without entering into any minute interpretation of these prophecies, surely it is clear that the nations and kingdoms of the earth, as such, are to be Christianized, and therefore must **NATIONALLY** embrace Christianity. But the national act of any kingdom is that of its government; and therefore governments, as such, must become Christian, and therefore, as such, establish Christianity—i. e., a Christian church. For it is perfectly impossible to establish Christianity without a Christian church of some kind or another. The most glorious and triumphant state of Christ's church will be, when it is established in all the dominions of the earth, and when the kings and legislators of all nations shall make it the religion of their people. So far, then, from a church establishment of Christianity being contrary to it, the universal establishment of that church will be its triumphant state. Nay, I go further, and maintain, with Isaiah, that "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." (lx. 12.) It is nothing else, then, but blind infatuation, or infidelity, which leads men to oppose the establishment of a Christian church in a nation: for to unchristianize a nation, or to prevent its being Christianized in its government, its laws, its institutions, and worship, is to expose it to certain ruin. It was from these very considerations the Psalmist says—"Be wise now, therefore, O ye **KINGS**; be instructed ye **JUDGES** of the earth; serve the Lord with fear. . . Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." What blind infatuation, then, is it, in any who profess to believe Christianity, to consider the establishment of a Christian church in a nation as antichristian, when that very establishment is its most glorious and triumphant state on earth! To unchristianize a government, as such, is to unchristianize a nation, in fact and reality; for the government is the head and director of the nation. It is to prepare the way for infidelity and immorality; to open the flood-gates of impiety; to undermine the foundations of laws and moral obligations; to loosen the strongest ties which bind the government and the people together in mutual confidence and

affection ; to expose the mass of mankind to become the prey of tyrants and infidels ; it is in fact to sap the foundation of every thing that is good and holy, and to prepare the way for anarchy.

MENTOR.

## MEMORIALS OF THE INQUISITION.

### CHAP. II.

#### *Scheme of the Institution—its Progress in different Countries.*

THE determination to erect what has since been designated the tribunal of the Inquisition was not come to till after many and grave deliberations. Bold as he was, Innocent would not venture upon such a procedure without taking the advice of his cardinals ; and these pointed out to him very plainly the obstacles with which he must be prepared to contend. In the first place, the bishops, to a man, would oppose him. Already they felt that their influence was too much overshadowed by that of the holy see, and if the power of judging in cases of heresy were taken away from them, then would they be fallen indeed. For almost the only mark of independent jurisdiction left to them was this, which the decisions of more than one general council had confirmed ; and if that were withdrawn, then would the people cease to regard them except as puppets, moveable at the will of the supreme pontiff.

In the next place, both the lay judges and the monarchs by whom these were nominated would be sure to object to the establishment of the inquisition. The former must see that if the pope had power to bar them from the right of passing sentence in cases of heresy, he, in point of fact, tied up their hands from the free exercise of their functions, because nothing would be more easy than to claim an accused party as a heretic, and so to remove him, at any moment, either for his weal or his woe, out of the civil courts. The latter, justly regarding the power of life and death as a privilege vested exclusively in the supreme ruler of the state, could not be expected willingly to share it with the church. It was clear, therefore, that nothing short of exertions, to which as yet human nature had been inadequate, would suffice to bring about his holiness's favourite device ; and the probability is, that, almost any other man than Pope Innocent III. would have abandoned it. But Innocent was one of those whose zeal difficulties serve only to sharpen. He set himself diligently to find out means for overcoming these ; and he brought forward the following with extraordinary effect :—

The bishops had hitherto been invested with exclusive authority to inquire into cases of supposed heresy. He proposed that the

inquisitors should be considered as nothing more than their assistants; that the bishop of each diocese should have the right of being present, if it so pleased him, at every trial, and that it should be competent to him, at any moment, to stay the proceedings. Still, should the bishop neglect or decline taking part in the investigation, whatever the inquisitors might determine upon was to be regarded as law. In a word, believing that the bishops had more regard to the honour of the office than to the laborious discharge of its functions, he affected to treat them as the sole judges still, — while, by placing at the disposal of the inquisitors all subordinate appointments, as well as all proceedings demanding time and attention, he threw, in point of fact, the powers of this court entirely into their hands. Innocent was, as has been stated, a careful student of human nature; and, in this particular, he studied it to some purpose. And he dealt not less wisely with the other difficulties, which the prejudices of kings and lay judges threatened to cast in his way. He did not withdraw from the civilians the exclusive right of passing sentence on such parties as the inquisitors might have previously tried. To be sure, matters were so arranged that the final punishment, whatever it might be, of which the inquisitors deemed the culprit deserving, must be allotted him by the civil magistrate, that is to say, the civil magistrate was deprived of all discretionary power after the culprits should be arrayed in the dresses allotted to them, and the minds of the spiritual judges made up as to the fate which they had earned. Nevertheless, the semblance of authority being still left to them, as well as the right of appointing to minor offices, their self-satisfaction would, it was assumed, be appeased,—and they would be content to act the part of executors to the holy office, supposing all the while that they were independent functionaries.

The pope, having persuaded himself, as the event proved not unreasonably, that these obstacles were surmounted, found that there was yet another, to the full as formidable, with which it would be necessary to grapple. How were the expenses of the several establishments to be defrayed? There must needs be inquisitors so remunerated as to command the respect of the community; there must be officers of subordinate ranks, familiars, agents, troops,—there must be houses in which to lodge all these, as well as prisons for the safe-keeping of the accused, and a fund disposable for the purpose of espionage, and other general service. How were such funds to be raised? Many methods of surmounting the difficulty were suggested; but that on which the conclave finally determined was this:—They agreed that each commune should be prevailed upon to supply funds for the discharge of immediate expenses, and that, of whatever confiscations might occur, one-half should be returned to the public au-

thorities as a compensation. Finally, it was resolved to make a commencement in the provinces of Lombardy, Romagna, and Ancona, where the civil authority of the holy see being supreme, acquiescence was naturally counted upon as certain.

The reasons assigned by Innocent for dealing thus tenderly with the three provinces above mentioned were — first, their proximity to Rome; next, the peculiar interest which, as their liege lord, he was bound to take in their welfare. His real motive, as need scarcely be stated, was, that they seemed incapable of resisting his will. In calculating upon their weakness, however, he somewhat overshot the mark. In spite of his bull, extending to thirty-one chapters, in which the rules for the management of the institution were laid down at length; in which each city and district was required, on pain of excommunication, to register the deed without delay, and act upon it, not one paid obedience to the mandate. On the contrary, though the popes had, on all occasions, highly favoured these three states, and, of course, had in each a party devotedly attached to themselves, so great an alarm was produced by the threatened invasion on men's liberties, and fortunes, that Innocent died ere his bull made the smallest progress. In like manner, his successor, Alexander the Fourth, though in various particulars he consented to remodel the bull, made no progress in enforcing compliance with it; indeed four popes strove in this same arena before success attended their efforts. At last, however, papal perseverance prevailed. Of the nobles, some were gained over by promises of reward, some were intimidated, some crushed, till the people, deprived of leaders, finally gave way, and the inquisition obtained a footing. Nor was their acquiescence obtained at last without drawing largely on their credulity. They had principally objected to the expense with which the maintenance of the new tribunal must burthen them, seeing that even the original inquisitors were not maintained gratis,—and they pathetically reminded his holiness of the large sums which they had contributed to maintain his cause against the emperor. The pope got rid of that difficulty by conceding that no demand should be made on the public revenues for the support of the new office. So far from it, he remitted the charges hitherto made for the payment of the inquisitors in all those places where the tribunal gained a footing; and took upon himself the costs of his favourite establishment. In every point of view, this arrangement worked well for the pope. Not only did the people submit without murmuring, but the officials, being altogether independent of popular favour, became more and more devoted to the pontiff. Thus, in Rome, Lombardy, Ancona, Tuscany, the states of Geneva, and throughout Italy in general, with the exception of Naples and Venice, was the inquisition quietly established. How it proceeded elsewhere, a few words will suffice to explain.

Long before this new engine of papal power had gained a footing either in Naples or in Venice, an attempt was made to introduce it into France. It was attended with very little success; for, except in Piedmont, and that in a form much more mild than it had assumed elsewhere, the inquisition acquired no supremacy. In Spain a better fate awaited it. Ferdinand of Aragon early introduced it into his dominions; yet so distasteful was it, at the outset, to the genius of the people, that, as if actuated by one common feeling, all ranks abjured it. Isabella, however, Queen of Castille, had no power of thinking or acting except as her confessor, John de Torquemada, advised; and he, who was a monk of the Dominican order, early set himself to the task of establishing the inquisition in the extreme west of Europe. He adopted, moreover, the most judicious methods to accomplish his object. After the union of Ferdinand and Isabella, and the reduction of the Moorish principality of Grenada, he easily persuaded the sovereigns that, by political, not less than by religious motives, they were bound to eradicate both Mahomedans and Jews from their dominions. With respect to the former, Torquemada reminded them that so long as the Moors were permitted to exist as a separate people, Spain would nourish within her bosom an enemy—always prompt to conspire against her welfare, and always ready to succour the invader whenever he should present himself. Whilst the Jews, the common foes of all Christians, ought not, according to the queen's spiritual guide, to be tolerated anywhere. Only two methods, however, for the accomplishment of this excellent work lay open: either they might maintain an open war with the infidels, a measure which, besides harassing the innocent, would inevitably fail of effecting its purpose; or they must establish the inquisition. Now as the inquisition could take cognizance of secret as well as of open offences, it would be the most perverse policy possible to hesitate about using it. Accordingly, the inquisition was established in Grenada; and Torquemada, being placed at its head, did his duty effectually. In the course of fourteen years, he brought to trial upwards of one hundred thousand persons, — of whom six thousand were burned to death; and he so judiciously fostered his own plant, that it spread its roots far and near, till, in the end, it covered not Spain only, but Portugal also.

Wherever the authority of the peninsular monarch extended, — whether in the old or the new world, — the authority of the inquisition kept pace with it. But it was not till the reign of the Emperor Charles V., when the viceregal sceptre was wielded in Naples by Don Pedro de Toledo, that any systematic attempt to introduce the holy office into the latter kingdom was made. Neither was the reception which the Neapolitans at first gave to it by any means such as to encourage a perseverance in the design. The people broke into open rebellion, drove the inquisitors

from the city, sent delegates to Rome with full powers to make an offer of the sovereignty to Francis I. through his ambassador at the papal court, and were grievously disappointed when Mons. du Mortier, instead of closing with their proposition at once, talked of consulting his sovereign. Had Du Mortier been as prompt with the sword as he was able in diplomacy, Naples would have rejected the inquisition at the same time that it became a province of France. But Du Mortier was no warrior, so that Pedro found time to call in such reinforcements as effectually bore down all opposition. Still the inquisition, both in Naples and in Sicily, was, in some of its most important points, distinct from that of which Rome was the seat. For an inquisitor-general, possessed of unlimited authority, that is to say, responsible to the pope only, and even to him indirectly, had been established at Madrid, who made all the branches of the office which were erected in the Spanish dependencies report to him, and to him alone.

It has been shewn already that in France the inquisition never gained a permanent footing. In very early times, indeed, the Gallican church seems to have exercised a degree of independence on the holy see such as no other branch of the church in Western Europe was able to acquire; and the genius of the people agreeing well with that of their clergy, not even papal perseverance sufficed to overcome the obstacles opposed to it. In Germany, likewise, so determined a stand was made, that the Dominicans soon desisted from their enterprise; while in England, where, according to the pope's view of such matters, an institution of the kind was more needed than in any other portion of Christendom, the design can scarce be said to have been entertained at all. For the English, jealous of personal freedom, had begun already to exhibit symptoms of uneasiness, even under the comparatively easy yoke of their own prelates; and his holiness was given plainly to understand that the first movement towards tightening their bonds would lead to very serious consequences. In like manner, the genius of the people of the low countries offered few inducements to push matters with a high hand among them. Planted between the French and the Germans, partaking, in some measure, of the characters of both, and greatly addicted to commercial pursuits, such a tribunal as the inquisition would have met from them with no kindly reception; and both the pope and the emperor were so thoroughly aware of the fact, that they long abstained from trying the experiment. And thus things continued till the period of the Reformation. But when multitudes of excited Lutherans from Germany began, under the pretext of devoting themselves to trade, to flock into the low countries, Charles V. became alarmed; and an edict was issued,

in 1550, requiring the establishment there of an inquisition similar in its structure and mode of operation to that erected in Spain.

Charles V. was no bigot, though, from political motives, he opposed the Reformation. His design in thus dealing with the people of the low countries can scarcely be said to have borne at all upon their creed ; for had he been able to assure himself that the heretics would prove as peaceable and as submissive as their catholic neighbours, if he did not sanction, he would have, at least, closed his eyes to the errors in their religion. When, therefore, his sister, the Queen of Hungary, interfered, by shewing that to persevere in his design would lead to the expatriation of the most wealthy and industrious classes of his subjects, he did not scruple to relax. A second edict appeared, exempting from the authority of the inquisition all such residents in the provinces as were not born there, and even these were never brought into practical acquaintance with its working till after the emperor's death. But his son, Philip II., was a prince of a different order. Blindly devoted to the see of Rome, it was one of his first acts after ascending the Spanish throne to order the immediate introduction of the holy office, with unlimited powers of acting, into the low countries. With the consequences of that harsh and impolitic proceeding every reader of history is acquainted. The Pays Bas broke out into open rebellion, and a war ensued, which, after enduring upwards of sixteen years, and costing rivers of blood and vast quantities of treasure, ended in disuniting from the Spanish monarchy seven of its fairest provinces, and securing to such as were left a formal guarantee against any future attempt to bring them under the yoke of the tribunal which they hated.

The last European state which submitted to the holy office was Venice. Long and eagerly had the popes laboured to bring the republic into a conformity with the rest of Italy, and long and stoutly had the Venetians resisted. But perseverance so far prevailed in the end, that, during the Pontificate of Nicholas IV., a sort of compromise was entered into. The senate agreed to establish the inquisition in Venice ; but it was to be after a model of their own construction. Thus, the only officials whom they would permit to act were the ordinary police of the place ; the common judges were to be judges of the inquisition ; and the funds for the maintenance of the institution were to be supplied, like those for the maintenance of the civil tribunals, out of the public treasury. All confiscations, moreover, were to be accounted for to the senate ; in a word, the Venetian inquisition, possessing no separate jurisdiction, having its officers nominated by the senate from among the public functionaries of the commonwealth, maintained at the expense of the state, and rendered accountable to the civil government for its proceedings, scarcely deserved to

be regarded as any thing more than a court of morals and conscience. Nay, so completely was the one power subservient to the other, that even Jews and infidels, far more Greeks and heretics from foreign lands, were either absolutely withdrawn from the jurisdiction of the holy office, or rendered amenable only so far as their cases might be tried :—the right of passing sentence being reserved for the civil magistrate. It is true that the Venetians permitted strange ecclesiastics to be connected with their own judges in the inquisition. But even this concession to the pope's wishes was not purchased without a concession on the part of the holy see, which rendered the privilege almost nugatory. No foreigner could enter upon the duties of his office till after he had been licensed by the Doge, who might, at any moment, withdraw the means of his support, or even banish him the republic.

Nicholas would have rejected these terms had he not felt that, in this case, there would be no inquisition in Venice. He encouraged, moreover, the hope that, by taking every advantage of time and circumstances, the engine, feeble in its first working, might gather strength, and render Venice as submissive as it had already rendered the rest of Italy, Spain, Portugal, and their dependencies. But in making this calculation, his holiness failed to take into account the change which was already effected, and which every day would render more striking, in men's habits and opinions. The inquisition never possessed a more extended or more complete authority than in the middle of the sixteenth century. In what manner and to what purpose that authority was exercised, it will be the business of some future chapters to shew.

(To be continued.)

#### THE DARK AGES.—No. V.

"Sed quis pejerat hoc? Non Muratorius hercle  
Maffejusve, et Averanius, non qui Calepinum  
Restituit nuper."—L. SECTANUS.

"Scientia fere omnis exolevit: et ubique locorum non mediocris ignorantia successit. Quod cum alo, non est mihi animus significandi, Italiam in Lapponiam tum fuisse conversam, litterasque adeo sublatas, ut neque legere neque scribere quicquam nosset. Aut delirantis, aut infantissimi plane hominis hæc opinio foret."—MURATORIUS.

PROCEEDING with his proofs and illustrations of the extreme darkness of the middle ages, Robertson tells us—

"The price of books became so high, that persons of a moderate fortune could not afford to purchase them. The Countess of Anjou paid for a copy of the Homilies of Haimon, Bishop of Halberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet."—*Histoire Littéraire de France, par des Religieux Benedictins, tom. vii. p. 3.*

Of course we are to understand that this was somewhere about the market price of a volume of homilies, and a price arising



out of the scarcity of the article, and the consequent difficulty of procuring it; and, if this was the case, it is quite clear that in those days most people must either have made homilies for themselves, or gone without them. The story is, however, so very good that one would be tempted, at first sight, to suspect it of not being true. Let us see what the price stated by Robertson actually was, for it is fortunately given in terms more intelligible—at least in such a way as that we are more likely to come at a true notion of value—than if it had been stated in terms of money. The scribe, it is said, received two hundred sheep, and fifteen quarters (that is, thirty sacks) of grain. It may reasonably be presumed that the sheep were alive, and likely to increase; that they had wool, which was worth something; or, at any rate, two hundred skins, which would, of themselves, be a little fortune to a man who lived upon parchment. But waiving all this, and considering the sheep as mere mutton, the scribe would be furnished with almost half a sheep, and more than half a bushel of grain, per week for four years. Was there nobody who would transcribe a few homilies on more reasonable terms? Surely, from that time forth, every man in Anjou, and every where else, who heard of the transaction, set about learning an art which must have been, beyond all comparison, the most lucrative which had ever been practised, and which might fairly vie with alchemy itself.

Let us, however, look at the authorities. Robertson refers to the *Histoire Littéraire de France*, where the story is thus told:—“Un trait que l'histoire nous a conservé touchant le prix excessif des livres en ce temps là, nous doit faire juger de leur rareté. Encore s'agit-il d'un auteur ecclésiastique, le recueil des homélies d'Haimon d'Halberstadt. Grécie Comtesse d'Anjou, l'acheta deux cents brebis, un muid de froment, un autre de seigle, un troisième de millet, et un certain nombre de peaux de martres. Il falloit être riche pour former de nombreuses bibliothèques au même prix.” Perhaps nobody will dispute the inference which these historians draw from the story; but some will be surprised that Robertson omitted the “certain nombre de peaux de martres.” This certain (of course, uncertain) number may be supposed to stand for any quantity of rich and costly furs, and increases the price and the wonder greatly.\*

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\* It is a happy thing that some failings and vices carry with them to a certain extent, and so far as regards the general mischief which they are calculated to produce, their own antidote or mitigation. Certainly the same carelessness which gives rise to a great part of the mistakes and misquotations of popular writers prevents them from making the best of a good story when they have got one. Mr. James Pett Andrews, F.A.S., in his “History of Great Britain connected with the Chronology of Europe”—“an undertaking which had probably been blighted in the bud if he had foreseen the toil that would attend it”—tells us that it was “a large parcel of rich furs,” p. 87; but unaccountably (unless he suspected a blunder which he did not know how to correct) says nothing of the wheat, rye, and millet. He professes to quote from Hénault—that is, I suppose, from the English translation of Hénault, in which, if I remember right, the French *muid* stands untranslated.

But let us retrograde another step, and look at the authority to which the authors of the "Histoire Literaire" refer. Mabillon, having occasion, in his "Benedictine Annals," to mention the Countess Grecia as a subscribing witness to a charter of about the year 1056, by which Geoffry Montel, Count of Anjou, granted certain privileges to the monks of St. Nicholas at Angers, adds, that she was the second wife of that Count, and married to him after his divorce from his first Countess, Agnes of Burgundy. He farther says, that the divorce is mentioned in a letter from a monk to the Abbot Oderic, who had asked him about a certain homiliary of Haymo; and remarks, that though not very important in itself, the monk's letter is worth transcribing, because it shews both the high price of books, and the estimation in which these homilies were held at that period. He then gives the letter, which is as follows:—

"To his Lord the Abbot O. brother R. offers his prayers in Christ. Most dear father, I would have you to know that the Countess bought the book of which you have heard, for a great price, of Martin, who is now a bishop. On one occasion she gave him a hundred sheep on account of that book; at another time, on account of that same book, a *modus* of wheat, another of rye, and a third of millet. Again, on the same account, a hundred sheep; at another time, some marten skins. And when she separated herself from the Count he received from her four pounds to buy sheep. But afterwards, when she asked him for the change, he began to complain about the book. She immediately gave up to him what he owed her."\*

On this letter I would observe—

1. If there is really any reference to the divorce, it seems obvious that it must have been Agnes (who separated herself), and not Grecia (her successor), who purchased the book. I cannot help doubting, however, whether there is any such reference; though I have so far deferred to Mabillon as to translate *separavit*

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\* Mabillon's words are—"De hoc divortio fit mentio in quadam epistola cujusdam monachi ad Odericum Abbatem qui monachum illum de homiliario Haimonis percontatus fuerat. Hæc epistola, tametsi in speciem non magni momenti, hic referenda videtur, ex qua nimirum intelligitur, quanti tunc temporis constarent libri, quantique hoc homiliarium haberetur. Sic autem habet ista Epistola. Domino suo Abbati O., frater R. orationes in Christo. Pater carissime, scire vos volumus, quod codicem de quo audivisti pretio magno a Martino, qui est modo præsul, Comitissa emit. Una vice libri causa centum oves illi dedit; altera vice causa ipsius libri unum modium tramenti, et alterum sigatis, et tertium de millo. Iterum hac eadem causa centum oves; Altera vice quædam pelles martinas. Cumque separavit se a Comite quatuor libratis, ovium emendi causa, ab illa accepit. Præquam autem requisivit denarios, ille conqueri cepit de libro. Illa statim dimisit illi quod sibi debebat." Mabillon proceeds to say—"Martinus ille præsul, capellanus fuerat Gaufridi Comitæ et Agnetis, postmodum Episcopus Trecorensis, ut superius vidimus ex quadam charta eorumdem quem scripsit Martinus tunc Capellanus, postea Treguensis Episcopus." For this extract from a work to which I have not at present access, I am indebted to the learned friend whose kindness I have before had occasion to acknowledge. I learn from him that Mabillon gives no authority for the letter, and may therefore be presumed to quote from the original. I am sorry that it did not strike me, until I was copying it for the press, that the letter itself mentions neither *homiliary* nor *Haymo*. Mabillon says both; and the authors of the Hist. Lit., add *Halberstadt*. I should like to know (if it did not involve my giving unreasonable trouble, and waiting for a reply from so distant a place as Trinity College, Dublin, before I could send this to the press) what reason Mabillon gives—or whether he gives any—for saying that the codex contained the homilies of Haymon; for I may as well tell the reader what I am driving at. I cannot help thinking that the *Codex* might be that service-book which was then more properly and strictly, and commonly too, (if not exclusively) called a *Homiliary*; and, if so, the price was less remarkable, for a reason which I hope to state presently, and to explain more fully another time.

*se*, by "*she* separated," and *accepit*, by "*he* received." We learn, from the subscription to another charter, that Martin had been the count's chaplain ; and, from this letter, that he had ceased to be so ; and I cannot but think that the "*separavit se*" may mean when he quitted the count's service.

2. It is more to the purpose to observe, that this book of homilies was a peculiar volume, which was the subject of particular inquiry. The abbot was asking about it, and the monk, who knew its history, describes it as the volume which the countess bought at "a great price." So that what she gave was *then* considered extraordinary.

3. The price was paid at different times, and in so strange a manner, that it looks rather as if the chaplain was some skilful artist who was honoured on account of his talents, and took advantage of them to work on the liberality of his patroness.

4. As to the quantity of grain—I suffer *modius* to stand, because, if I were to translate it, I should be inclined to say "one bushel" instead of "five quarters," which would, of course, divide Robertson's quantity by *forty*. I do not mean to say that the English bushel is the exact representative of the *modius* here spoken of, for what that was precisely I really do not know ; and whoever looks into the subject of weights and measures will perceive that it is not very easy to determine ; but I am inclined to think that I should be giving very good measure.

Now let me appeal to every rational and reflecting person, whether it is from such cases that we can judge of the price of books in general, or of the comparative ease or difficulty of procuring them ? Are we to form our ideas from the sums paid or given by royal and noble patrons and patronesses to artists, whose skill in writing, illuminating, and embellishing manuscripts, enabled them to ask what they pleased, and get whatever they asked ? "The art of printing," says Morier, "is unknown in Persia, and beautiful writing, therefore, is considered a high accomplishment. It is carefully taught in the schools, and those who excel in it are almost classed with literary men. They are employed to copy books, and some have attained to such eminence in this art, that a few lines written by one of these celebrated penmen are often sold for a considerable sum."\* He adds in a note, "I have known *seven pounds* given for *four lines* written by Dervish Musjeed, a celebrated penman, who has been dead some time, and whose beautiful specimens of writing are now scarce." Suppose, however, that there was no fine writing in the case, it is still very possible that, on other grounds, the book might have been worth twice, or twenty times, as much as the countess gave for it, without proving that books in general were so outrageously scarce and

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\* History of Persia, vol. ii., p. 582.

dear. From such cases, indeed, we cannot, as I have already said, prove anything. Will it not be quite as fair for some writer a few centuries hence to bring forward the enormous and absurd prices which have been paid by some modern collectors for single volumes, as an evidence of the price of books in our age? May he not tell his gaping readers, (at a time, too, when the march of intellect has got past the age of cumbersome and expensive penny magazines, and is revelling in farthing cyclopædias,) that in the year 1812, one of our nobility gave 2260*l.*, and another, 1060*l.* 10*s.* for a single volume? and that the next year, a Johnson's Dictionary was sold by public auction, to a plebeian purchaser, for 200*l.*? A few such facts would quite set up some future Robertson, whose readers would never dream that we could get better reading, and plenty of it, much cheaper at that very time. The simple fact is, that there has always been such a thing as bibliomania since there have been books in the world; and no member of the Roxburgh Club has yet equalled the Elector of Bavaria, who gave a town for a single manuscript—unless, indeed, it be argued that it was a more pure, disinterested, and brilliant display of the ruling passion, a more devoted and heroic sacrifice of property and respect, to give 2000*l.* for an unique specimen of obscene trash, than to part with a German town for a copy of the New Testament.

Intrinsic value of this description, however, does not enter into the question, though another species of it does, and it is necessary to say a few words about it, which I hope to do presently. In the meantime let me ask, does not Robertson proceed to state in his very next sentence what might, by itself, shew his readers that the transaction which he had just recorded was not peculiarly characteristic of the age in which it occurred? He goes on to say:—

“Even so late as the year 1471, when Louis XI. borrowed the works of Rasis, the Arabian physician, from the Faculty of Medicine in Paris, he not only deposited as a pledge a considerable quantity of plate, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.—Gabr. Naudè *Addit. à l'histoire de Louys XI. par Comines*, edit. de Fresnoy, tom. iv. p. 281. Many curious circumstances with respect to the extravagant price of books in the middle ages are collected by that industrious compiler, to whom I refer such of my readers as deem this small branch of literary history an object of curiosity.”

Might I not add, that “even so late as” two centuries after this, when Selden wished to borrow a MS. from the Bodleian Library, he was required to give a bond for a thousand pounds? but are we to infer that in that dark age he could not have got as much good reading on easier terms? I have said, however, that there was frequently an intrinsic value in books independent of that which might arise from their subject; and I mean that which was inseparable from the nature of the costly materials of which they were

composed, as well as from the art and labour bestowed in making them. This value was often, I apprehend, much greater than many of Robertson's readers would imagine; and if they think of a book as nothing but a thing to read, and looking back to the dark ages as only a cramp illegible scrawl on dirty parchment, they will form a very erroneous opinion on the whole matter. Books, and especially those used in the church service, (of which, by the way, general readers are most likely to hear, and to which class, I suspect, this homiliary to have belonged,) were frequently written with great care and pains, illuminated and gilded with almost incredible industry, bound in, or covered with, plates of gold, silver, or carved ivory, adorned with gems, and even enriched with relics. Missals of a later date than the period with which we are at present concerned were, some years ago, the objects of eager competition among collectors, and some of them must always be admired for the exquisite beauty of their embellishments. I am not going to compare the graphic ornaments of the ninth and tenth centuries with those of the thirteenth and fourteenth; in this point of view it may suffice to say, that they were the finest specimens of art which those who purchased them had ever seen, and in all matters of taste and fancy this is saying a good deal. As to the value of books, however, which arose from the costly materials of which they were made, or the labour, industry, and taste, with which they were embellished, I hope I shall find a more proper place to speak; and I feel that for our present purpose it is quite sufficient to make this general reference to it; but there was another species of value attaching to some books in those ages which does not present itself so obviously or forcibly. The multiplication of books, by printing, has not only rendered them much cheaper by reducing the labour required for the production of a large number of copies, but it has provided that each one of that large number should be a fac-simile of all the rest. He who sees one sees all: the edition is dispersed among those who can best judge of its value; it receives from their suffrages a certain character; and from that time forth, if we see the title page, we know what are the contents or the errors of every other page in the book. Among those who are likely to want it, it is sufficient to mention the time and place of its publication, and if we admire the correctness and readableness of our own edition of a father or a classic, we recommend our friend to get it, well knowing that as there is one there are many; or that, at least, our own copy is not likely to be *unique*, or we should infallibly have heard of it from our bookseller. Now, in those days every copy was unique—every one, if I may so speak, stood upon its own individual character; and the correctness of a particular manuscript was no pledge for even those which were copied immediately from it. In fact, the correctness of every

single copy could only be ascertained by minute and laborious collation, and by the same tedious and wearisome labour which is now required from the editor who, with infinitely more ease and better helps, revises the text of an ancient writer. We may, therefore, naturally suppose that if a manuscript was known to be the work of a good and careful scribe, if it came out of the Scriptorium of some well respected monastery, if it had passed through learned hands, and had been found, by the scrutiny which it was then necessary to give to each individual copy, to be an accurate work which might be safely trusted as a copy for future transcripts; if all this was known and attested, it would form another and a very good reason why a book should fetch an extraordinary price.

But to return to Robertson—

“When any person made a present of a book to a church or a monastery, in which were the only libraries during these ages, it was deemed a donative of such value, that he offered it on the altar *pro remedio animæ suæ*, in order to obtain the forgiveness of his sins.”—Murat., vol. iii. p. 836. Hist. Liter. de France, t. vi. p. 6. Nouv. Traité du Diplomat. par deux Benedictins, 4to. tom. i. p. 481.

Now really if a book was to cost two hundred sheep and fifteen quarters of grain, (to say nothing of furs and money,) I do not see anything very absurd in its being considered a donative of value; at least, I wish that people would make gifts of the same value to churches now-a-days, and I believe they would find that they were not considered quite contemptible. I think I have seen in a parish church a board, (whether gilt or not, I do not remember,) informing the world that Esquire somebody had given “forty shillings a year for ever to the poor of the parish—viz., to the vicar, five shillings,” &c., for preaching an annual sermon to commemorate his bounty. But let me say a few words, first, as to the authorities, and then as to the fact.

First, then, as to the authorities, which it will be most convenient to notice in an inverted order. In the part of the Nouv. Traité du Diplom. referred to, I cannot find anything to the purpose, and I can only suppose that there is some mistake in the reference. To the Histoire Literaire de France, I have not at present access; but the passage of Muratori referred to is as follows:—“Rari ergo quum olim forent, multoque ære redimerentur codices MSti., hinc intelligimus cur tanti fieret eorum donatio, ut siquando vel ipsi Romani Pontifices ejusmodi munera sacris templis offerebant, ad eorum gloriam de iis mentio in historia haberetur. Stephanus V. Papa, ut est in ejus vita, tom. iii. p. 272, Rerum Italicar, circiter annum Christi DCCC LXXXVI., præter alios libros ibi commemoratos ‘pro animæ suæ remedio, contulit ecclesiæ Sancti Pauli cantharum exauratam unam (fortasse, cantharum) Lib. Comment. I.; Prophetarum,

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Lib. I.; Gestarum Rerum, Lib. II." Here it will be obvious that the drift of Muratori's remark is, not that the books given to churches were offered on the altar, or that they were offered *pro remedio animæ*, but that, when given even by popes, it was thought worth while to record the donation in history, (that is, in their lives,) and the instance which he quotes happens to contain the words—*pro remedio animæ suæ*, to which he undoubtedly attached no importance, as well as knowing, and expecting every body to understand, that this was, in all such cases, implied, if not expressed. Even this remark, however, surprises me as coming from a writer who must have known that the gifts of some of the popes to various churches and monasteries were scrupulously registered, and have been unmercifully detailed by their biographers; and, indeed, some of the books which occur in such lists might well be considered donatives of great value, even by those who could not read. For instance, when Leo III., in the beginning of the ninth century, gave a copy of the Gospels so ornamented with gold and precious stones that it weighed seventeen pounds, four ounces;\* or, when Benedict III. gave one to the church of St. Calistus, adorned with gold and silver of nearly the same weight.† Surely when such books, or even books of less value, were given, it was as natural to record the donation as that of a silver chalice, or a silk vestment. We may also believe that when books—especially such books—were formally presented to churches, they were offered on the altar, though I have met with very few instances of it;‡ and, indeed, with scarcely any charter or deed of gift conveying such things as books at all. The reason is plain—for churches and monasteries not merely (as Robertson observes very truly, if not taken strictly,) had the only libraries, but they were the great and almost the only manufactories of books. Still they might be, and sometimes were, presented; and, on such occasions, were likely to be offered on the altar, though neither because they were books, nor because they were peculiarly rare or costly.

\* "Hic fecit B. Petro apostolo fautori suo, Evangelia aurea cum gemmis prasinis at que hyacinthis et albis miræ magnitudinis in circuito ornata, pensantia libras decem et septem et uncias quatuor." See a list of his donations to various churches, occupying nearly twelve of the large close-printed, double-columned pages of Labbe's Councils, tom. vii. c. 1090.

† "Ad laudem et gloriam ipsius Ecclesiæ fecit Evangelium argento auroque perfusum unum pensans libras quindecim . . . et in ecclesiâ beatæ Balbinæ Martyris obtulit evangelium ex argento purissimo . . . et in titulo beati Cyriaci Martyris obtulit evangelium unum ex argento purissimo ad laudem et gloriam ipsius ecclesiæ."—*Ibid.*, tom. viii., p. 230.

‡ Mabillon thought it worth while to mention that he found in the library, at Cluny, a copy of St. Ambrose on Luke, at the end of which was written, "Liber oblatas ad Altare S. Petri Cluniensis Cœnobii ex voto Domni atque Reverentissimi Maioli Abbatis." And he remarks upon it, "Sic libros offerebant veteres ad altare, et ad sepulcra sanctorum, quemadmodum de Mammonæ S. Augendi præposito superius vidimus." In this he refers to a book which he had mentioned as being in the Boherian Library at Dijon; and of which he had said, "Hic codex voto bonæ memoriæ Mammonis, ad sepulchrum Sancti Augendi oblatas est regnante Carolo Calvo, uti et Epistolæ Paschales, quæ ibidem habentur pluresque alii codices, quos in variis Bibliothecis dispersos deprehendimus."—*Itinerar. Burgund.*, pp. 9, 23. That of which such a man as Mabillon thus spoke, could scarcely have been at any period a general and notorious custom in the church.

The false view which Robertson gives, and which I wish to expose and remove, arises from appropriating to a particular case what was, in principle, and as far as could be in practice, general and universal. Robertson would have spoken more correctly, though not to his purpose, if, instead of saying, "When any person made a present of *a book*," he had said, "When any person made a present of *anything* to a church," he offered it on the altar, &c. That he offered it *pro remedio animæ suæ*, or for the spiritual benefit of some other person, was always understood, though not always expressed;\* and that he should offer it on the altar was perfectly natural when we consider to whom the donation was made. We, indeed, commonly say that a man gave books or lands "to the monastery of St. Bertin," or "the monks of St. Martin," or "the canons of Lille," and he might say the same in his deed of gift for brevity's sake; for, as we have heard often enough, and I pretend not to deny, parchment was expensive in those days. Many charters run in that form—as Hildebert, Bishop of Avignon, in 1006, "*donamus monachis qui in Cœnobio S. Andreæ et S. Martini . . . . . modo famulantur Deo*,"† &c.; but, in fact, the donation was not made to the church or the monastery—the canons or monks had no property in it, and nothing to do with it, except as servants and stewards to provide for its safe keeping—the gift was to God, and the patron saint; and, therefore, it was laid on the altar erected in honour of both. Nothing could be more natural or reasonable as it respects Him who, though he dwelleth not in temples made with hands, was once pleased to dwell between the cherubim, and who, of all that he has framed for man, or given him skill to fashion, reserves only the altar for himself, and sets it over against his mercy-seat as the symbol of that glory which he will not give to another.

Beside this, the superstition of the age supposed the glorified saint to know what was going on in the world; and to feel a deep interest, and possess a considerable power, in the church militant on earth. I believe that they who thought so were altogether mistaken; and I lament, and abhor, and am amazed at the superstitions, blasphemies, and idolatries which have grown out of that opinion; but as to the notion itself, I do not know that it was wicked; and I almost envy those whose credulous simplicity so realized the communion of saints, and anticipated the period when "the whole family in heaven and earth" shall be gathered together in one. Be this as it may, however, they conceived of

\* This is not, however, to be understood as having conclusive reference to purgatory. Pommeraye has very well observed—"Le motif plus ordinaire qu'apporportoient dans leurs chartres les bien-faiteurs, étoit afin que l'aumône qu'ils faisoient servist au soulagement de leurs âmes et de celles de leurs parens et amis : c'étoit aussi quelquefois pour estre associez aux prières et aux bonnes œuvres des monastères, dont les seigneurs et les personnes de piété recherchoient très soigneusement la participation."—*Hist. de l'Abbaye de S. Catherine du mont de Rouen*, p. 84.

† Dach. Spic., iii., 384.



the saint as a being still conversant among mortals,—hearing their prayers, assisting them in their need, acknowledging their gifts by intercession and protection, and not unfrequently making his presence known, and even visible, among them—and his altar was naturally the place where all business relating to his property in this world, or his patronage in another, was transacted.

The form of such deeds of gift naturally varied at different times and in different places; and even according to the taste of individual scribes and notaries. I have already said that the gift was sometimes described as made to the monks,—sometimes, but I think comparatively seldom, to the monastery,—more frequently to God, and the patron saint, and the abbot,—as frequently the abbot was omitted, and still more frequently perhaps the saint only was mentioned, and he was sometimes actually addressed as a party to the conveyance.\*

It was very natural that what was thus given to the saint should be offered on his altar, for how else was the donor to present it? It was, I say, *general*, not meaning that every trivial donation was there offered, but that, when property of any consideration was given, this was the common course of proceeding.

\* It may illustrate what I have here said, and perhaps amuse some readers, if I throw together a few specimens of the different forms taken at random from the various charters, the dates of which are indicated by the numbers in parenthesis—"Dono ad monasterium sancti Bonifacii" (759)—*Schannat, Trad. Fuld.*, p. 8. "Trado ad sanctum Bonifatium et ad monasterium quod dicitur Fulda," (759)—*Ibid.* "Tradidit Deo et sanctissimo martiri ejus Bonifacio, necnon et venerando Abbati Eggeberto ceterisque fratribus sancte Fuldensis Ecclesie," (1058)—*Ibid.* p. 255. In these cases the trusteeship was fully understood; but sometimes it was expressed, as by Pontius, Count of Gervandan and Forez, in a charter to the church of Brionde, (1010.) After saying—"Reddo Creatori omnium Domino Regi Regum, et Domino dominantium, necnon et cedo gloriosissimo Martyri Juliano," &c., he describes the property, and adds—"Omnipotenti Deo reddo, Sanctoque Juliano, ut, a die presentis et deinceps, omnes res suprascriptas sub tuitione ac potestate sanctissimi martyris Juliani, et Canonicoeum ibidem Christo militantium, sint omni tempore," &c.—*Dach. Spicil.* iii. 385.—And an early form from the same Chantry (945) runs, "totum et ad integrum reddo Creatori omnium Domino, et sub dominatione et potestate libenti animo committo beati Juliani, Canonicoeumque sursum."—*Ibid.*, 878. More frequently, however, as I have said, it was to God and the patron saint, as in the donation of Amalric, to the schools of St. Martin's, at Tours (cir. 843)—"Offero Creatori Deo, necnon Sancto Martino Domino meo gloriosissimo quem toto affectu diligo," &c.—*Mort.* i. 33; or, as Gelfrad, the dean to the same church (cir. 930)—"Offero, dono, trado atque confirmo Omnipotenti Deo necnon Sancto Martino Confessori suo egregio," &c.—*Ibid.*, 66. Or, the saint only, as—"In Dei nomine. Ego Theothart trado in elemosinam meam ad sanctum Bonifatium Mancipia IIII, id est uxorem Altrati cum tubis filiis et cum omni substantia sua" (824)—*Schannat.*, p. 150. Of this, innumerable instances might be given; but sometimes the matter was put in a still more business-like form by addressing the saint as a party to the conveyance, as—"Domno sancto et apostolo Patri Bonifatio Episcopo ego Adalbertus; constat me nulli cogentis imperio, sed proprio voluntatis arbitrio vobis vendidisse et ita vendidi vineam unam," &c. (754)—*Schannat.*, p. 1. The emperor, in the year 908, began a diploma thus—"Ego Otto Dei gratia Imperator Augustus, una cum Ottone glorioso rege filio nostro, spondemus atque promittimus per hoc pactum confirmationis nostre tibi beato Petro principi Apostolorum et clavifero regni colorum, et per te vicario tuo Domno Joanni summo Pontifici," &c.—*Cone.* ix. (643.) Again, in 1014,—"Ego Henricus Dei gratia Imperator Augustus spondeo atque promitto per hoc pactum confirmationis nostre, tibi beato Petro," &c.—*Ibid.* (813). Leo IX., about 1050, began a diploma by which he granted a tenth of the oblations made at the altar of St. Peter, to the saint himself—(or, as we should say, set apart that proportion for the repairs of the church,) with the following words, "Beate Petre Apostole, ego Leo Episcopus servus tuus et omnium servorum Dei, de tuis donis aliquam tibi obero partem," &c.—*Ibid.* (983). In fact, numberless examples of various forms of speech might be given; and, without them—at least, without some familiarity with the modes of expression which were perpetually used—it is impossible to form an idea of the real spirit and character of the times. With this view, I venture to add to this long note one or two phrases from the charters of the Abbey of St. Peter, at Condom—"Ego Amalbinus . . . facio chartam de una pecia de vinea . . . ad opus sancti Petri."—*Dach. Sp.*, ii. 591. "In alio loco possidet sanctus Petrus aliam vineam."—"In villa que dicitur Inzlotia habet beatus Petrus casalem unum."—*Ibid.*, p. 596. "Quedam nobilissima femina . . . suprascriptam ecclesiam violenter beato arripuit Petro."—*Ibid.*, 585. "Molendinum quod construxit familia beati Petri."—*Ibid.*, 596.

If that property consisted of moveable chattels, such as money, plate, &c., it was actually placed on the altar; or, if this could not be conveniently or decently done, they came as near to it as they could. For instance, the rule of St. Benedict directed that when a novice had passed through the prescribed trials, and was to be received, he should present a written petition, containing the promise which he had already made; and that, at the time of his actual reception, he should lay it on the altar—"De qua promissione sua faciat petitionem ad nomen sanctorum, quorum reliquiae ibi sunt, et abbatis praesentis. Quam petitionem manu sua scribat: aut certe si non scit literas, alter ab eo rogatus scribat: et ille novitius signum faciat, et manu sua eam *super altare* ponat." (c. 58.) It was, in fact, offering himself; and, as he did it, he began the 116th verse of the 119th Psalm—"Uphold me (suscipe) according unto thy word, that I may live; and let me not be ashamed of my hope." To this the congregation thrice responded by repeating the verse and adding the *Gloria Patri*. If a child was to be received, his hand was wrapped in the hanging of the altar, "and thus," says the rule of St. Benedict, "let them offer him." The words are—"Si quis forte de nobilibus offert filium suum Deo in monasterio, si ipse puer minore aetate est, parentes ejus faciant petitionem quam supra diximus. Et cum oblatione, ipsam petitionem et manum pueri involvant *in palla altaris*, et sic eum offerant."\* (c. 59.) Thus the idea of offering at the altar was kept up; and, indeed, though I know of no rule for it, nor that it was a usual practice, yet I apprehend that sometimes the matter was carried still farther. The Abbot Heriman (of whom I have already had occasion to speak in connexion with the Abbot Lupus,) tells us that, in the year 1055, his mother took him and his brothers to the monastery of which he was afterwards abbot—"She went to St. Martin's, and delivered over her sons to God, placing the little one in his cradle upon the altar, amidst the tears of many bystanders." At the same time, she placed on the altar two hundred marks of silver, and gave to the monastery two mills and the rest of her property. Thus the offering on the altar was performed, in most cases, as literally as could be; and even when the property was immovable, as houses or lands—or impalpable, as rights of toll or tithe, or market—it was sometimes spoken of as if really laid on the altar. Thus, in a charter of about A.D. 1120, Hugh de Belmont says, "*Ego ipse Hugo dexterae manus meae juramento* firmavi [I quote these words as confirming what I have said in a former number, that he who made the sign of the cross was considered *manu jurare*], et insuper ne successorum aliqua redeat in futurum calumnia, Deo et Sancto Petro, et

\* See an "Antiqua Formula Oblationis Puerorum in Monasteriis," ix. D. & M., p. 158.

Fratribus Besuensis ecclesiæ quicquid est, vel erat, quod meum jus juste aut injuste possederat de hoc mercato, *totum super altare posui*, et ipsum mercatum dono donavi.”\* Gertrude also, with her daughter and son-in-law, “*obtulerunt Deo et Sancto Petro Besuensis ecclesiæ; super altare in Vetus vineis villa,*” a moiety of a house, six acres of land, and two serfs named Tetbert and Oltrude.† In such cases, I need not say, the property was not really placed on the altar; but it is probable, and, indeed, almost certain, that either the deed of gift or some other symbol was actually so placed. Du Cange alone supplies an immense number and variety of examples; from which I will extract a few scraps by way of farther illustrating this matter.‡ Very commonly, especially in cases of land, a turf or a twig, or a bough of a tree, was laid on the altar, (*obtulit super altare B. Petri per cespitem—propriis manibus prædictam oblationem ramo et cespite posuerunt super altare beatissimæ Mariæ.*) Sometimes by a knife, (*ipsi tres eundem cultellum super altare Dominicum S. Nicolai portaverunt;*) and very frequently, either that it might be preserved from being stolen or from getting into common use by being, in fact, rendered useless; or, perhaps also, that the act might be remembered, the knife was bent before the witnesses, (*posuit super altare per cultellum in hujus rei memoriam plicatum—posito super altare præscripti Confessoris cultello incurvato,*) and, in some cases, it seems to have been broken, as Fulk, Count of Anjou, in A.D. 1096, in a charter giving a forest, says, “*Super altare Sancti Nicolai ipsam chartam pono, et cum cultello Roberti Monachi quem ante ipsum altare frango, cum eadem charta donum supradictæ forestæ concedens pono.*”§ Very commonly a book, either merely because books were at hand, or perhaps also because the books belonging to the altar might be supposed to give a greater degree of solemnity to the act, (*has omnes elemosynas . . . . . cum libro super altare posuerunt—cum libro missali eam super altare ibidem obtulerunt—de hoc dono revestivit Quirmarhocus et duo filii ejus, Gradelonem Monachum S. Nicholai in ecclesia S. Petri Narmetensis, et osculati sunt eum de hac donatione per fidem, librum quoque quo revestierunt monachum posuerunt pro signo super altare S. Petri.*) It was not, however, necessary that it should be one of the service books; for I find in a charter giving to the church of Beze, already repeatedly mentioned, “*quinque homines, tres mares, et duas foeminas,*” that the donor “*propria manu donum roboravit super altare per librum qui vocatur Regula S. Benedicti, coram multis testibus.*”|| In short, it might be by anything—by

\* Chron. Besuen. ap Dach Spicll., tom. ii. p. 542.

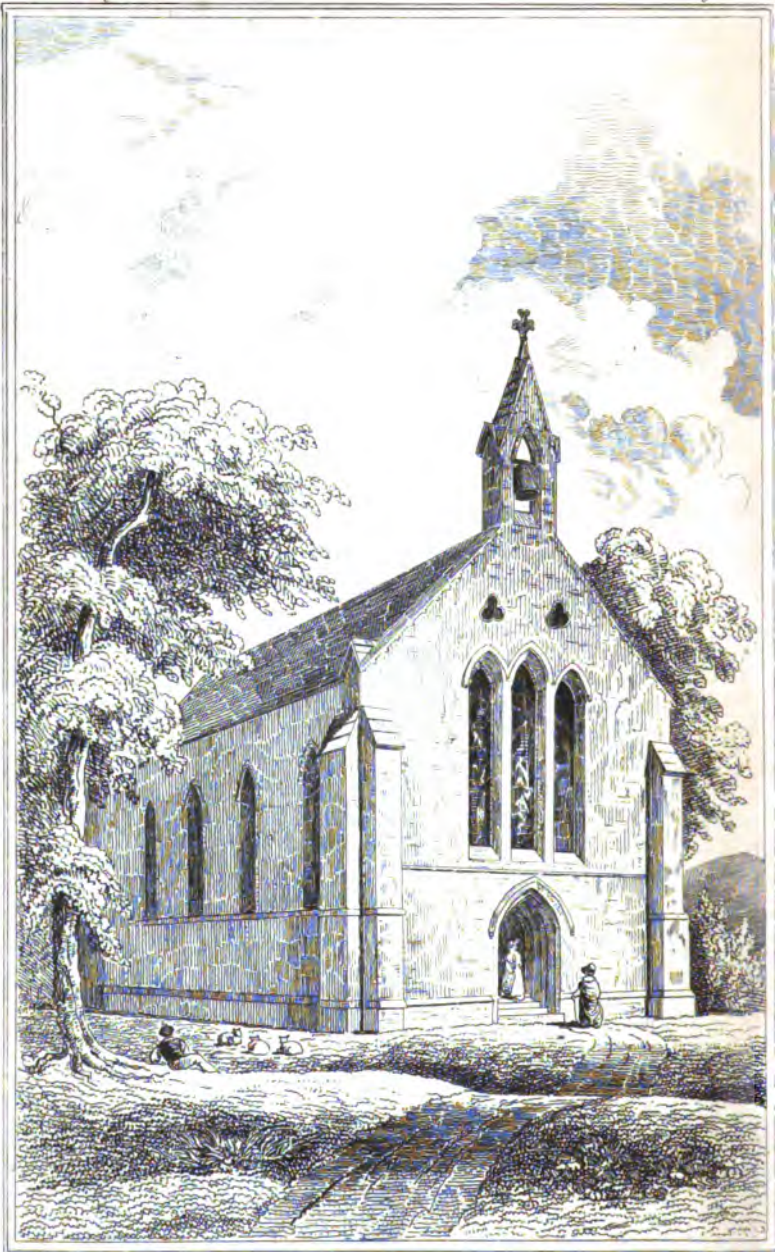
† Ibid., p. 441.

‡ Those examples which are in parenthesis may be found under the word *Investitura*.

§ Brevic. S. Nic. Andeg., p. 30.

|| II. Dach. Spicll., p. 442.





NEW CHAPEL AT DUDDON, PARISH OF TARVIN, CHESHIRE.

a glove, or a girdle, or a candlestick, or a purse, or a spoon, or whatever came to hand, (per wantonem, per wasonem, super altare posui—candelabro pro more illius temporis (12 sæc.) super altare posito—super altare ipsius ecclesiæ per eleemosynariam [a beautiful name for a purse] meam, lapidem berillum intus habentem, propria manu imposui—donum decimæ quam habebat apud Atheiam posuit super altare per cochlear de turibulo—accipiens in manibus particulam marmorei lapidis, quæ ibi forte reperta est, venit cum ea ante altare et tenentes omnes simul . . . . . obtulerunt eam super altare.) Surely these instances are sufficient to shew the absurdity of making it a wonder that books should be sometimes offered on the altar of churches to which they were presented, as if other things were not so offered, and as if it arose from their great rarity, and the mere circumstance that they were books; while the simple fact is, that the church and the cloister were, in all ages, the places where books were kept, and made, and copied, and from whence they were issued to the rest of the world; as, indeed, Robertson had just admitted in terms which would scarcely allow his readers to believe it possible that anybody, out of a church or monastery, should have any book to present.

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#### DUDDON CHAPEL.

It has been thought desirable to present, in this number, to those interested in the building of churches, a view of a small chapel in the early English or lancet Gothic style, lately erected at Duddon, in the parish of Tarvin, county of Chester. The funds were raised by subscription amongst the nobility and gentry of the neighbourhood, aided by a liberal grant from the Society for Promoting the building of Churches and Chapels. The chapel was built by contract; the total amount was 603*l*. The dimensions inside are—51 feet by 23. Mr. Railton, of London, was the architect.

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#### ANTIQUITIES, ETC.

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##### CHURCH USAGES.

BISHOP WREN, the grandfather of Sir Christopher Wren, was accused by the House of Commons in the Great Rebellion of crimes and misdemeanors in many respects not unlike those charged against his great friend Archbishop Laud. The following notes, taken from his replies, as printed in the "*Parentalia*," supply us with interesting particulars as to some church practices, and may be useful as shewing

some very zealous protestants that everything which they consider as popish is not exactly so, unless some of the great fathers of our Reformation were papists after the accomplishment of the work.—Ed.

*Church Dress.*—Bishop Wren was accused by the Commons (Art. XII.) of commanding all ministers to *preach* in their hood and surplice, in order to alienate the people's heart from hearing of sermons, and of causing prayers to be omitted on two Lord's-days, at Knutball, for want of a surplice.

The bishop said that he had inquired whether the minister preached *standing*, and in his gown with his surplice and hood (if a graduate), and *his head uncovered*. Also, that he had directed that the minister should at all times be in his surplice and hood when in execution of *any part* of his priestly function.

His reasons were—1, that as the minister was necessarily in surplice till the end of the Nicene Creed, the putting it off to preach, and then putting it on to conclude *the morning service* would waste time, and cause vain surmises among the people.

2. For uniformity. Bishops preach in their rochets. Fellows and members of cathedrals preach in surplice. And, in Elizabeth's time, so did all, as appears from Hooker (p. 247), "except as we preach or pray so arrayed."

3. For conformity to the law. For the rubric directs the same ornaments as were in use in the second of Edward VI. to be used at the communion, and *all other times of his ministration*. But it appears by the liturgy of that year (F. 120, B.), that the priest was to use a surplice at those times. Surely, *the ministry of the word* (as preaching is called in Queen Elizabeth's injunctions, 29,) is a part of the *ministration* of the priest. Bishop Cox (Injunct. ii. 8.) ranks the office of the minister thus—common prayer, preaching, and other service of God; which are the words of the Act of Uniformity of 1 Eliz. By the rubric before the offertory, the sermon is made a part of Divine service, as much as the epistle, gospel, &c.

The bishop then states that it was not *new* in the diocese. For many remembered the preacher of Ipswich wearing his surplice, and he found the custom at the cathedral at Norwich, Wilby, Walsingham, and sundry other places.

*Communion Table.*—Bishop Wren says, that although for uniformity and other good reasons he wished the table to stand at the east end of the chancel; yet that, for good reasons, as the distance of the east end from the people, he permitted the table to stand without the rails, as at Bury, Lavenham, Yarmouth, &c.—*Parentalia*, pp. 75, 76.

*Rails.*—He thought rails right to prevent profanation from boys rioting, leaning, stepping, leaping, putting their hats on it, sitting, and standing on it. In one country place, a dog came in and carried off the bread from the table while the minister was preaching; and as there was no more white bread in the place there could be no communion that day.

Rails, he adds, were not new things; for in many cathedrals, in

several parishes in Norwich and in London, at *Hadleigh*, Boxford, and Wilby, there have been rails time out of mind.—*Ibid.* pp. 76, 77.

He states that by testimony of many old ministers it was always the custom to read the communion service at the table; and Cartwright (Pag. 105, 4, 1,) complains of it, saying, "after morning prayer, the minister to say other prayers climbeth up to the farther end of the chancel as far as the wall will let him." He speaks of "that part of the morning prayer which is called the communion service."—*Ibid.* p. 79.

He states that, generally, when he came to the diocese of Norwich, it was not read at all in the churches; but after the second lesson, they sung a psalm, and so the sermon began, and that was all they did (a few places excepted), leaving out the whole communion service, or the most part of it, when there was no communion.—*Ibid.* p. 80.

*Bowing.*—He allows that he bows (1) on entering a church, (2) on approaching the Lord's table, or (3) leaving it, and (4) when the name of the Lord Jesus is mentioned.

He begun to do so forty years before, under Bishop Andrewes, who constantly and religiously did the same, who had conversed with most of the holy fathers of the church at the beginning of the Reformation under Queen Elizabeth, and doubtless learnt this from them.

Bowing at the name of the Lord Jesus was not only practised by the clergy, but enjoined to all the people, from the beginning of the Reformation.—See the Injunctions, 1 Eliz. c. 52; and 1 James, can. 18.

Bowing before the Lord's table is of early use in the church of England by the clergy. The Lords of the Garter, in Henry the Fifth's time, agree to do so—"ad modum ecclesiasticorum virorum." Jewel defends it (art. iii., div. 29.); and the injunctions of Edward and Elizabeth, which forbid other gestures, do not forbid this.

It was the custom of the early church always to use an adoration on entering the Lord's house; and *Venite adoremus* is placed at the beginning of the service on that account.—*Ibid.* pp. 80—82.

*Coming up to the Rail.*—He says, "This exhortation (to draw near) is not to be understood as made to the people beneath in the church for them to come nearer, i.e., to come up into the chancel. But it was made when, *by occasion of having offered*, the communicants were all present in the chancel and ready to communicate, and are yet required to draw nearer." The rubric *after* the offertory in King Edward's service book directs those who do not intend to communicate to go out of the choir into the church.

It appears from the other parts of this answer, that it had been the custom for the clergy to go all over the church to administer; and the bishop wished the people to come to the rail, as thus much time would be saved; more than an hour, he says, when one man has to administer to two or three hundred. Recusants, too, would be more easily discovered."—*Ibid.* p. 83.

*Catechizing.*—He directed the clergy to turn the afternoon sermons into catechizing wherever they could at all manage it.—*Ibid.* p. 85.

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*Ring of Bells.*—It appears that the bells were rung differently when there was to be a sermon and when there was not.—*Ibid.* p. 87.

If the sick deserved the prayers of the congregation, they should be prayed for in the reading-desk and nowhere else, reading the two collects set down in the Visitation of the Sick, which was the custom (long laudably used) in Westminster Abbey. H. J. R.

## DEVOTIONAL.

### FROM THE PARISIAN BREVIARY.

#### THE EPIPHANY OF OUR LORD.

THE service which is here given commences, as usual, with the five Antiphones at the first Vespers—i.e., the Vespers preceding the day of the festival. The other Antiphones in this service are omitted for the following reasons:—It must be remembered that these single texts, called Antiphones, occupy that place which the Doxology does with us, occurring at the end of each Psalm, and also of the Benedictus, &c. On each of the great festivals, called "*Solemne Majus*," like the present, there are appointed Psalms instead of the usual Psalms for the day of the week and season; and, when this is the case, the Antiphone is always a verse from the preceding Psalm. The effect of this is very striking, but does not very well admit of illustration; and it would be of little use to give the Antiphones without the accompanying Psalms, upon which the propriety of their application greatly depends. And, indeed, the omissions which it is requisite to make in such confined limits render any account of one of these offices necessarily very inadequate. But it should be added, that half the Antiphone is said before the Psalm or canticle, and then the entire at the end; and this, I believe, in two parts, which explains the meaning of the word. When there is no singing, the Antiphones are omitted.

It may be as well, on the present occasion, to call the reader's attention to a circumstance which may always be observed in these services—viz., the beautiful manner in which the subjects of the successive hymns rise one out of the other; and generally, as in the present case, they allude successively to successive periods of time, which the festival embraces, as, for instance, the first to the appearance of the star; the second to the offering of the gifts; the third to the calling of the Gentiles.

#### SOLEMNE MAJUS.

##### IN I. VESPERS.

##### *Psalms from the day of the week.*

*Ant.* Behold, I will extend peace to Jerusalem like a river, and the glory of the Gentiles like a flowing stream.—Isaiah lvi.

*Ant.* How shall I put thee among the children, and give thee a goodly heritage of the hosts of nations?—Jer. iii.

*Ant.* Arise, and stand on high, and look about, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.—Baruch v.

*Ant.* Enlarge the place of thy tent: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles.—Isaiah liv.

*Ant.* Thou shalt see and flow together, and thine heart shall be enlarged; because the forces of the Gentiles shall come unto thee.—Isaiah lx.

*Capitulum.* Rom. xv.

There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.

*r.* Thy salvation thou hast prepared before the face of all people,\* a light to lighten the Gentiles, and the glory of thy people Israel.

*v.* The Gentiles shall see thy righteousness, and all kings thy glory; \* a light to lighten &c.—Luke ii.; Isaiah lxii.

*Hymnus.*

“Quæ stella sole pulcrior.”

What is that which shines afar,  
Fairer than the sun at morn?

’Tis a glorious star,  
Which a rising King doth harbinger,  
And marks a cradle low where God on earth  
is born.

Faithful spake ye, seers of old,  
From Jacob doth a star arise,  
The East is stirred to behold.  
A little star keeps watch without,  
’Tis let down from the skies;  
But a nobler star within  
Doth its march begin,  
Which, on their distant rout,  
To Him, with gentle power, doth lead the  
Wise.

The toil and perils, what are they?  
Faithful love knows no delay.  
Kindred, and home, and country hold not  
them,  
’Tis God that calls, and they obey.  
Star of Bethlehem,  
Star of Grace, that lead’st the way,  
Let not the mists of our dark soul  
Obstruct thy heavenly light, and guiding  
soft control.

Father, Light of lights, to Thee,  
To Holy Spirit, and to Son,  
In whom Thou to the world hast shone,  
Everlasting glory be!

*Ant. at the Magnificat.*

Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of Heaven.—Job xiii.

*Ant. at the nunc Dimittis.*

I the Lord will give thee for a covenant of the people, for a light of the Gentiles.—Isaiah xlii.

(The first Nocturn is here omitted, containing the three Lessons, which are from the 55th chapter of Isaiah, with their accompanying Responsories. The appointed Psalms are omitted in this and all the Nocturns.)

IN THE II. NOCTURN.

SERMON OF POPE LEO.

LECTIO IV.

Rejoice in the Lord, my most dearly beloved, and again I say rejoice, that so soon after the celebration of Christ’s nativity the festival of his manifestation hath shined upon us. Him whom the Virgin on the former day gave birth to, on this day the world hath acknowledged. For the Word was made flesh; and so gradually and quietly did he regulate this his first taking upon him of our nature, that, as soon as born, he was manifested to believers, and hidden from his persecutors. Even already had the heavens declared the glory of God, and the sound of his truth had gone forth unto the ends of the world: for the band of angels had appeared to the shepherds to announce the Saviour’s birth; and the guiding star had led the wise men to worship him. So that from the rising of the sun unto the going down of the same, the birth of the true King had gleamed, for the kingdoms of the east might become acquainted with these things by means of the wise men, and the Roman empire could not be ignorant of them.

*r.* When Jesus was born in Bethlehem of Judea, in the days of Herod the king: \* behold, there came wise men from the east to Jerusalem.

*a.* O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God: \* behold, there came wise men, &c.—Matt. ii.; Baruch iv.

## LECTIO V.

For even the cruelty of Herod, when he wished to stifle the rising of a King who was the object of his suspicion, afforded an unwilling aid to the furtherance of this dispensation. For while, with his mind intent on the execution of his atrocious project, he was pursuing this Child, who was unknown to him, by the indiscriminate slaughter of the infants, the circumstance of our Lord's birth, having been announced from heaven, became more signally published and made known; and published, too, with the more readiness and assiduity both from the extraordinary character of this communication from above, and also from the wickedness of this most barbarous persecution. And, upon this, to Egypt also was the Saviour conveyed, so that a nation which had been given up to ancient idolatries might now, by means of a hidden Grace, be brought into the neighbourhood of salvation; so that a people, who had not cast aside superstition from their minds, might, nevertheless, into their hospitable protection receive the Truth.

r. There came wise men, saying, where is He who is born King of the Jews? \* for we have seen his star in the east, and are come to worship him.

v. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel: out of Jacob shall come He that shall have dominion. \* We have seen his star, &c.—Matt. ii.; Numb. xxiv.

## LECTIO VI.

Let us therefore acknowledge, my most dearly beloved, in this adoration of the wise men, the first-fruits of our Christian faith and calling; and, with joyful minds, let us celebrate this beginning of our blessed hope. From this moment, we begin to enter upon our eternal inheritance; from this moment, the mysteries of scripture, which speak of Christ, are laid open; and the Truth, which the blindness of the Jews received not, hath conveyed its light to all nations. Let, therefore, this most sacred day, in which the Author of our salvation hath appeared, be duly honoured by us. And let us adore Him, now all powerful in heaven, whom the wise men worshipped in the cradle. And as they out of their treasures offered unto God mysterious kinds of gifts, so let us, out of the treasury of our hearts, bring forth things worthy of God.

r. Lo, the star which they saw in the east went before them till it came and stood over where the young child was. \* When they saw the star, they rejoiced with exceeding great joy.

v. The Gentiles shall come to thy light, and kings to the brightness of thy rising. \* When they saw the star, &c.—Matt. ii.; Isaiah lx.

*Lectio from the Sacred Gospel according to Matthew.*

## LECTIO VII.

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is He that is born King of the Jews? Et reliqua.

*Homily of Pope Gregory.*

In all the signs which were displayed both at the birth of our Lord and also at his death, we cannot but remark the hardness of heart which was evinced by the Jews, who acknowledged him not, notwithstanding the prophecies which were given them, and also the miracles. For all the elements bore testimony to the coming of their Maker. For, that I may speak after the manner of men, the heavens knew him as God, and forthwith sent forth the star. The sea knew him, and made itself a way to be trodden by his feet. The earth knew him, and trembled at his dying. The sun knew him, and hid the rays of its light. The rocks and walls knew him, for they were rent in twain at the time of his death. Hell knew him, and gave up the dead that it had received. And yet, though the senseless elements perceived him to be their Lord, the hearts of the unbelieving Jews knew him not as God; and, more hard than the rocks themselves, were not rent by repentance. And to add to the accumulation of their guilt, they had, for a long time, fore-known his birth, whom they now despise when born; and not only did they know that he was to be born, but also the place of his birth. So that their very knowledge itself should be to them a witness to their condemnation; and to us a support and assistance towards believing in him.

r. When they were come into the house, they saw the young Child with Mary his mother: \* and fell down and worshipped him; and, when they had opened their treasures, they presented unto him gifts,—gold, and frankincense, and myrrh.

v. They from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord. \* And they fell down, &c.—Matt. ii.; Isaiah lx.

## LECTIO VIII.

When the birth of our King was made known, Herod has recourse to schemes of subtilty, that he might not be deprived of his earthly kingdom. He requires word to be brought him where the child might be found; and thinks that, under the pretence of a desire to worship him, he shall be able to discover, and thus to destroy him. But what are the wicked designs of men against the counsels of God? For it is written, "there is no wisdom, nor understanding, nor counsel against the Lord." For the star that had appeared leads on the wise men; they find the King, and present unto him gifts, and are admonished in a dream not to return to Herod. Thus he finds not Jesus whom he seeks. And in this character of Herod, who else are designated but the hypocrites, who, as they seek the Lord under a false pretence, are never allowed to find him?

r. They presented unto him gifts: \*and, being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

v. The Lord casteth out the counsels of princes. The counsel of the Lord shall endure for ever.—Matt. ii. ; Psalm xxxiii.

## LECTIO IX.

The wise men present unto him gold, and frankincense, and myrrh. For gold is suitable to the King; and frankincense is an offering made to God; and with myrrh the bodies of the dead are embalmed. Him, therefore, who is the object of their worship, the wise men set forth, and preach with mystical gifts—by gold, the King; God by frankincense; and by myrrh, the mortal. Let us, therefore, offer gold to our Lord by, on all occasions, making confession of his kingdom. Let us offer him frankincense, by believing that He, who, in fulness of time, hath appeared, existed before all time as God. Let us offer him myrrh, by believing Him, whom we believe, in his own nature, to have been incapable of suffering, to have been in our flesh born a mortal.

r. The mystery of Christ, which, in other ages, was not made known unto the sons of men as it is now revealed, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ. \*That now might be known the manifold wisdom of God.

v. From beyond the rivers of Ethiopia, saith the Lord, my suppliants, even the daughter of my dispersed, shall bring mine offering. \*That now might be known the manifold wisdom of God.—Ephes. iii. ; Zeph. iii.

## AT THE LAUDS.

(There are no proper Psalms, but they are the same as the Sunday; but, besides the Antiphones, which are here omitted, is the Canticle, which is from the 49th Chap. of Isaiah.)

Capitulum. 2 Tim. i.

He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began: but is now made manifest by the appearing of our Saviour Jesus Christ.

## Hymnus.

"Linquent tecta Magi principis urbis."

From princely walls, in eastern pomp arrayed,  
They seek the distant Bethlehem's lowly shade;  
Faith leads the way, and gathers light, and now  
Leans upon Hope, which strengthens as they go.

What gladness crown'd their steps, as now to view  
The Heavenly Messenger appeared anew;  
And o'er the roof the Star, descending mild,  
Shewed, in a mother's arms, the Holy Child!

But yet no ivory here, no glowing gold,  
No purple royalties the Babe enfold;  
His palace-hall—a stable's solitude;  
His regal throne—a manger dark and rude!

Others let kingly pomp and power adorn,  
His is a better kingship; on this morn  
He, on his poor straw pallet, meanly laid,  
Hath hearts of men with viewless sceptre swayed.

Lo, at his humble cradle, on bent-knee,  
They in the Child adore the Deity!  
And to that Child us of that Gentile seed,  
And to that humble cradle, Faith shall lead.

Love is the gold, meet offering for a king,  
Myrrh to the Son of Man shall Abstinence bring;  
And prayer shall be the ascending frankincense,  
Which owns our God in veil'd Omnipotence.

Glory to God the Father, Fount of Light,  
To Him who shone upon the Gentile's night,  
And unto Him, Well-spring of Charity,  
All equal in mysterious Unity!

*"The Prayer," which here occurs, is translated in our Collect with great harmony and beauty of expression, and is as follows:—*

*"Deus, qui hodiernâ die unigenitum tuum Gentibus, stellâ duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tue celsitudinis perducamur; per eundem Dominum."*

*(Omitting the intervening hours of the day.)*

#### AT THE II. VESPER.

#### Capitulum. Romans ix.

Us hath He called, not of the Jews only, but also of the Gentiles. As He saith also in *Osée*, I will call them my people which were not my people, and her beloved which was not beloved!

#### Hymnus.

*"Huc vos, O miseri, acercla relinquitte."*

Poor wanderers, who make your prayer  
To gods form'd by your hands,  
That speak and hear not—see ye where  
A glorious city stands,  
And open to you her walls and golden rest;  
Those glorious walls within God is himself  
the guest!

E'en now your chiefs they lead the way,  
The volume is displayed,  
From prophecy breaks forth the ray:  
They sat beneath death's shade,  
But wake, and see afar a wondrous Light,  
Which from those walls doth break upon the  
rear of night.

Long have they been asunder thrown,  
Like sunshine and the shade;  
But now—the wall is broke and gone,  
And they are equal made.  
O Thou, whose counsels in dark waters dwell,  
And footsteps are in deeps, by man untrace-  
able.

Judah, who, on her mountain throne,  
Had built on high her nest,  
Hath from her lofty seat come down  
To welcome her new Guest,  
And see the Alien's Glory; late made wise,  
To live by her decay, from her abasement rise.

Drooping and dropping as she hung  
Over her stock o'erthrown,  
She sees new shoots around her sprung,  
And branches not her own!  
Oh, me—take heed, thou faith-engrafted  
shoot,  
Lest thou be sever'd from the Life-support-  
ing Root!

Glory to Thee, the Living Tree,  
The Everlasting Son,  
And Thee who gavest us to be  
Made in that Body one,  
And Spirit, spreading life through every  
limb,  
Oh, graft again the lost—the grafted keep in  
Him!

*v.* The people shall give thanks unto Thee, O Lord.—Psalm xlv.  
*r.* World without end.

#### *Ant. at the Magnificat.*

Without controversy, great is the mystery of godliness: God was manifest in the flesh, preached unto the Gentiles, believed on in the world, Allelujah.—1 Tim. iii.

Mention has been made of the Canticum. When it occurs at the Lands, as in this instance, it is between the third and fourth of the five Psalms. It is an appropriate passage taken from scripture, generally approaching to the character of a hymn, such as that of the *Benedicite*

retained by us. The effect of such passages in the midst of the Psalms adds, it may be supposed, not a little to the impression of the whole service. It may have been remarked that always at the beginning of the seventh Lectio or third Nocturn, there is a verse from scripture, to which the words "et reliqua" are added. This was the mode of giving out the Gospel for the day, one verse being read, and "et reliqua" added, and then follows the Homily upon that Gospel. This is called the seventh Lectio, from there being three in each of the preceding Nocturns, or Vigils, which were appointed in accordance to the Psalmist's words, "At midnight will I arise," (as also the Seven Hours in the day, from the expression "seven times a day," &c.,) but these Vigils were soon united into one service for the early morning, and called Matins.

## Lyra Apostolica.

Γνοίεν δ', ὡς δὴ δερὸν ἐγὼ πολέμοιο πίταυμαι.

NO. XXVI.

1.

"Who shall go for us?" And I said, "Here am I: send me."

DULL thunders moan around the Temple Rock,  
And deep in hollow caves, far underneath,  
The lonely watchman feels the sullen shock,  
His footsteps timing as the low winds breathe;  
Hark! from the shrine is asked, What stedfast heart  
Dares in the storm go forth? Who takes th' Almighty's part?

And with a bold gleam flush'd, full many a brow  
Is rais'd to say, "Behold me, LORD, and send."  
But ere the words be breath'd, some broken vow  
Remember'd, ties the tongue; and sadly blend  
With Faith's pure incense, clouds of conscience dim,  
And faltering tones of guilt mar the confessor's hymn.

### 2.—SUBSCRIPTION TO ARTICLES.

If waiting by the time-crown'd halls,  
Which nurtur'd us for CHRIST in youth,  
We love to watch on the grey walls  
The lingering gleam of evangelic truth;—  
If to the spoilers of the soul,  
Proudly, we shew our banner'd scroll,  
And bid them our old war-cry hear,  
"GOD IS MY LIGHT: whom need I fear!"  
How bleak, that hour, across our purpose high,  
Sweeps the chill, damping shade of thoughtless years gone by!

How count we then lost eve and morn,  
The bell unwelcom'd, prayer unsaid,  
And holy hours and days outworn  
In youth's wild race, Sin's lesson newly read!  
Then deem we, "ill could angels brook  
The lore that on our lips we took,  
On lips profane celestial lore:"  
And hardly dare we keep the door,  
Though sentries sworn; the memory thrills so keen,  
How with unready hearts at first we ventur'd in.

## 3.—S P O L I A T I O N.

BUT sadder strains, and direr bodings dark,  
 Come haunting round th' Almighty's captive ark,  
     By proud Philistian hosts beset,  
     With axe and dagger newly whet,  
 To hew the holy gold away,  
 And seize their portion as they may.  
 Fain would we fix th' unswerving foot, and bare  
     The strong right arm, to share  
 The glorious holy war; but how undo  
 The knot our Fathers tied? Are we not spoilers too?

How for God's altar may that arm be bold,  
 Where cleaves the rust of sacrilege of old?  
     Oh, would my country once believe,  
     But once her contrite bosom heave,  
     And but in wish or vow restore  
     But one fair shrine despoil'd of yore!  
 How would the windows of th' approving sky  
     Shower down the dews on high!  
 Arm'd Levites then, within the Temple dome,  
 Might we the foe await, nor yet profane God's home.

Vain, disappointing dream! but oh! not vain,  
 If haply on the wakening heart remain  
     The vow of pure self-sacrifice,  
     The conscience yearning to devise  
     How God may have his treasure lost,  
     And we not serve him without cost.  
 To such, methought, I heard an Angel say,  
     "Offer not all to-day,  
 While spoilers keep the shrine: yet offer all,  
 Treasurer of God's high cause; half priestly is thy call."

## 4.—CHURCH AND KING.

NOR wants there Seraph warnings, morn and eve,  
 And oft as to the holiest shrine we bear  
 Our pure, unbloody gifts, what time our prayer  
 In Heaven's sure ward all Christian Kings would leave.  
 Why should that prayer be faltering? Wherefore heave  
     With sadness loyal hearts, when hallow'd air  
     That solemn suffrage hears? Alas! our care  
 Is not for storms without, but stains that cleave  
     Ingrain'd in memory, wandering thoughts profane;  
 Or worse, proud thoughts of our instructress meek,  
     The duteous church, heaven-prompted to that strain.  
 Thus, when high mercy for our King we seek,  
     Back on our wincing hearts our prayers are blown,  
     By our own sins, worst foes to England's throne.

And with our own, the offences of our land  
 Too well agree to build our burthen high,  
 CHRIST's charter blurr'd with coarse, usurping hand,  
 And gall'd with yoke of feudal tyranny  
 The shoulders where the keys of David lie.

Angel of England! who might thee withstand?  
 Who for the spoil'd and trampled church deny  
 Thy suit in Heaven's high courts, might one true band  
 Of holy brethren, breathing English air,  
 Be found, their cross in thine array to bear,  
 And for their Mother cast Earth's dreams away?  
 Till then, all gaily though our pennons glance,  
 And at the trumpet's call the brave heart dance,  
 In fear and grief for Church and King we pray.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## LETTERS ON THE CHURCH OF THE FATHERS.

NO. XIII.

It is a great mistake to suppose we need quit our temporal calling, and go into retirement, in order to serve God acceptably. Christianity is a religion for this world, for the busy and influential, for the rich and powerful, as well as for the poor. A writer of the age of Justin Martyr expresses this clearly and elegantly :—

“Christians differ not,” he says, “from other men, in country, or language, or customs. They do not live in any certain cities, or employ any particular dialect, or cultivate peculiar habits of life.....They dwell in cities, Greek and barbarian, each where he finds himself placed; and, while they submit to the fashion of their country in dress and food, and the general conduct of life, they yet maintain a system of interior polity, which, beyond all controversy, is admirable. The countries they inhabit are their own, but they dwell like aliens.....They marry, like other men, and do not exclude their children from their affections; their table is open to all around them; they live in the world, but not according to its fashions; they walk on earth, but their conversation is in heaven.”

Yet, undeniable as it is, that there is never an obligation upon Christians to leave, and often an obligation against leaving, their worldly engagements and possessions, yet it is as undeniable that such an abandonment is often allowable, and sometimes praiseworthy. Our Saviour expressly told one, who was rich and young, “to sell all and give to the poor;” and surely he does not speak to immortalize exceptions, or extreme cases, or fugitive forms of argument, refutation, or censure. Even looking at the subject in a merely human light, one may pronounce it to be a narrow and shallow system, that same ultra-protestantism, which forbids all the higher and more noble impulses of the mind, and forces men to eat, drink, and be merry, whether they will or no. But the mind of true catholic Christianity is expansive enough to admit high and low, rich and poor, one with another.

If the primitive Christians are to be trusted as witnesses of the  
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genius of the gospel system, certainly it is of that elastic and comprehensive character which removes the more powerful temptations to schism, by giving, as far as possible, a sort of indulgence to the feelings and motives which lead to it, correcting them the while, purifying them, and reining them in, before they get excessive. Thus whereas the Reason naturally loves to expatiate at will through all things known and unknown, true catholicism does not, with the church of Rome, place us within a strict and rigid creed, extending to the very minutest details of thought, so that a man can never have an opinion of his own; yet, while its creed is short and simple, and it is cautious and gentle in its decisions, and distinguishes between things necessary and things pious to believe, between wilfulness and ignorance, still it asserts the supremacy of faith, the guilt of unbelief, and the duty of deference to the church; so that Reason is brought round against and subdued to the obedience of Christ, at the very time when it seems to be launching forth without chart upon the ocean of speculation. And it opposes the intolerance of what are called "*sensible* protestants," as much as that of papists. It is shocked at the tyranny of those who will not let a man do anything out of the way without stamping him with the name of a fanatic. It deals softly with the ardent and impetuous, saying, in effect—"My child, you may do as many great things as you will; but I have already made a list for you to select from. You are too docile to pursue ends merely because they are of your own choosing; you seek them because they are *great*. You wish to live above the common course of a Christian—I can teach you to do this, yet without arrogance." Meanwhile the sensible protestant keeps to his point, urging every one to be as every one else, and moulding all minds upon one small model; and, to his surprise, finds half his charge turn schismatics, while searching for something divine and extraordinary.

These remarks are intended as introductory to some notice of the life of St. Antony, the first hermit, whom I have lately had occasion to notice. A hermit's life, indeed—i. e., a strictly monastic or solitary life—may be called unnatural, and is not sanctioned by the Gospel. Christ sent his apostles by two and two; and surely he knew what was in man from the day that he said—"It is not good for him to be alone." So far, then, Antony's manner of life has no claim upon our admiration; but this part of the precedent of it did not extend to his imitators, who by their numbers were soon led to the formation of monastic societies, and who, after a while, entangled even Antony himself in the tie of becoming their religious head and teacher. Monachism, essentially consisting, not in solitariness, but in austerities, prayers, and retirement, had nothing in it, so far, but what was perfectly Christian, and, under circumstances, exemplary; especially when viewed in its connexion with the relative duties, which were soon afterwards appropriated to it, of being almoner of the poor, educating for the clergy, and defending the faith as delivered to us. In short, Monachism became, in a little while, nothing else than a peculiar department of the Christian ministry—a ministry not of the sacraments (i. e., clerical), but especially of the word and doctrine; not indeed by any formal

ordination to it, for it was as yet a lay profession, but by the common right, or rather duty, which attaches to all of us to avow, propagate, and defend the truth, especially when our devotion to it has the countenance and encouragement of church authorities.

St. Antony's life, written by his friend Athanasius, has come down to us. Some critics, indeed, doubt its genuineness, or consider it interpolated. Basnage rejects it, I believe; Du Pin decides, on the whole, that it is his, but with additions; the Benedictines and Tillemont ascribe it to him unhesitatingly; and, as I conceive, with justice. However, at least, no question can be raised about its substantial accuracy; and on rising from the perusal of it, we are able to pronounce Antony an extraordinary man. Enthusiastic he certainly was; had he lived in this day, he would have been exposed to a considerable (though, of course, not insuperable) temptation to become a sectarian. Panting after some higher rule of life than that which the ordinary forms of society admit of, and finding our present lines too rigidly drawn to include any style of mind that is out of the way, any rule that is not "gentlemanlike," "comfortable," and "established," he would possibly have broken what he could not bend. The question is not whether he would have been justified in so doing; (of course not;) nor whether the most angelic temper of all is not that which settles down content with what is every day, as Abraham's heavenly guests eat of the calf which he had dressed, and as our Saviour went down to Nazareth, and was subject to his parents; but whether such resignation to worldly comforts is not often the characteristic of a very grovelling mind also,—whether there are not minds between the lowest and the highest, of ardent feelings, keen imaginations, and undisciplined tempers, who are under a strong irritation prompting them to run wild, whether it is not our duty (so to speak) to play with such, carefully letting out line lest they snap it, and whether our church is as indulgent and as wise as is desirable in her treatment of such persons, inasmuch as she provides no occupation for them, lets the advantage she possesses in them to run to waste, tempts them to schism, and loses them, and is weakened by the loss. For instance, had she some regular missionary seminary, such an institution would in one way supply her deficiency.

But to return to Antony. Did he live in our time, I should consider him somewhat of an enthusiast; but what I desire to point out to the reader is the subdued and Christian form which his enthusiasm took; it was not vulgar, bustling, unmanly, unstable, undutiful; it was calm and composed, intrepid, magnanimous, full of affectionate loyalty to the church and the truth.

Antony was an Egyptian by birth, and the son of noble, opulent, and Christian parents. He was brought up as a Christian, and, from his boyhood, shewed a strong disposition towards a solitary life. Shrinking from the society of his equals, and despising the external world in comparison of the world within him; he set himself against what is considered a liberal education—i. e., the acquisition of foreign languages—at the same time he was very dutiful to his parents, simple

and self-denying in his habits, and attentive to the sacred services and readings of the church.

Before he arrived at man's estate, he had lost both his parents, and was left with a sister, who was a child, and an ample inheritance. His mind, at this time was earnestly set upon imitating the apostles and their converts, who gave up their possessions and followed Christ. One day, about six months after his parents' death, as he went to church, as usual, the subject pressed seriously upon him. The Gospel of the day happened to contain the text—"If thou wilt be perfect, go sell all that thou hast," &c. Antony applied it to himself, and acted upon it. He had three hundred acres, (*aruræ*), of especial fertility, even in Egypt; these he at once made over to the uses of the poor of his own neighbourhood. Next he turned into money all his personal property, and, reserving a portion for his sister's use, gave the rest to the poor. After awhile he was struck by hearing in church the text—"Take no thought for the morrow;" and, considering he had not yet fully satisfied the evangelical precept, he gave away what he had reserved, placing his sister in the care of some trustworthy female acquaintance, who had devoted themselves to a single life.

He commenced his ascetic life, according to the custom hitherto observed, by retiring to a place not far from his own home. Here he remained for awhile to steady and fix his mind in his new habits, and to gain what advice he could towards the formation of them, from such as had already engaged in them. This is a remarkable trait, as Athanasius records it, as shewing how little he was influenced by self-will or sectarian spirit in what he was doing, how ardently he pursued an ascetic life as in itself good, and how willing he was to become the servant of any who might give him directions in his pursuit. But this will be best shewn by an extract:—

"There was, in the next village, an aged man who had lived an ascetic life from his youth. Antony, seeing him, 'was zealously affected in a good matter,' and adopted a similar retirement. And did he hear of any holy man anywhere, he used to seek him out; not returning home till he had seen him, and gained from him some aid for his heavenward course.....He laboured with his hands, according to the words—'If any one is without work, let him not eat;' laying out part of his produce in bread, part on the poor. He prayed continually, having learned that it is a duty to pray in private without ceasing. So attentive, indeed, was he to the sacred readings, that he let no part of Scripture fall to the ground, but retained all, memory serving in place of books. In this way he gained the affections of all, he, in turn, subjecting himself freely to the holy men whom he visited, and carefully marking down, in his own thoughts, the characteristic excellence of each—the refined manners of one, another's continuance in prayer, the meekness of a third, the affectionateness of a fourth, the long vigils of a fifth, the studiousness of a sixth. This had a marvellous gift of endurance, that of fasting and hard lodging; this was gentle, that long-suffering; and one and all struck him by their adoration of Christ, and love one towards another. Thus furnished, he returned to his own hermitage, with the desire of realizing in himself what he saw in them. This, indeed, was his only point of emulation with those of his own age, that he might not be inferior to them in holiness; and this he so pursued as to annoy no one, rather to make all take interest in him. Accordingly, all the villagers of the place, and religious persons who knew him, considered him especially dear to God, and loved him as a son or as a brother."

There is no reason to doubt the substantial correctness of this account; but, any how, the writer was describing a character which he,

and those for whom he wrote, thought eminently Christian. Taking it, then, as, in a certain line, the beau ideal of the enthusiasm of the time, I would request the reader to compare it with the sort of Christianity into which the unhappy enthusiast of the present day is precipitated by the influences of sectarianism, and he will see how much was gained in purity, as well as unity, to Christianity, by that Monastic system which, with us, is supplied by methodism and dissent.

After awhile, our youth's enthusiasm began to take its usual course. His spirits fell, his courage flagged; a re-action followed, and the temptations of this world assaulted him with a violence which shewed that as yet he scarcely understood the true meaning of his profession. Had he been nothing more than an enthusiast, he would have gone back to the world. His property, the guardianship of his sister, his family connexions, the conveniences of wealth, worldly reputation, disgust of the sameness and coarseness of his food, bodily infirmity, the tediousness of his mode of living, and the painfulness of idleness, become instruments of temptation. Other and fiercer assaults arose. However, his faith rose above them all, or rather, as Athanasius says, "not himself, but the grace of God that was in him." Athanasius then proceeds :—

"Such was Antony's first victory over the devil, or rather the Saviour's glorious achievement in him, 'who hath condemned sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not after the flesh, but after the spirit.' Not, however, as if Antony, imagining the devil was subdued, was neglectful afterwards and self-confident.....knowing from the Scriptures that there are many devices of the enemy, he was persevering in his ascetic life..... He was the more earnest in keeping under his body, and bringing it into subjection, lest, triumphing in some things, yet in others he might be seduced.....His vigils were often through the whole night,.....He ate but once in the day, after sunset :.....his food was bread and salt—his drink, water only. He never had more than a mat to sleep on, but generally lay down on the ground. He put aside oil for anointing, saying that the youthful ought to be gallant in their asceticism, and, instead of seeking what might relax the body, to accustom it to hardships, remembering the apostle's words—'When I am weak, then am I strong.'.....He thought it unsuitable to make time the measure either of holy living, or of retirement for the sake of it; but the earnest desire and deliberate resolve of being holy. Accordingly he never himself used to take any account of the time gone by; but, day by day, as if ever fresh, beginning his severe exercises, he made still greater efforts to advance, repeating to himself continually the text, 'forgetting the things which are behind, and reaching forward to those which are before.'"

Such was his life for about fifteen years. At the end of this time, being now thirty-five, he betook himself to the desert, having first spent some days in prayer and holy exercises in the tombs. Here, however, we are necessarily introduced to a part of his history, which has already entered into Athanasius's text, though I have not noticed it,—his supposed conflicts with the evil spirits; mention of which it may be as well to postpone until my next paper.

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#### ADAMIC AND NOACHIC CREATIONS.

SIR,—I have taken some pains to reconcile the view which Mr. Winning takes of the first and second chapter of Genesis (in your 39th and

40th numbers) with the sacred records, but I cannot arrive at the same conclusion with him with regard to their import. It appears to me that he has lost sight of the fact, that the first chapter contains an account of the *whole* of the six days work of the Almighty, man included—"Male and female created he them." The first chapter seems to contain a succinct and compressed account of the great work of creation, and the second chapter a more enlarged account of it, particularly as regards the formation of the human race. The term, "these are the generations" seems clearly to have reference to what precedes, and not to what follows, or, on Mr. Winning's principle, we may be driven to the necessity of admitting three creations of man, as stated in chap. i. 27, in chap. ii. 7, and in chap. v. 1, 2; which is styled "the book of the generation of Adam."

Whether the distinct portions of time which the creation occupied consisted of natural days or longer periods, it may not be for us to determine; but there is one point which should not be lost sight of—that the account of the creation and the history of the antediluvian world, as well as the early history of the Hebrews, were all written by the same individual, about the same period, and addressed to the same people; and it is difficult to understand why, in detailing a simple narrative, he should express himself parabolically in some cases and literally in others. Some writers seem to imagine that they exalt the glory of the Almighty in what they deem to be an extension of His works; but I do not understand how that can be affected by any increase or decrease of the period of creation,—whether the great work were accomplished in the twinkling of an eye, in six days, or in six thousand years; even then it must have had a beginning, and the longest period of time is but a drop in the ocean of eternity.

Assuming the 1st and 2nd chapters of Genesis to contain the history of the creation, it will follow that the terms, "beast of the earth" and "beast of the field," are equivalent expressions. The Bible is its own best interpreter, inasmuch as although its distinct parts were inscribed by different pens, they were alike under the guidance of the one all-directing Mind; and numerous passages might be referred to, to prove that the above terms are used indifferently. If this be admitted, the creation of the extinct race of beasts, spoken of in No. 39, cannot be proved from scripture; but, on the contrary, it will appear that the whole animal creation was called into being on the sixth day. Whether, at the period of their creation, the great difference existed, which is generally supposed, between the cattle (which appears to be a general term for the more domestic animals) and the beasts of the earth (or field), cannot now, perhaps, be determined; or whether man, in the perversity of his fallen nature, drove from him those animals which were not immediately necessary to his convenience; this is not improbable. We have a recent instance of a lion following a man like a dog; and the latter animal, neglected by man, would soon become wild and unruly; even man himself, when placed without the pale of civilized society, loses the best properties of his nature. Be this as it may, it appears certain that the animal creation is not in the state in which it originally was, or in that in which it hereafter shall

be: this may be briefly shewn—"And God said, To every BEAST OF THE EARTH, and to every fowl of the air, and to every thing that creepeth on the earth wherein there is life, I HAVE GIVEN EVERY GREEN HERB FOR MEAT; and it was so." And the prophetic voice has declared, that at the restoration of all things "the leopard and the kid shall lie down together, and the lion shall eat straw like the ox." Whether the declaration of St. Paul, in the 8th chapter, verse 19 to 23, of his epistle to the Romans, has reference to the intermediate state, I leave to the consideration of those better qualified to judge.

Mr. Winning seems to imagine that dominion was merely given to man over the beasts of the field, which term he uses for beasts of pasture; and, in support of his opinion, quotes chap. i. 16. Even here the term, "over all the earth," would seem to involve the whole animal creation, and this is more fully shewn to be the case in the 28th verse, which specifies "every living thing that moveth on the earth." But in the 9th chapter, 2nd verse, in the blessing of Noah, and which is a repetition of the blessing pronounced on Adam, the full dominion of man over the inferior creation is expressly stated, and it is proved by his still holding them in captivity when he thinks proper, and their subjection to his will when treated with kindness. The supposition that merely what may be termed the domestic animals were in Paradise, cannot, I think, be maintained, as all then existing were brought to Adam; and the Decalogue, "written with the finger of God," above 800 years after the deluge, confirms the account in Genesis, that in "*six days*" the Lord made "the earth and the sea, and all that in them is." How, then, can there have been a second creation?

With regard to the "studied silence" concerning the entering of the "beasts of the earth" (under that term) into the ark, the same remark might be applied to the recital of the creation in the Decalogue, in which no mention is made of them; but no one, I suppose, would thence infer that they had not then been created. "All flesh had corrupted his way upon earth" (both man and beast), "and the earth was filled with violence;" but God, in his mercy, saved a remnant both of man and beast, and Noah was directed to take with him into the ark "of *every living thing of all flesh, two of every sort*, to keep them alive;" and Noah and his family entered into the ark, "*they and every beast after his kind, and all cattle after their kind*," &c. "And they went in unto Noah into the ark, *two and two of all flesh wherein is the breath of life*." Why the mention of "beasts of the earth," after the subsiding of the waters, should lead to the supposition of a *new creation*, of which there is no trace in the sacred records, rather than be taken as a proof of a *preservation* which is declared, I am at a loss to imagine.

Man is ever restless to discover a secondary cause for what he cannot comprehend, and his imagination not unfrequently helps him to that of which he is in search; but if we bring discoveries to the test of the Bible narrative, we must rest satisfied to take it as we find it—"We may not add thereto, or diminish aught from it." The faculties of man cannot be so nobly employed as in seeking "to proclaim his

Maker's greatness, and to authenticate his word;" but he must be careful lest the requirements of science entice him to warp that word to meet its views, and by this means to lead those "weak in faith" to regard the Scriptures as open to man's free interpretation. We are, no doubt, much indebted to geologists for the diligence with which they have carried on their researches, and for the interesting discoveries which they have made; but it does not follow, because we acknowledge our obligation to them, that we are bound to adopt all their views. It is a subject difficult for the mind of man to compass, and this is amply proved by the many and conflicting theories which geologists have, each in their turn, sought to establish. "In proportion to a man's knowledge should be his humility," more especially when investigating and contemplating the great works of the Almighty.

A PLAIN READER.

P.S. There are many other points which I might have noticed, but there is one which I cannot pass over. Mr. Winning departs from the general reading of the 2nd chapter of Genesis, verse 9, and says, "*these trees of life were peculiar to Paradise*;" thereby implying, I imagine, that there were at least several of them. The 22nd and 24th verses of the 3rd chapter are opposed to this notion, according to the authorized translation and to general inference,—there can be but one source of life, though there may be many of knowledge.

14th May, 1835.

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#### THE DELUGE—IF UNIVERSAL IN THE MOSAIC NARRATIVE.

SIR,—If we understand the deluge, related by Moses, to have been universal, we must suppose, either that the whole earth was covered by an ocean about five miles in depth, created specially for the occasion, or that the waters of the existing ocean, forsaking their bed, rolled over every continent and island of the world—over all the dry ground on which was a living substance—and were there maintained, by an exertion of supreme power, at a height that covered the loftiest mountains. In either case, the event is thus altogether resolvable into a miracle, not, as I shall attempt to shew, suggested by the relation, and not required for the avowed purpose of the event.

The purpose was the destruction, with the exception of Noah and his family, of all mankind for their evil conduct. That of every other living thing does not seem to have been a leading object, but rather incidental to the manner of it, for the inhabitants of the sea were not included, and all were alike connected with man by having been placed under his rule. Assuming the human race to have been, as I think the history bespeaks, of a number far from great, inhabiting, probably, some part of Lower Asia, the involving of the vast circuit of the globe in one common ruin for the accomplishment of this limited design, does not seem to present that true adaptation of the means to the end which is observable in all the other operations of the Author of the work.

It is certain that, from the various difficulties which seem to oppose

the simultaneous destruction of the whole earth by water, except through some complete deviation from all the laws of nature, very serious doubts, at least, on the subject are entertained by some scientific persons. It becomes, then, important to those interested in the truth of the history, to inquire whether it distinctly supports the fact. That it does not, and that the opinion rests mainly on the particular terms of our translation, or rather on one very doubtful expression in it, I venture to think may be shewn without any very recondite research. It rests partly, indeed, on a mistaken inference from the presence of marine exuviae in the upheaved strata, which needs no notice here.

We are told, in the 6th and 7th chapters of Genesis, that God saw the wickedness of man was great in the *earth*; that he would destroy man whom he had created from the face of the earth, and all creatures living on it; that the end of all flesh was come before him, for the *earth* was *filled* with violence, and that he would destroy *them with the earth*; and that, accordingly, every living substance was destroyed which was upon the face of the ground.

We seem here to have at once an indication that the scene of this destruction was specifically the locality of the devoted race, polluted throughout, "filled" with their delinquency. That they were not widely scattered is in itself probable, and is supported by the tenor of the history, as is their early instruction and cultivation, but it affords no countenance to the miraculous female fecundity which the numbers supposed by Whiston would require.\* We may then infer that there had been no extraordinary multiplication of their nine generations to Noah, who might thus have opened to them his premonitory commission without perambulating the globe. Such, then, were the victims. Are we assured that for these its whole circumference became a ruin?

In the opening of the history we read, "In the beginning God created the heavens and (אֶרֶץ, *haaretz*) the earth"—"and God called יַבֶּשֶׁת (yabashah *eretx*) the dry land, earth, and the gathering together of the waters called he seas." *Yabashah* signifies merely the dry, or what is dry. The word "land" is supplied by the translation. We further see immediately that the word *haaretz* is by no means co-extensive in meaning with the term "the earth," since it could have no application to any portion of the globe which had not then appeared above the waters. Taking the history to begin with the earth covered by the waters, it is from analogy almost certain, that the whole dry land did not appear at one moment. Indeed we cannot doubt that every spot has not even yet appeared. It seems far more likely that but a small part, and *that* the favoured one, on which the creative energies were to be first exercised, was first seen to merge from the abyss. This view would further much reduce *haaretz*, or *eretx*, from an equivalent to "the earth" in the above designation.

\* Whiston Theory of the Earth, b. 3, ch. 3.



But, independently of that consideration, we have the sure guide to its import being that of land or country, in the constant employment of it in that sense, and without even any variation of points, throughout the Hebrew scriptures, and where, from the context, no doubt about its application can possibly arise. Thus we have "the land" and "the country" of Canaan, of Egypt, Sodom, Hamor, "north country," and "land"—"native" and "plentiful country"—"the land" of Moab, of Shinar, Midian, Asshur, Chaldea, Ammon, of the Philistines, of Jordan, "a large land," "a land not inhabited," "of deserts," "of droughts," &c. In all these cases, *eretz*, or *haaretz*, is the word thus rendered. In some instances it is translated "ground," and *הָאָדָמָה*, (*haadamah*), *the ground*, is used for country, and *שָׂדֶה*, (*sadeh*), *a field*, is both "the country" and "field" of Moab, but generally throughout the volume, wherever land or country is expressed, and it occurs everywhere, this word *eretz*, or *haaretz*, above rendered "earth" and "the earth," is found in the original.

Now if, instead of the whole earth, we read that the whole land or country was destroyed by the deluge, and with this connect, as above, what probably was then the extent of the abode and number of the race who form the subject of the narrative, we shall, I apprehend by the confidence which the history claims, be in no wise urged to the conclusion that New Holland, the American continent, or any part that we may justly infer to have been then remote from the patriarchal community, was necessarily within the purpose of the punishment.

That some part of the earth's surface has, at a late geological period, been desolated by water, admits of no doubt; and, taking it to be but a part, the principal and some incidental matter of difficulty seems immediately explained. We can thus account for the marked peculiarity of certain races of animals presented by another hemisphere; we readily see that the provision for continuing the cattle, fowls, and other creatures, and maintaining the scene of life in one land, when the destroying agency should have passed over, may well be considered to have been in amount and variety very different from the exigencies of a whole world rendered a blank by every vestige of vitality, save the remnant in a single bark, being obliterated, and every avenue of restoration closed. An apparatus of preservation, ample for the one, might have been unsuitable to the other. Then again, on this construction, we are relieved from the perplexity about the surpassing height of the waters, for the summits of the Himmalaya, the Andes, Taurus, and the Alps (if then raised), might have been far above their reach, while the highest hills "under the whole heaven" of the country thus desolated might yet lay concealed in the abyss.

The general tenor, also, of several parts of the history favours a more restricted sense, where *haaretz* is now represented by the earth, as, "In the days of Peleg the earth was divided." About the same time, "the whole earth" journeyed from the east\* to Shinar, whence

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\* Or perhaps to the East. See the term in the original employed in that sense, in Gen. xii. 8. and xiii. 11.; and 1 Sam. xiv. 5.

the Babel-builders "were scattered abroad upon the face of all the earth." The whole number of persons thus seemingly dispersed over many millions of square miles comprised but the descendants of Noah at the fifth generation. If this division and dispersion apply to the entire compass of the world, the application is surely not unattended with difficulty. Indeed, so far as we understand the names of places mentioned in the Pentateuch, it appears at least very doubtful whether any other part were within the immediate view of the historian than the small proportion then inhabited, or in the limits of human knowledge in his day, or at the period of which he treats. Thus on the particular subject we learn, that "Noah knew the waters were abated from off (*haaretz*) the earth" by the dove returning with the olive leaf. This surely would have been a very unfit criterion for the cessation of the deluge from all the continents and islands throughout the circuit of the earth, though it might suffice for that part of it where the ark rested. But to whatever extent it related, we learn that his inference was well founded; the sequel shews that the waters had in fact abated from whatever space is there expressed by *haaretz*.

I have noticed, that the ostensible causes in operation during the cataclysm are not suggested to have been miraculous. It was produced by the ocean, some large portion of its bed perhaps upheaved, rolling over the land, "all the fountains of the great deep were broken up"—and by rains of extraordinary continuance, "it rained forty days and forty nights," a source, indeed, which, for manifest reasons, could add scarcely any thing if all were covered, but is appropriately mentioned if a part only. And then it appeared to cease, because the waters ceased to flow from the quarter of their ancient bed, through the discontinuance of the rain, and "a wind made to pass over the earth." But we can better understand how a wind, in power proportionate to the atmospheric disturbances of the occasion, might appear as the proximate cause of the retirement of the waters from one range of country than that it should sweep round their entire surface, enveloping the globe, and clear them from every spot in its career which once had been land.

Thus, then, we see, that in the apparent agencies, both of destruction and restoration in this great event, nothing is said to have been done in violation of the laws of nature, and nothing more was done than the waters which the earth provided were, consistently with those laws, sufficient to accomplish.

The terms in which the flood is referred to in the New Testament, for matter of illustration, can, I apprehend, decide nothing in this subject. But were it otherwise, such expressions as "he condemned the world"—"the world of the ungodly," and especially "the world that then was," would prove little either way. Peter, it is true, says it was occasioned by "the earth standing out of the water and in the water." But on this, and also on many expressions occurring throughout the volume, it should be remembered that science was not its object, that it told of other things, and in addressing men, spoke to them as it found them, and in their own language. The only exception (if it be one) is the very general outline, given in Genesis, of a progressive

order in the creation,\* just enough to serve for the introduction and illustration of the events which were to follow, and nothing beyond it, nothing to set man free from getting his secular knowledge, as his bread, "by the sweat of his brow."

It should be remarked, that in applying the above sense to *haaretz* in the narrative of the flood, no new or fanciful meaning has been resorted to, but merely the more certain and uniform, throughout the volume which has preserved to us the language. Adopting the term "land" or "country," the greater or less extent which it may designate becomes simply matter of construction. Sometimes, doubtless, it should have the wider, of all the land or country of which the earth was supposed to consist; and in taking here the more limited, we have a warrant at least equally strong as for its application to the words in Matthew and Mark, *ἐπὶ πάντων*, and *ἐφ' ὅλην τὴν γῆν*, "over all the land," for the darkness at the crucifixion. Though *ἡ γῆ* perhaps intends primarily the earth, the limitation of that darkness, told in the same general terms as the former, exclusively to the country of the Christian narrative will not be questioned. And if any notion occur that this narrowing of the Hebrew term may be employed to weaken some point of support to the history, I beg to answer that it rather aids its claim to the most searching antiquity, pointing to a date as well for its earliest records as for its language, when the known earth was but one country, and all mankind the people of it.

W. G. CARTER.

Temple Chambers.

#### THE PROPHECY IN ISAIAH liii. 9.

SIR,—THE remarkable prophecy contained in Isaiah liii. 9, has been variously rendered by Dr. Hunt and Dr. Kennicott, for the purpose of bringing out a sense which will quadrate more exactly with the cir-

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\* Doubt has been thrown on this plain fact, well corresponding with the actual phenomena of the strata, by needlessly supposing the progression to have been from beings of simpler to more complicated organization. Viewing the matter apart from theory, can it be contended for a moment that no advance was made in animal existence, when to the zoophites and molluscs of a former æra were added the gigantic saurians of the Lias; (see Ezekiel xxix. 3, where *חַתָּנִים* (*hatanim*), the animal called

a "great whale" in Genesis i., expresses distinctly a *large saurian*, "Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers.") Was there no advance again from the saurians to the mammalia of the tertiary period, and from them to man, formed just when the habitation through a thousand changes had become best fitted for his use? Much has been said about the days in Genesis being indefinite periods of creation. As it is closely connected with the subject, seems conclusive on the point, and has not, I believe, yet been adverted to, I will here notice that the word *יוֹם* (*yowm*), "day," is employed in no less than three different senses in the first 35 verses of Genesis, even in the very narrative of the creation. 1st. Daylight, "the sun to rule the day (*yowm*) and the moon," &c. 2nd. The twenty-four hours, "the evening and the morning were the first &c. day," (*yowm*). 3d. The whole period of creation narrated whatever were its length; "these are the generations of the heavens and the earth in the day (*yowm*) in which the Lord God created them.

circumstances of our Lord's burial than the translation which appears in our common English version.

Each of their glosses seems to me objectionable :—that of Dr. Hunt, who adopts the translation of Schindler, from its *incongruously* and (in point of fact) *falsely* making our Saviour's *grave* to be with the *wicked*, while yet his *tomb* was with a *rich man* ; that of Dr. Kennicott, from its taking such unauthorized conjectural liberties with the original text as are absolutely intolerable.

Perhaps it may be useful to subjoin these several renderings, that the preceding observations may be more intelligible to the general reader.

*Schindler.* Et dedit cum impiis sepulchrum suum, et cum divite excelsa sua ; hoc est, monumenta sua.

*Hunt.* He made his grave with the wicked, and his tomb with the rich.

*Kennicott.* He was taken up with wicked men in his death, and with a rich man was his sepulchre.

Dr. Hunt, as if conscious of the natural objection to *his* version, would indeed insinuate, that the clause *He made his grave with the wicked*, is equivalent to the statement, *He made his death with the wicked* ; but I see not how the original word, which signifies *his grave*, can possibly be made to signify *his death*. Indeed the learned professor himself afterward gives up, virtually, at least, this plainly inadmissible gloss ; for he tells us very rightly, that as the word in the second clause denotes *his lofty tomb*, allusively to the sepulchre hewn out of the rock in a high situation, so the word in the first clause signifies *the grave, or hollow receptacle of the dead body, into which Peter is said to look stooping down*. Thus, after all, it appears, according to Dr. Hunt, that the *Keber* and the *Bamothi* are only *two* different parts of the *one* catacomb of the rich man. Such, therefore, being the case, how can it be said that our Lord made his *grave* with the *wicked*, and his *tomb* with the *rich* ?

Omitting, then, these untenable translations as being no admissible improvements upon our common English version, let us inquire whether something, in every point satisfactory, may not easily be produced.

That the beautiful rendering of Bishop Lowth, a rendering natural in itself, and effected without the alteration of a single letter, is the true one, I feel not a shadow of a doubt. But the mode in which his lordship professes to shew the exact completion of the prophecy is certainly very meagre, and, to my own apprehension, in no wise satisfactory.

The passage itself he excellently renders in manner following :—

His grave was appointed with the wicked ;  
But with the rich man was his tomb.

For his criticism upon the text, mainly, (I mean upon the ambiguous word *בִּמְתִּי*, which, by the instrumentality of masoretic punctuation, may be made to denote either *in his death*, or, *his lofty tomb*,) I must refer your readers to his own notes ; I am, at present, only concerned with his mode of shewing the accomplishment of the oracle.

All that he says on that subject is as follows :—

The exact completion of the prophecy will be fully shewn, by adding here the several circumstances of the burial of Jesus, collected from the accounts of the evangelists.

There was a rich man of Arimathea, named Joseph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act. He went to Pilate, and begged the body of Jesus. And he laid it in his own new tomb, which had been hewn out of the rock, near the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great.

Now this comment fully shews, no doubt, how *With the rich man was his tomb*, but it throws no light upon the very important preceding clause, *His grave was appointed with the wicked*. Hence, instead of having *fully* shewn the exact completion of the *prophecy*, Bishop Lowth strikes me as having shewn *no more* than the exact completion of precisely *one half* of it.

The matter itself is of prime importance. Yet, in truth, had not St. John written his own Gospel after all the others, the *exact* accomplishment of the *whole* prophecy never *could* have been shewn; for he remarkably supplies the identical fact, which is equally omitted by all the three earlier evangelists.

Of the Messiah it was predicted, that *His grave should be appointed with the wicked*; but that, notwithstanding such appointment, *His lofty tomb should be with a rich man*.

Here we naturally ask, how *any* such appointment to *any* grave could possibly be made by a Roman governor, and in accordance with the regular mode of inflicting the horrible Roman sentence of crucifixion?

They who were crucified had *no grave whatsoever* appointed to them. On the contrary, after experiencing all the protracted tortures of a lingering death, instead of being taken down from the cross for the purpose of sepulture, they were left suspended, or gibbeted, until they were either devoured by dogs and wolves, if the cross were low, or until they dropped down piecemeal through the tearing of birds of prey, and the gradual process of putrid decomposition, if the cross were high.

But, had the *full* accomplishment of this Roman sentence been the lot of our blessed Saviour, in *neither* of its clauses would the prophecy have been fulfilled; for, in *that case*, his grave would *not* have been appointed with the wicked, and with a rich man his tomb would *not* have been.

Or again, if the Roman sentence had been *so far* remitted, that the body of our Lord was given up to Joseph, while the bodies of the two thieves remained suspended, which, so far as the defective narratives of the three first evangelists are concerned, we might fairly and reasonably have concluded, (at least, from *those* narratives we could have had *no right* to conclude any thing more,) then, in *that case*, his tomb would have been with a rich man; but we could never have shewn to the infidel that his grave was *appointed* with the wicked.

Now this precise information, which we evidently want, is actually

supplied by St. John,—we have simply to follow the steps of his perfect narrative, in order to a full development of the prophecy.

The Roman sentence, we cannot doubt, was given in the ordinary form; it was a sentence of what we English should call *being gibbeted alive*. But, from a peculiar concurrence of circumstances, *that form was, on this occasion, rescinded* by the express appointment of the governor himself.

The crucifixion took place on the eve of the sabbath; and that sabbath, as the apostle specially tells us, was a high day. On this account the Jews, lest the sanctity of the day should be invaded, besought Pilate, that the bodies should not remain upon the cross on the sabbath day, but that their legs might be broken, and that they might be taken away, evidently *for the purpose of a common burial*. To their petition the governor readily assented. In ordering the bodies, therefore, to be taken down for burial, instead of their being left in a state of suspension between heaven and earth, to be devoured, or to be torn, or to putrify, in open air, *he appointed the grave of Christ with the wicked*; directing, doubtless, that the three bodies should be promiscuously tossed into the same pit; for it is unreasonable to imagine that he should trouble himself so far as to make any difference; it is unreasonable to suppose that he should carefully commend the two thieves to be buried in *one* place, and our Saviour in *another*.

But this appointment of the Lord's grave with the wicked was destined to be frustrated; for with the rich man was to be his lofty tomb, or rocky catacomb.

The appointment had been made; but, as the Jews left the presence of the governor, Joseph of Arimathea, the rich man, claimed *his* audience also. As the apostle informs us, *AFTER these things, META τὰ ταῦτα*—that is to say, *after* the Jews had petitioned for the taking down of the bodies for sepulture, and *after* Pilate had granted their petition, and *after* they had gone out to see it carried into effect—*AFTER these things*, or, in other words, *after* the Lord's grave had been appointed with the wicked, *Joseph of Arimathea besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came, therefore, and took the body of Jesus.*

Without this leave asked and obtained, he could not have taken away the Lord's body, because, through an authoritative alteration of the original Roman sentence, its grave had been appointed with the wicked. But, when leave was granted, he forthwith removed the body of Jesus, now, to the surprise of the governor, already dead, and separated it from its ignominious companionship with the two thieves, whose legs the brutal soldiers were engaged in breaking; then, with the aid of Nicodemus, he honourably embalmed it; and finally, with the same aid, he placed it in his own lofty and rock-hewn catacomb, which, St. John tells us, was nigh at hand.

Thus, to the most minute particular, and contrary to all human probability, was fulfilled the apparently paradoxical prophecy—

His grave was appointed with the wicked;  
But with the rich man was his lofty tomb.

G. S. F.

## LITERARY INSTITUTIONS.

MR. EDITOR,—In a letter in your last number, bearing the signature of "Philosophia," it is suggested that your publication should become a medium for the communication of particulars respecting Literary Institutions. Subsequently it is implied that the clergy must, by their profession, be friendly to such institutions. This, then, is the point to which I would beg leave to address a few observations. It requires no very great insight into the spirit of the times to see that many duties which are properly the business of *individuals* are now transacted by the help of *associated bodies*. It is no matter whether chimneys are to be swept by the new machine, husbands and fathers to be reclaimed from dram-drinking, or knowledge to be acquired, an association has only to be formed by which all our private responsibilities are to be merged into one common fund, as if attention to ourselves as individuals were too selfish a consideration for an enlarged mind to dwell upon. Of course I cannot be insensible of the benefits which have arisen from the connexion which is kept up amongst the learned in every department of science by the instrumentality of associations; but I must be pardoned if I do not see the advantage arising from those societies, scattered all over the kingdom, and styled "Philosophical and Literary Institutions." By the clergy, sound knowledge, come in what shape it may, is sure to be hailed with satisfaction; but the constitution of these societies, as they are at present conducted, seems not calculated to this end.

It is the advice of the Regius Professor of Divinity at Oxford "non sordidus auctor naturæ verique" to students in divinity, that they should select some one particular branch of divinity, and devote the greater part of their time and attention to that, instead of seeking to be well versed in all. The same argument will apply to science in general, but how diametrically opposed to such a statement is the form assumed by literary societies. In one or two seasons, the whole walk of science is explored; one hour, or sometimes two, being devoted to each subject. Now, considering that these societies are chiefly formed of persons who, taken as a body, cannot be supposed to be able to dedicate sufficient time for the following up all, or the greater part of these manifold subjects of inquiry, I deduce that such knowledge must, in the larger number of cases, be superficial and evanescent. I infer, secondly, that a little knowledge thus obtained puffeth up, especially since the world holds out to such dabblers in science the alluring appellation of "men well informed on every subject." Next, I would observe that there is an unhealthy excitement raised, an impatience of solitary and laborious research engendered, which is at once the bane of sound unostentatious knowledge, and the parent of arrogance and conceit. One word to the clergy joining these institutions. The dissenters who are, for the most part, moving in the lower grades of society are but too happy to embrace such an opportunity for gaining admiration of their talents and eloquence amongst the higher orders. The authorized and unauthorized ministers of God's word, the insidious Socinian and the humble Quaker,

meet on one common stage on terms of perfect equality, which, if it does not lower the clergy in the eyes of the laity, yet most assuredly tends to raise schismatical teachers to their level; particularly since the latter lay themselves out for acquiring influence over the people by their extemporaneous effusions, and persons who admire them in the lecture-room will not see the impropriety of listening to them in the conventicle. It is, of course, required that religion should generally be kept out of sight; but if it shall so happen that the Saviour be alluded to, he is styled "the great Nazarene Reformer." Thus the Saviour is robbed of his dignity to accommodate this questionable method for the acquisition of knowledge. Let a clergyman once lend his name to an institution of the kind, and he will need use no ordinary circumspection to prevent his being carried away, whether he will or no, by the mixed medley of his brother associates. I hope these remarks will not be considered as disparaging science, but merely this fashionable way of acquiring it. Patient study, free from excitement, of however short duration, is all that I contend for. It stands to reason that many points are taken for granted by the lecturer with which his audience are not acquainted. These would occupy our serious attention in our closet, and thus a good foundation is laid for the progressive superstructure.

A course of elementary lectures on any branch of science might equally answer this purpose, but this would not suit the multiplicity of tastes which are represented by the promiscuous assemblage that forms the audience at philosophical lectures. Of course, a museum is independent of these objections. With respect to science and its professors, allow me to conclude in the energetic language of Mr. Sewell (Second Letter to a Dissenter, p. 6)—"A man of science and a Christian—let us venerate and place him, almost for our worship, on the highest throne of human glory. A man of science and not a Christian—let us take him as a convict, branded and chained and watched, but still made to toil and dig for the good of mankind, with the whip always raised above his back to lash him into safety and submission. This, Sir, is our duty in this age of danger and temptation from reason."

Yours, W. B. H.

#### SHOP-KEEPING MADE EASY.

SIR,—I have read with much interest the remarks of your correspondent on the subject of a "Parish Shop," and I have no doubt his plan is a perfect one as adapted to the place in which he resides, and his means of affording relief. At the same time I am induced to send you my own plan, under the notion that many may be inclined to adopt it who would not have the courage to set up a shop where too much success would be ruinous. An expense of 60*l.* 2*s.* to the shopkeeper in one year may present to many an appearance rather formidable, and, in consequence, they may esteem themselves compelled to continue their injurious mode of relief to the healthy and strong by money, bread and meat, &c., and thereby make the poor

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indolent, instead of adding energy to their industry by assisting their exertions. The advantage of my plan is that it applies equally to those who have little, as to those who have much to dispose of, and may be carried on without keeping any stock of goods by you, and without that half-perplexing anxiety whether customers will come, or whether they will be such as may be approved of.

My plan is this—Having money to give away, I call upon those poor persons whom I esteem deserving, and who have not lately received, and I tell them that I have things to dispose of at half-price if they would like to have any thing. When I first adopted this plan, it was very common for the poor to tell me that they had no money; and they expected, I have little doubt, that such a declaration would procure for them relief of another nature, but from my never giving them anything on such occasions it has been effected that a refusal to embrace my offer is most rare. There are, it is true, some I cannot relieve in this way, but they are the least deserving in my parish, and not unfrequently have I first discovered them to be so from this very circumstance. Having called on as many as I may deem sufficient to make up my list, and having written down their different orders, I appoint them on some Saturday, at 12 o'clock, to come or send for the articles chosen, bringing with them enough money to pay the half-price. I generally appoint about fifteen or twenty to come at one time, and these can be served in about half-an-hour by the following method:—The day previous to the sale I send an order for the things to a neighbouring shop where the goods are cheap and excellent in quality, and I write out my order in the following form:—

10, 10, 8, 8, 8, 7, 8½,.....54½ yards of Calico.  
8, 8, 8, 7, 7, 6,.....51 yards of Blue Print.  
7.....Calico Sheets, &c., &c.

These articles come cut out in the right lengths and ticketed with the price and number of yards. They are then all arranged on my parlour table, and a true delight it is to see the poor people come neatly dressed with their money in their hands. Their children, too, are often brought with them, and more frequently it may be than they would otherwise from my having in my house one rather rebellious against my system, who is very fond of giving a frock, or some small article she has made, to the little children, whose smiles she cannot withstand. Though I cannot boast of so thriving a trade as "P. Q.," yet it is a good steady trade, without the least trouble or risk. The extent of it may be seen by the annexed account for the past year of 1834.

In this year the following articles have been sold at half-price, costing 98*l.* 10*s.* 3*d.*, and leaving a gain to the purchasers of 49*l.* 5*s.* 1*d.*

Stockings .....	14 pair
Calico .....	1288½ yards
Blue Print .....	705 yards
Linen Sheeting.....	168 yards
Blankets .....	16½ pair
Boys' Jackets .....	4
Stuff for Gowns .....	56 yards

Flannel .....	231 yards
Check for Aprons.....	4½ yards
Calico Sheeting .....	492 yards
Shoes .....	44 pair
Boy's Trowsers.....	1 pair
Cloth for Shirts .....	304 yards

Your correspondent lays much stress on the saving of time effected by his plan, and I agree with him entirely that in penny collections there is a great waste of time; but that there is no such waste in my going round for orders, I would contend upon the principle of its being highly beneficial to the poor to visit them at their houses, when you can come to them as welcome visitors. The offer of your gift at once makes you acceptable, and words of kind admonition, or even gentle reproof, are then, if ever, likely to be well received. You see also the state of their cottages, and can inculcate neatness and cleanliness, and are able to make inquiries about their children, and, in short, to look in every way to their bodily and ghostly welfare.

I am, sir, yours gratefully, D.

The number of half-price donations in the year 1834 amounted to 462, and the average consequently of money brought each time by the poor person was 2s. 1½d., a sum which with any forethought they ought never to be without, supposing them to be in work. Should they, however, say that they have not the money now, but expect to have it in about a fortnight, I arrange their Saturday for coming accordingly.

#### ON COMMUNION WITH ROME.

MY DEAR —, In reply to the "Scottish Catholic Priest," I would venture to suggest the following observations:—

As to the first point, namely, whether the church of England broke off communion with Rome by rejecting the papal supremacy, or the church of Rome with England by Paul the Third's sentence of excommunication. 1. That although the acknowledgment of the papal supremacy is *now* an article of Roman faith, it was not so when England rejected it. 2. That if the pope had not passed sentence of excommunication against King Henry and his adherents, there would have been nothing to prevent the bishops of France and Spain from receiving them to communion. 3. That the pronouncing that sentence was a gratuitous act on the part of the pope. 4. And that, therefore, as it was not a necessary consequence of the rejection of the Roman jurisdiction, the separation is Roman and not English.

As to the second point, namely, whether the withholding the cup in the eucharist so far decatholicizes the church of Rome, that (*even if the bishops of Spain or Italy would admit us to communion without requiring any assent to the Roman peculiarities*) we should be schismatical in partaking of it; it seems to me, I confess, hard to affirm it. Surely the whole responsibilities of that "division of the mystery," (as Glasius calls it,) must rest with the priest who withholds the cup, and cannot be imputable to those who are willing to receive both parts at his hands if he will give them. I suppose that, by partaking of the bread of the eucharist, a man communicates in the body of our Lord; and that that grace cannot be hindered by the profaneness of the priest in *subsequently* withholding the blood. If a man, then, is in a country where they who have rightly received the ministry of recon-

ciliation, both order and mission, have presumed to diminish somewhat of the means of grace, I see not how the truth of Scripture, or the rules of the church, require us to account him a schismatic, because he is willing to receive at their hands all that they will give.

But I speak with submission to those whose province it is to decide such points, on which, I conceive, it does not become a presbyter to speak confidently. If the case were *in esse*, instead of not being likely to be even *in posse*, it were well worthy the consideration of the chief pastors of the reformed; and there are none in Christendom whose decision would carry more weight with it than the venerable fathers of that portion of the church to which the "Scottish Catholic Priest" has the privilege to belong.

ALPHA.

P.S. It is worthy of notice that the continuance of the half-communion rests with the pope; the council of Trent having so far dispensed with the decrees of the council of Constance as to leave it in the power of the pope to allow the use of the chalice to the laity where he should see good. Decr. Super petitione Concessionis Calicis. Sessio. 22.

Perhaps the following sentence in the 30th article, 1603, bears upon the second point considered above—"So far was it from the purpose of the church of England to forsake and reject the Churches of Italy, France, Spain, &c., in all things which they held and practised, that it doth with reverence retain those ceremonies which do neither endanger the church of God, &c., and only departed from them in those particular points wherein they were fallen from themselves in their ancient integrity, &c." The inference I should draw from this would be that as the administration of the bread in the eucharist (as far as it goes) is right, our church would not require us to forbear receiving it at the hands of the clergy of the churches of France, Spain, &c., provided we were not understood thereby to assent to their departures from primitive and scriptural antiquity.

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#### SON OF MAN.

SIR,—The suggestion, concerning which "W. M." does me the honour to ask my opinion, seems to amount to this:—that the phrase Son of God, as applied to the incarnate Word, may be used as well in respect of his visibly personal presence among men as otherwise, but that the phrase Son of Man is expressive of his visible presence only, and is not used in speaking of his unseen and providential agency. I was not aware that such was the case; nor do I now feel prepared to say whether such is the case or not. When Stephen said, "I see the heavens opened, and the Son of Man standing at the right hand of God," and when St. John said (Rev. i. 13), "I saw one like unto the Son of Man," they were describing things in heaven, not on earth; and they were speaking of Christ in his personal absence, and not in regard of any sojourn upon earth, or any judicial advent. But, on the other hand, "W. M." may rejoin that they spoke of his person as exhibited and rendered actually visible to them, although not to others.

The words *Son of Man* were from the days of Job to those of Ezekiel merely synonymes of *Man*, and consequently *the Son of Man of the Man*; and such I suppose them to be when applied to the Lord by Daniel and the apostles.

Yours, H.

## VAUGHAN'S LIFE OF WYCLIFFE.

(Continued from vol. vii. p. 689.)

In p. 34 [34], after speaking of the close of the fifth century, Mr. Vaughan adds:—"The distinction between a bishopric and a parish, which through several centuries was unknown, began to obtain."

Mosheim, to whom Mr. Vaughan is so much indebted, seems to have been of another opinion. He says, treating of the "Constitution and Order of the Church of Jerusalem," under the apostles,<sup>32</sup> "That the vast multitude converted to Christianity at Jerusalem must have been distributed into several companies or classes, and that each company or class had its own *proper* presbyters and ministers, as also its separate place of meeting for the purposes of religious worship. These things then being admitted, it appears to me that the origin of what we term *parishes* may, with every sort of probability, be deduced from the arrangement and distribution of the primitive and parent church at Jerusalem." And if we look into "The Constitution, Discipline, &c., of the Primitive Church," a work written to shew that bishops in those days presided over individual congregations only,<sup>33</sup> and that "bishops and presbyters must be of the same order, because they had the same names and titles;"<sup>34</sup> even *there* we shall find the admission that,<sup>35</sup> "In the third century, the Christians of the diocese of Alexandria" who resided in the immediate vicinity of that city, "had divided themselves into several distinct and separate congregations, which were all subject to one bishop, as is clearly enough asserted by Dionysius, bishop of this church, who mentions '*the distinct congregations in the extremest suburbs of the city.*'"<sup>36</sup> Here, then, without going into particulars, as contained in the unanswerable reply to the above work, entitled, "An Original Draught of the Primitive Church,"<sup>37</sup> we may safely conclude with Dr. Stillingfleet, who has cited this and other instances, particularly that of Athanasius, bishop of the same see, in the earlier part of the fourth century, "that here were true parochial churches,"<sup>38</sup> long before the period assigned by Mr. Vaughan. Other proofs might be adduced from various quarters,

(32) Mosheim's Commentaries on the Affairs of the Christians before the time of Constantine the Great. London: 1818. Vol. i. p. 199, note.

(33) An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church. London (no date). C. ii. p. 16.

(34) Ibid. c. iv. p. 67.

(35) Ibid. c. ii. p. 38, 39.

(36) Eusebii Historia Ecclesiastica, l. vii. c. 11; and Lowth's note thereon, in Reading's edition at Cambridge, in 1790, p. 336.

(37) An Original Draught of the Primitive Church, in answer to a discourse entitled, An Enquiry into the Constitution, &c., of the Primitive Church. Second edition. London: 1717. C. ii. p. 49.

(38) Stillingfleet's Works, vol. ii. p. 584, 585.

some of which may be seen in Bingham's "Antiquities of the Christian Church."<sup>39</sup>

Passing over for the present some other matters, we return to the council of Nice, of which Mr. Vaughan writes (p. 65) [67]:—"That assembly failed to recognise any peculiar dignity in the Bishop of Rome. Its canons restricted the affairs of every province to the decision of its metropolitan; and in noticing the patriarchal power as conferred on the prelates of Rome and Alexandria, describe their particular authority as local, as derived from ancient custom, and the one as being strictly the same with the other."

The canons of the council of Nice, to which Mr. Vaughan refers, are the fourth and sixth; these canons say nothing of patriarchal, but speak of metropolitan power, as the highest then known to the church; such the words more expressly referred to will shew. "Let ancient customs still take place; those that are in Egypt, Libya, and Pentapolis, that the bishop of Alexandria have power over all these, because such also is the custom of the Bishop of Rome. And accordingly, in Antioch, and in other provinces, let the privileges be preserved to the churches. This also is altogether evident, that if any man be made a bishop without the consent of the metropolitan, this great synod decrees such a one to be no bishop."<sup>40</sup>

Thus much from the sixth: if we turn to the fourth canon we shall read—"A bishop ought to be constituted by all the bishops that belong to the province; and the ratification of what is done must be allowed to the metropolitan in every province."<sup>41</sup> Thus, then, Mr. Vaughan is mistaken in supposing that the canons of the council of Nice were employed "in noticing the patriarchal power, as conferred on the prelates of Rome and Alexandria;" and though they "describe their particular authority as local, as derived from ancient custom," yet that authority was metropolitan, and not patriarchal, as Mr. Vaughan imagines. That the power of Metropolitans was, indeed, an "ancient custom" at the time of the council of Nice is evident from the history of the second century,<sup>42</sup> wherein, not to quote other instances, we have Irenæus, bishop of Lyons, who, Eusebius tells us,<sup>43</sup> presided over the churches of Gaul, and Philip, bishop of Gortyna, in Crete, who, by Dionysius of Corinth,<sup>44</sup> is stated to have possessed an equal authority over the churches of that island. And, indeed, there are learned men that carry the superiority of metropolitans over other bishops up to the age of the apostles, relying on various passages in Eusebius's Ecclesiastical History, who says, that Titus exercised such authority over the churches of Crete, which Timothy did, in consequence of his appointment as Bishop of Ephesus, over the churches of Asia.<sup>45</sup> The case of the churches of Cyprus, and their independence, under their metropolitan, from the times of the apostles, might also be instanced.<sup>46</sup>

(39) Bingham, *ibid.* b. ix. c. 8, s. 1, 2, &c.

(40) Cave, *ibid.* c. 2. p. 50.

(41) Johnson's Clergyman's Vade Mecum, (the sixth edition, corrected.) London, 1781. P. 46, 47.

(42) Cave, *ibid.* c. 2, s. 7, p. 98.

(43) Eusebius, *ibid.* l. 5, c. 23, p. 243.

(44) *Ibid.* l. 4, c. 23, p. 185.

(45) *Ibid.* l. 3, c. 4, p. 91. Bingham, b. 2, c. 16, s. 1.

(46) Usher's Original of Bishops and Metropolitans, Oxford, 1641, p. 73, 74, compared

In p. 67 [69,] says Mr. Vaughan, "According to the constitution of the church, as modelled by the first Christian emperor, every civil vicariate had its ecclesiastical exarch or primate. The vicariate of Rome comprehended the south of Italy and the three chief Mediterranean islands. It was comparatively small, but its ten provinces were wholly free from metropolitan jurisdiction, a peculiarity which invested the Bishop of Rome with the important functions of that dignity, in addition to the higher authority possessed by him in common with his eastern rivals.

"The first Christian emperor," Constantine, apportioned the Roman empire after a new manner. Entire countries, as Britain, Gaul, Egypt, &c., then began to be known by the name of dioceses; over which were the several vicars, (or, as in Egypt, the Augustal præfect,) to whom the prætorian præfects, before spoken of, were superior. But this division into dioceses did not take place till the latter part, or indeed near the extremity, of the reign of Constantine."

"The constitution of the church, as modelled" after that of the state, Mr. Vaughan refers to the time of "the first Christian emperor;" he should have given his authority for his assertion, because assertion without authority, in such cases, is of little or no value. It was by degrees, and long after the time set down by Mr. Vaughan, that exarchs, or primates, as superior to metropolitans, rose in the church;<sup>47</sup> which exarchs generally answered to the civil officers called vicars.

Of the extent of the bishoprick of Rome we need not again to speak; nor of Mr. Vaughan's constant mistake as to the "higher authority" of patriarch, which the bishop of that city, he supposed, at that time possessed; but when he affirms that "the ten provinces" under that bishop "were wholly free from metropolitan jurisdiction," it is plain that his acquaintance with the council of Nice was only indirect, and by means of an imperfect, or, it may be, a perverted medium. If the Bishop of Rome had no metropolitans under him, at the time of the council of Nice, but bishops only, then he was a metropolitan, and nothing more; but if he had metropolitans under him at that time, then he was a patriarch, for a patriarch possessed authority over metropolitans, in the same manner as metropolitans did over bishops.<sup>48</sup> Valesius, who endeavoured to prove the Bishop of Rome to be a patriarch, from the Nicene canons, tells us,<sup>49</sup> that a patriarch was *metropolitanus metropolitanorum*; and De Marca<sup>51</sup> conjectures

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with Stillingfleet, vol. 3, p. 66, 67. Beveridge, as before, p. 106, col. 2, on the 8th canon of the council of Ephesus; and on the 6th canon of Nice, p. 58. Pantin's Observations on certain passages in Dr. Arnold's (master of Rugby School) "Christian Duty of Granting the Roman Catholic Claims;" Lutterworth, 1829; p. 87, &c., and note thereon, where also the parallel between the churches of Britain and Cyprus is spoken of.

(47) *Banagii Annales Politico-Ecclesiastici*; Roterodami, 1706, t. ii. p. 749—751.

(48) See the places cited in note 25.

(49) *Beveregii, ibid.* p. 53, b.

(50) *Vales. Observat. Ecclesiasticæ*. in *Socratem et Sozomenum*, l. 3, c. 2. p. 394, Reading's edition, compared with Parker's Account of the Government of the Christian Church for the first six hundred years, London, 1683, p. 202, &c. The word patriarch is used above as of the same extent with exarch; see note 30: *Justelli, ibid.* in note 25, &c. *Bingham, ibid.*, b. 2, c. 17, s. 2.

(51) *De Marca De Concordia Sacerdotii et Imperii*, Bambergæ, 1788, tom. i. l. 1, c. 7, n. 4, p. 51, 52, &c. *Finaiani Adnotat., ibid.* Boshmeri *Observat.* c. vii. no. 4, p. 162.

that the Bishop of Rome was such in Constantine's time ; but it may be somewhat difficult for Mr. Vaughan to turn Valesius's endeavours, and De Marca's conjectures, into proofs.

In the page last quoted, [70] Mr. Vaughan states, that "In the fourth century the province of Illyricum consented to receive its bishops, but with<sup>52</sup> the suffrage of the Roman patriarch. It is not, however, until nearly two centuries later that we discover any farther evidence of such advancement." In p. 78, he adds, in a note, "It was in 379 that East Illyricum was separated, by Gratian, from the eastern, and attached to the western empire ; and the event was followed by the appointment of Acholius, Bishop of Thessalonica, to the office of papal vicar. Pope Damasius, by whose watchful authority this branch of policy was thus introduced, was succeeded by Siricius, who endeavoured to render the election of bishops through that part of Illyricum dependent on the approbation of the papal representative. The authority conceded to these legates, principally on account of their episcopal rank, was, after awhile, claimed as the legitimate appendage to this superadded dignity."

In the first cited passage it is asserted, that "Illyricum consented to receive its bishops," subject "to the suffrage of the Roman patriarch." Mr. Vaughan should have told his readers upon what occasion it was that Illyricum so "consented ;" and also, by "its bishops," whether he used such phrase to denote the Bishops of Illyricum at large, or the Bishops of Thessalonica in particular. And if in this, as in the following sentence, where he speaks of "nearly two centuries later," he intended to refer to the collection of Holstenius,<sup>53</sup> he should not have withheld thus much, in order to have enabled his readers to attain to some just conclusion. That "East Illyricum was separated by Gratian from the eastern, and attached to the western empire," is the statement of Mr. Vaughan ; as in former instances, we look in vain for his authority. Both Romanists and Protestants, who have paid attention to this subject of Illyricum, state the fact of Gratian, in 379, the very reverse of Mr. Vaughan ; in short, that Gratian ceded to Theodosius Illyricum, or, at least, its eastern portion.<sup>54</sup> And whether he did so or not, we need not particularly to inquire ; it is sufficient for the present purpose to shew, from competent authorities,<sup>54</sup> that at the time assigned by Mr. Vaughan, and long before, Illyricum formed part of the western, rather than of the eastern empire.<sup>55</sup>

As to the point of the papal vicars in Illyricum, it will be found, upon inquiry, that Damasus, Bishop of Rome, did little, or rather nothing therein, as learned Romanists admit ;<sup>56</sup> Siricius, indeed, made some attempts towards the enlargement of his own power, but neither

(52) Instead of "but with," the words "in dependance on," have been introduced in the edition of 1831.

(52\*) Holstenii Collectio Romani ; Romæ, 1662.

(53) Basnag., *ibid.*, tom. iii. p. 67. Valesii et Variorum Annotat. in Socrat., l. 5, c. 11, p. 277. (Reading's edition.)

(54) Spanhem., *ibid.* col. iii, will supply them.

(55) *Ibid.*

(56) De Marca, *ibid.* t. ii. l. 5, c. 28, n. 5, (Balusii) De Marca Dissert. de Primatibus, c. 45. De Marca we may refer as to Acholius or Ascholius. Balusius, in De Marca, l. 5, c. 24, n. 1, speaks of Anysius, the successor of Acholius, as the first papal vicar, properly speaking.

in his, nor in his successor's times, nor indeed in "two centuries later," shall we find the papal authority, in full and acknowledged possession, even according to the shewing of moderate Romanists.<sup>57</sup> With respect to the office of papal vicar in Illyricum, it was, until the time of Dorotheus, Bishop of Thessalonica, affixed to that bishoprick;<sup>58</sup> in and after this time it was shared with others.<sup>59</sup>

Other passages I would very briefly notice, being conscious that your space and attention has already been sufficiently intruded upon.

In p. 16, [17] Mr. Vaughan quotes, with approbation, Villers's "Sketch of the History of the Church," where "the first period, extending from Jesus to Constantine, is described as that of democracy;"—whereas, in p. 64, he says, "It has been justly remarked" (speaking of the times of Cyprian, the century previous to Constantine,) "that the Bishops of Italy, and of the provinces, were disposed to allow them" (the Bishops of Rome) "a primacy of order and association in the Christian aristocracy."

The quotation from Villers reminds me of the one made from Stillingfleet's *Irenicum*, by Mr. Vaughan, and already commented upon; the quotation last made<sup>60</sup> is historically correct, and bears only a very faint resemblance to Mr. Vaughan's notion of the "Ancient Custom" of Patriarchs. Between the two quotations, we are rendered uncertain what opinion Mr. Vaughan did, or does hold, on this subject.<sup>61</sup>

In p. 56 [57], in a note, we are referred to "Middleton's Letter from Rome," and "Blunt's Vestiges of Ancient Manners in Italy;" concerning the Heathen Practices of the Roman Churches.

The former work has, in great measure, followed the track of "The Conformity between Ancient and Modern Ceremonies" (London, 1745) of French original; the latter is the well-written compilation of an eye-witness, but our older English writers, as Ormerod<sup>62</sup> and More,<sup>63</sup> may be consulted with advantage. The subject itself, in reply to an article in the Roman "Catholic Magazine," has been at some length considered in the "Protestant Journal."<sup>64</sup>

In p. 59 [61], we have Paschasius Radbert, adduced by Mr. Vaughan, as "first announcing to the churches of Christendom" the doctrine of Transubstantiation; and Bellarmine, in his "Ecclesiastical Writers," under "Ratbert," is cited in support thereof.

Here, again, it may be observed that had Mr. Vaughan followed Mosheim more closely, we should have little or nothing to complain

(57) Du Pin., *ibid.* p. 210—213.

(58) De Marca (Baluzii) l. 5, c. 25, n. 6, &c.

(59) *Ibid.*, n. &c.

(60) The latter quotation is, for the most part, from Mosheim's *Ecclesiastical History*, v. i. century 3, part 2, ch. 2, s. 2.

(61) The Editor of the "Christian Observer" Magazine, for February last, in answer to a correspondent, recommends Le Bas' Life of Wiclif in preference to Mr. Vaughan's; in consequence of "the ecclesiastical and political opinions of the author," evident therein. Mr. Vaughan is a dissenting minister; if I mistake not, he has been secretary to the Ecclesiastical Knowledge Society; at present he is "Professor of History at the London University."

(62) Ormerod's *Picture of a Papist*; and his *Papal-papismus*. (London: 1606.)

(63) More's *Mystery of Iniquity*; in his *Theological Works*. (London: 1708.)

(64) *Protestant Journal* for October, 1832, p. 602—624: a paper on the "Poems of John Lidgate," in reply to "W. T." of the "Roman Catholic Magazine" of the preceding month.



of.<sup>65</sup> For Radbert is by no means so clear, however copious he may be in this matter, as Bellarmine would persuade his readers. For what Mosheim insists upon, that "Radbert contradicts himself in many places, departs from his own principles, and maintains, in one part of his book, conclusions that he had disavowed in another," Aubertin has, from Rathbert's own words, shewn in his great work on the Eucharist.<sup>66</sup> Bishop Cosin<sup>67</sup> and Mr. Bingham<sup>68</sup> may be consulted by those who have not access to Aubertin.

In p. 66 [68], Mr. Vaughan enters at some length upon the council of Sardica. In p. 67 [69], he speaks of "The substance of the power conferred by that assembly on Julius and his successors."

The council of Sardica has, it is well known, afforded, both in the ancient and modern days of the church, a fruitful topic for contention. Not only Protestants, but Romanists also, have spoken of the confused state in which its canons have been handed down to us;<sup>69</sup> and, what is more, writers among them are found who consider that these canons are liable to a just suspicion of forgery.<sup>70</sup> But if it be granted that council conferred "power on Julius," yet writers of consideration in the Romish church tell us, "mention is here made of Julius alone, and not of the apostolic see;" and that its canons which relate to "Ecclesiastical discipline and polity were provisory only."<sup>71</sup> As such, Julius, and not "his successors," must be understood, though therein we differ from Mr. Vaughan.

The mode in which the name of "The Morning Star of the Reformation" is written by Mr. Vaughan, is Wycliffe; Lewis has adopted that of Wiclif;<sup>72</sup> and herein Baber,<sup>73</sup> and, very lately, Le Bas<sup>74</sup> have followed him. But not only Lewis, but also Vaughan have varied in this respect, the former having previously written Wicliffe, which, if not exactly, yet very much agreed with the manner in which Vaughan first wrote it, when his book was advertised by Murray; while in a portion, at least, of his correspondence he adopted Wiclif. Mr. Vaughan, however, allows but little favour to the learned historian of Richmondshire, Dr. Whitaker, who states, that near Richmond "is a small hamlet denominated Whitcliff," or "Wittecliff, pronounced exactly like the Refomer's name, which Wycliffe is not;" and that "here therefore we are surely warranted in fixing

(65) Mosheim, *ibid.* v. ii. century 9, part ii. ch. 3, s. 20.

(66) Albertini de Sacramento Eucharistie, l. 3, p. 921, &c. Daventrie, 1654.

(67) Cosini *Historia Transubstantiationis Papalis*, c. 5, n. 29, p. 86, &c. Londini, 1675.

(68) Bingham, *ibid.* b. xv. c. 5, s. 4. (v. ii. p. 794, of the folio edition. London: 1726.)

(69) Baenag., *ibid.* t. ii. ann. 347, p. 799, &c. De Marca, *ibid.* t. iii. l. 7, c. 3, n. 9.

(70) See Cardinal Cusanus alleged, in proof, by Morton, in his "Catholic Appeal for Protestants." London: 1610, b. iv. c. 8, s. 4, p. 472. Mosheim, *ibid.* v. i. century 4, part ii, c. 2, s. 6, where a Dissertation on this council, by Mich. Geddes, in his miscellaneous tracts, t. ii. p. 415, is recommended.

(71) Richer., *ibid.*, p. 81—90, &c. Not to refer to Stillingfleet, in his 3rd and 4th vols., on this council of Sardica, the English reader, for whom these things are intended, will find in Johnson's *Vade-Mecum*, under the fifth canon of this council, a very useful note.

(72) Lewis's *Life of Wiclif*. (Oxford: 1820.)

(73) Baber's *Memoirs*, &c. of Wiclif, prefixed to his edition of Wiclif's Translation of the New Testament. (London: 1810.)

(74) Le Bas' *Life of Wiclif*. London: 1832. Whitaker's *Richmondshire*, part iii. p. 197. part viii. p. 41.

the birth-place of the great Reformer.”<sup>75</sup> I will not now speak of the birth-place of Wiclif; but, perhaps, there are persons who may be inclined to attach importance to the fact, that in the writings of Thomas of Walden, who flourished early in the century immediately following that of Wiclif, we meet with something very similar to that of Dr. Whitaker, Walden generally writing Witleff<sup>76</sup> as the Reformer’s name.

Dr. Whitaker states that the family originally settled at Wycliffe, “from the Reformation downwards have continued (Roman) catholics.”<sup>78</sup> With him, if I recollect aright, Mr. Vaughan agrees.<sup>77</sup> Yet, however, there have been, in the Northern parts of the kingdom, Protestants of the name of Wiclif. Of these, probably, was “Francis Wickliff,” the friend of Bernard Gilpin.<sup>79</sup> Among the ministers ejected for nonconformity, we have, in Northumberland, “Ralph Wicklif;”<sup>80</sup> “Ambrose Wycliffe” was rector of Wycliffe in 1681.<sup>80</sup> Whether the late Thomas and John Wycliffe died Romanists, I cannot undertake either to affirm or to deny; but that their sisters were Protestants, as are also their descendants, can, I believe, admit of no doubt whatsoever, depending, as I do, for my information, upon some of the immediate connections of the latter.

#### CONVOCATION.

MY DEAR —, I am obliged to your correspondent, “Alpha,” for directing my attention to two passages in one of my papers on the Convocation.

In the former, in which I say that *the first* and second books of King Edward were appointed without authority of convocation, I certainly seem to be in error. What I meant to have said was, that the Prayer-book of Elizabeth, though originally imposed on lay authority, yet was sanctioned by the convocation at the time of the Restoration. It had been recognised by implication in the canons of 1603.

As to the second, in which it is asserted that the state services have not received the sanction of the church, and are received on the royal authority, some explanation is necessary. I cannot recollect the grounds which led me to express myself as I have done, and I have not my articles on the convocation at hand to refer to; but the following particulars are what I have now first fallen upon, in consequence of your correspondent directing my attention to the subject:—

The fifth of November was set apart as a holy day by Act of

(75) See the editions by J. B. Ascensius, in 1521, and 1533. Might not Walden’s Works afford some assistance in the arrangement of Wiclif’s writings?

(76) Whitaker, *ibid.* part iii. p. 177.

(77) Vaughan’s Life of Wycliffe.

(78) Carleton’s Life of Gilpin (fourth edition. London: 1636, p. 44.) Gilpin’s Life of Gilpin (second edition. London: 1753,) p. 65.

(79) Palmer’s Nonconformist’s Memorial, (London: 1778,) v. ii. p. 270.

(80) Whitaker, *ibid.* in “Catalogue of the Rectors of Wycliff.”

Parliament, 1 Jac. iii. ; but even granting the form of prayer was sanctioned by convocation, which I have not found in Wilkins, yet I am unable to discover any act of convocation sanctioning the additions made in the time of King William.

The service for the martyrdom was passed in convocation in 1661. Here I certainly was mistaken. No material alterations were made afterwards.

The service for May 29th (the day being observed by Act of Parliament) was originally an office for "the king's *birth and return*," and in this shape was passed by the convocation in 1661, as noticed in the Acts quoted by your correspondent. On Charles's death, "alterations," says Dr. D'Oyly, (*Life of Sancroft*, vol. i. p. 116,) "were necessarily required, in order to make the office commemorative solely of the restoration of the royal family. It is true that some further alterations and substitutions took place at this time ; and perhaps it may be allowed, that mention is made in the *new office* of the rebellion, and those concerned in it, in stronger terms than had been done in the former office . . . These alterations were, of course, made under Archbishop Sancroft's authority ;" but I cannot find that they were sanctioned by convocation.

Lastly, in respect to the service for the accession, I find no trace in the books I have at hand of its having passed through the convocation.

While I am on the subject of the papers on the convocation, I may as well mention, that I have heard objections raised to my statement that the king is not, constitutionally, the *head* of the church, but *supreme governor*. I do not consider it a point of importance, except that the latter title, being more definite, more plainly excludes wrong interpretations. The vaguer title is the more open to unfair inferences from it. Now I cannot deny that Blackstone (book i. ch. 7) seems to consider the king still "head of the church"—viz., as the result of the following accident. Mary repealed by statute Henry's statute making him so ; Elizabeth repealed several of Mary's, and this particular statute in the number. Thus Henry's came in force again, no one intending it. The title in question, then, may be considered legal, though obsolete ; for all this does not interfere at all with the historical facts and testimonies collected in my paper. To which I may here add, that the king's (James I.) declaration prefixed to the articles, runs—"Being by God's ordinance, according to our most just title, defender of the faith, and *supreme governor of the church* within these our dominions, we," &c. Again, "we command to be new printed [the articles], and this our declaration to be published therewith—That we are *supreme governor* of the church of England," &c.

Yours, &c.

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MR. KNOX.

- SIR,—You observe that the letter of "Fidelis," in your June number, deserves the attention of those who adopt Mr. Knox's views. I do not profess to be one of that number, because I do not feel competent to

decide upon them for my own use till they have met with that full discussion which they deserve. I am sure "Fidelis" has intended to promote this discussion in the fairest spirit. But I must take the liberty of observing upon his logical analysis of one of Mr. Knox's main arguments, because I think it is calculated to mislead his readers from the real point at issue. He professes to refute Mr. Knox's argument, that "Justification must be moral, because we are justified by faith, and faith is a root of moral righteousness," by putting it into a syllogistic form, which he does thus:—

We are justified by faith,  
We are made righteous by faith,  
Therefore to be justified is to be made morally righteous.

Now, three sentences following one another no more constitute a syllogism than three separate lines of prose constitute a stanza of poetry. To have put the argument (according to his view of it) into the form of syllogism, it should, I think, have stood thus:—

Subject.	Predicate.
Major premiss.....	That by which we are made righteous...is...faith.
Minor .....	That by which we are justified.....is...faith.
	That by which we are justified.....is...that by which we are made righteous.

Which truly is inconsequent enough; but when the argument is stated thus in a syllogistic form, we see that the major premiss is an inversion of Mr. Knox's statement. Mr. Knox argues "we are justified by faith; but what is faith? a seminal moral principle," stated syllogistically thus:—

Major premiss.....	Faith (universally).....is...a root of moral righteousness.
Minor .....	That which alone justifies us ...is...faith.
	That which justifies us.....is...a root of moral righteousness.

Which is perfectly correct in point of form. The use of logic is not to detect formal errors, which are rarely made, but to throw the argument into a convenient shape for discovering any latent ambiguity of language, or erroneous assumption in the premisses. Mr. Knox's argument must be answered either by shewing that he has used the word *faith* in two senses, or that one of his premisses is false.

On the one hand, some will contend that we are justified by faith, but that faith is not a moral principle or seed of practical righteousness. On the other hand, some will contend that faith is a practical moral principle (*ἐνεργουμένη δι' ἀγαθῶν*), but that we are not justified *by*, or on account of faith (*propter fidem*), nor by any other principle *in us*; according to the 11th Article of the church, that we are accounted righteous, not for our own works or deservings (*propter opera et merita nostra*), but only for the merit of our Lord (*propter meritum Domini*), by (or through) faith, (*per fidem*.)

The questions started by Mr. Knox arose in his own mind from dissatisfaction at the shallow reasonings of modern controversy; and surely they are not to be dismissed by any measure of logical acuteness, or by reference to any modern theological compilations.

I feel sure that "Fidelis" will join with Mr. Knox's admirers in the

wish that his writings may be thoroughly sifted by some one who shall bring to the task a manly philosophy, a large knowledge of Christian antiquity, sound principles of biblical interpretation, and a humble dispassionate judgment. If Mr. Knox be as profound a thinker as his friends believe, the result of his speculations, and of the discussions to which they may give rise, will be not the temporary admission of a novelty, but a more true comprehension of the yet unfathomed depths of old catholic Christianity; according to his favourite maxim, *Opinionum commenta delet dies, naturæ judicia confirmat*.

I hope you will excuse the liberty I have taken in commenting upon the remarks of your correspondent, and believe that I am, with sincere respect, your humble servant,

T. D. A.

*London, 15th June.*

### MILNER'S CHURCH HISTORY.

SIR,—The terrible philippic contained in your last number against Milner, renders it a somewhat hazardous enterprise to avow any reverence for his memory, or any interest in his reputation, as an ecclesiastical writer. Yet, having weighed the consequences with as much calmness as the perusal of your caustic article left me, I am willing to subject myself to them all, by assuming the title, which I should not have dared to claim, but for the opprobrium now connected with it, of Milner's friend; and by requesting you to insert, in your periodical, this avowal of my friendship.

I plead no other right to such notice than that which you have very freely given. You complain that the friends—or eulogists, as you style them—of Milner have never returned “one word of answer” to Mr. Maitland's charges. “But this,” you emphatically add, “cannot be allowed.” It seems that they must speak whether they will or not. They are not permitted even to steal away in dishonourable retreat, and thus to leave Mr. Maitland and the *British Magazine* in undisturbed possession of the field. Oh, no! such a victory were too inglorious to satisfy the noble ambition of these ardent spirits. To complete their triumph, all who have ever dropped a word in Milner's praise must be driven in mass, like coward troops, to be mown down by the controversial sabres of their merciless antagonists. “They are called upon,” says the writer in the *British Magazine*, “to support the character of Milner, and to answer Maitland; and they will be called on again.” “They shall have the benefit, it is repeated, of several such calls.”

I would gladly, Mr. Editor, have set this down as the hasty language of some inexperienced correspondent; as it hardly seems consistent with the dignified impartiality and gravity becoming a censor of the press; but I find it impossible to read the article as the production of any pen but your own.

I cannot altogether repress my surprise, considering the peculiar circumstances of the case, at your seeming impatient for a reply to Maitland's strictures. You are well aware of the fact, that the only

man likely to have regarded this controversy as his peculiar province has been removed by death; and you might have imagined that some time must elapse before any one should think of undertaking what Mr. Scott alone appeared competent to execute. You also, if my memory serves me, stated that it would be necessary for those who meant to defend the fame of Milner, to gird themselves with armour to which they had been hitherto unaccustomed; and yet you scarcely give them time to buckle it on, before you raise your voice in terms not a little acrimonious to shame them to the combat. I may, therefore, observe, that if you expected the answer to be immediately given to Maitland's accusations, you expected what, under the circumstances, was unreasonable; if you wished the question to be carefully discussed, you ought not to have been impatient of the necessary delay.

I write, however, to give information which, I hope, will be gratifying to you. Before the article in your *Miscellanea* was printed, I had prepared some remarks, now in the press, on Mr. Maitland's "most strict and searching examination of a part of Milner's work;" and which were, by apparent accident only, prevented from appearing simultaneously with your observations on Milner's *Church History*.

I mention this merely to prove that Milner's friends were not all asleep; and whatever may be the success of the attempt, the effort has not been wanting to rescue the name of Milner from reproach, and to shew that no small portion of Mr. Maitland's censure recoils upon himself. I know nothing of what Mr. Raikes or Mr. Bridges may have written on this subject; my judgment is formed entirely on a close examination of the documents before me. I pretend to no peculiar qualifications for the task I have undertaken,—many would have done it much better,—but I have aimed at truth in all my investigations, and have spared no exertion to secure my object. I did entertain a confident hope that you would have done ultimate justice to the argument at issue. But when the judge becomes an advocate, and the advocate rivals his client in impetuosity, little is to be expected from his decision.

I quite agree with you, that "the laws which regulate men's opinions about other books and other transactions will determine them about Milner and about this;" and as a friend of Milner, but much more a friend of truth, I calmly await the operation of those laws, and shall, without reluctance, acquiesce in their inevitable result.

I remain, sir, yours respectfully, JOHN KING.\*

*Hull, June 4th, 1835.*

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\* Mr. King is very obliging in offering an alternative as to the disposal of his letter. But if he does not object to its publication, what objection can any one else have?

They who remember the number and the temper of the articles directed against three or four sentences *attacking* Milner, will perhaps smile at the notion of any *opprobrium* attaching to a *defence* of him, especially a defence against two assailants only, as well as at the complaints of the writer as to acrimony, &c. &c. Mr. King, however, follows a politic rule, in imputing very vehemently to others the practices of which he makes good use himself. The *facts* of the case are these:—Mr. Maitland's first letter came out in *October or November last*. Month after month elapsed,

## NOTICES AND REVIEWS.

*The Heavens.* By R. Mudie. London: Ward and Co. 1835. Royal 18mo. pp. 275.

MR. MUDIE'S former publications on "Natural History" have been mentioned with deserved praise. And the present deserves praise equally. Mr. Mudie has, indeed, taken pains to give a character of accuracy to his work which does him great credit. The only fear is that it will be too *hard* for the idle readers of the present day.

*Twenty-one Sermons.* By the Rev. J. H. B. Mountain, Prebendary of Lincoln, &c. London: Rivingtons. 1835. 12mo. pp. 451.

THIS volume does high credit to Mr. Mountain, on account both of the principles, the courage, the reading, and the vigorous composition which it exhibits.

*The Belgic Revolution in 1830.* By Charles White, Esq. In two volumes. London: Whittaker and Co. 1835.

MR. WHITE, although he looks at the matter of which he treats rather in the *liberal* tone of the day, and takes the Belgian side of the question, still abstains from violence, and has collected a mass of documents and facts which makes his work by far the most useful and valuable on the Belgian revolution.

*Six Plain Sermons on the Sabbath.* By the Rev. Joseph Owen, B.A. London: Westley and Davis. 1835.

THESE are six *good* as well as plain sermons on the Sabbath, though with some strange English now and then which Mr. Owen might as well alter. The three first sermons put all the *argument* against the anti-Sabbatarians fully and clearly.

*The Real Principles of the Roman Catholic Bishops and Priests in Ireland.* By the Rev. R. J. M'Ghee. London: Seeley and Co. 1835.

IN another part of this Magazine an extract from the speech of Mr. M'Ghee is given, which sufficiently denotes the *nature* of this valuable pamphlet. Its object is to give at *full length* and in the *original Latin* the statement from Dens's Theology, and the other documents there referred to. *It should be bought by every protestant.*

and yet they who had sent forth such bitter inculpations on a *passing* assailant, made no reply whatever to a *formal* one. They were, therefore, called on, and will be called on again. The simple fact is, that every one anxious for the improvement of clerical education (the most useful and efficient of all church reforms) must see the extreme importance of promoting a study so grievously neglected as church history. And they who believe that Milner's is a *bad* history, are and must be most anxious that the matter should be fully discussed, attention called to it, and the want of a better book made generally known. This, and no other, is the reason why the subject is now, and will be adverted to again. Mr. King's notion, that the calling for full discussion is inconsistent with passing a judgment, is singular. Would he think it better to decide *without* discussion? Mr. King's taking the field, however, is real matter of satisfaction. The names of Mr. Raikes and Mr. Bridges were mentioned for this sole reason—that, as highly-respected men, their recommendation must carry great weight; and, as excellent and conscientious men, if they felt that, on closer examination, Milner's History did not justify their eulogy, they would recall it.

*Letters to the Poor on Religious Subjects.* By the Author of "Twelve Plain Sermons." London: Rivingtons. 1835. pp. 156.

SOME of these letters are most excellent, and would make really useful tracts; i.e., tracts for conveying sound instruction, and not amusement. The style is also worthy of much commendation. One or two of the letters might be improved. That on the Devil seems to the reviewer *overdone*, and on Abbott's principle of producing a strong effect by coarse painting at the moment.

*A Voice from the Dormitory.* Edited by the Rev. G. W. Birkett, M.A. London: Smith and Elder. 12mo. pp. 114.

THIS volume contains Young's "Last Day," and a small, but very judicious selection of "Sacred Poems" from our early authors. It is a very pleasing volume altogether.

*The Young Pastor's Guide (Five Discourses before the University of Cambridge).* By the Rev. T. Dale, M.A., Rector of St. Bride's. London: Richardson. 1835. 8vo.

MR. DALE was requested by many of his hearers to print these sermons, which are very brilliant specimens of composition, and urge with earnestness and effect the important considerations necessary to guide the Christian minister aright as to his teaching and practice.

*Charity; being an Exposition of 1 Cor. xiii.* By the Rev. J. Bramston, M.A., Vicar of Great Badon. London: Roake and Varty. 1835. 12mo. pp. 84.

THIS little volume does high honour to Mr. Bramston as a truly Christian, faithful, and affectionate teacher, and cannot but benefit all who may read it.

*The History of the Assassins.* By Von Hammer. Translated by O. E. Wood, M.D. London: Smith and Elder. 1835. 8vo. pp. 240.

MR. VON HAMMER has long been well known as one of the most thorough and widely-read oriental scholars of Germany; and among all his works, that on the extraordinary association called the *Assassins* has, perhaps, been as much spoken of as any one. The subject is indeed full of deep interest in itself, and has never been well treated by any other writer. This remarkable sect arose in the 11th century, and, as a body of any power, expired in the 13th. Its monstrous doctrines were destined to be propagated in various forms by other bodies. The modern *Assassins* in Persia and Syria are strangers to them. Dr. Wood's translation seems well executed, and the subject will interest every body.

*Annales Antiquitatis; Chronological Tables of Ancient History, Synchronistically and Ethnographically Arranged.* Oxford: Talboys. Folio.

THIS is a most useful work. It contains twelve synchronistic tables of ancient history, than which nothing can be more serviceable either to the student, or to those in more advanced life who look at history philosophically, and wish to see the progress and condition of various nations at the same epochs. These are preceded by two most convenient outline tables of the same kind for universal history, ancient and modern. They are followed by tables in which more is necessarily left to fancy and conjecture in the early periods—viz., a conspectus of the civilization, science, literature, &c., of ancient nations at the same periods. The tables are clearly printed and conveniently arranged.



*Annals and Antiquities of Lacock Abbey.* By the Rev. W. L. Bowles and J. G. Nichols. London: Nichols and Son. 8vo. pp. 374. 1835.

WHATEVER harsh critics may say of books like this, they who are satisfied with most accurate and interesting antiquarian researches, beautiful embellishments, high principle, pleasant feeling and pleasing poetry, will find this handsome volume most acceptable to them. The information relates to other places besides Lacock; viz. Old Sarum, with ground plans and drawings of its ancient Cathedral, &c. &c.

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*The Nature of Confirmation Explained.* By the Rev. D. J. Eyre. 18mo. (A Tract.)

AN useful manual of instruction and exhortation both for teacher and taught.

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*Letters on the Philosophy of Unbelief.* By the Rev. James Wills. London: Fellows. 8vo. pp. 232.

Who Mr. Wills is, the reviewer knows not; except that from the work he appears to be an Irish Clergyman. What he is, appears too from the work; viz. a very original steady thinker, and a very cautious and careful observer of human tempers, habits, and errors. The volume seems to the reviewer one of the most valuable which has appeared for a long time, and it will therefore certainly be neglected. His first object is to shew that there is in the ACTUAL condition of man's head and heart a tendency to practical disbelief; and his chapters on these subjects are most just and true. He shews that in the reception of knowledge on common matters, men rely on *habits of thought and action* rather than on *reasoning*, and that, consequently, where they cannot do so, the assent of the understanding is not the same in kind or degree. He thence proceeds to shew by what operations from these elements the rise of scepticism is a matter of course—the state of *conflict* ending either in self-avowed unbelief, or spurious forms of religion which have a tendency to Deism—then the *defence* made for this unbelief, the pride in it as superior, the anger at those who differ. After all this, Mr. Wills takes four of the great objections, viz. 1. That Christianity is not believed generally.—2. That it cannot be.—3. That they who do believe, believe without proof.—4. That there is no proof of it. The way in which he exposes the sceptics shrinking from all attack on the direct proofs, and intrrenching himself on objections at which on any other subject he is indignant—the way, in short, in which he shews how *practically* both unbelief and belief arise and go on (different as their rise is from that commonly assigned) deserves high praise. It is to be hoped that he will proceed with the subject.

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#### PAMPHLETS.

It is a duty to notice and recommend a most excellent *Charge to Churchwardens*, by Mr. Chancellor Raikes; Archdeacon Wilkins's *Charge*; and a sermon by the Rev. J. S. Anderson, called *Christian Philanthropy*, which contains some very just remarks on the modern political economy notions as to charitable institutions; a sermon by the Rev. J. Merewether, called *Popery, a New Religion*; and one by Archdeacon Pott, on the same subject, preached at Exeter; and a most sensible and valuable Letter to the Duke of Wellington on Lord Radnor's Bill, by the Rev. F. Oakeley, Tutor of Balliol.

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#### NEW EDITIONS.

THIS Magazine cannot criticize second editions; but, in the case of important works, it is well to mention them.

*A Short Method with the Romanists* (Edinburgh: Grant and Son, 12mo.) is, in substance, a reprint of Leslie's *Case Stated*, but it is modified by the editor.

In the new edition of the Bishop of Winchester's *Ministerial Character of Christ* (Hatchards, 8vo.) four new chapters are added.

In Mr. Hatchard's "Sacred Classics," the 18th volume contained, Boyle's *Treatises on the Veneration due to God*, on *Things above Reason*, and on the *Style of Scripture*.

A new edition of Dr. Boothroyd's Bible, with a Selection of the Notes, is appearing in parts.

## MISCELLANEA.

### ARCHDEACON GLOVER'S LETTER.

ARCHDEACON GLOVER has addressed a letter to the Dean of Norwich so extremely different in style and manner from that in which (to say nothing of the peculiar decorum required from persons in high stations corresponding in public) one gentleman usually addresses another, that he cannot wonder if it calls forth a few remarks. It was free to him undoubtedly to choose his own organ for expressing his views, and if his taste and feelings led him to choose the "Morning Chronicle" (a journal which on every occasion says everything that is false and slanderous against the clergy with a malignity of feeling which it is difficult to explain, and to which Archdeacon Glover prostrates himself in vain, for the crime of being a priest is one which cannot be washed out in that quarter by being an ultra-liberal,) no one can complain, or deny, that he has chosen a channel very suitable to the language and temper which it is called on to convey. Nor will any one complain that he commences his letter by a long political tirade respecting the late and the present Government. If it suits his views so to write and so to speak, let him, by all means, follow his own plans. The ground of complaint against him here is this:—The Dean of Norwich was requested by many of the clergy to call a meeting to petition against the Irish Church Bill, and a letter was sent to Archdeacon Glover, among others. Had this not been done, on the plea that he was an ultra-liberal, it is not very difficult to know what would have been the outcry raised immediately. However, this cause of complaint was not given, and Archdeacon Glover was treated with the courtesy due to him. On receiving the summons, it was free to him to obey it or not; and free to him, as a gentleman and a Christian clergyman, to assign his reasons for not obeying it, and for disapproving of it. But he is not content with this course. With no other provocation than this circular, he immediately attacks the Dean of Norwich's *motives*, and rather states than insinuates that as the deanery of Norwich is in his estimation a good piece of preferment, the reason why the Dean moves in this business is only that he fears (though erroneously) that the principle of the Irish Church Bill may be applied to reducing the preferments of the English church, and that he consequently trembles for his own money. Thus Archdeacon Glover thinks it decent, gentlemanlike, and Christian, to impute without hesitation (not in the heat of argument or under provocation, but) in cool blood, to a neighbour, a clergyman, a person of rank in his own church, a man of the highest character, that on a most important public matter, his only motive for an important step was of the basest, lowest, and most sordid nature. No comment need be made on this conduct. No surprise will be felt at such conduct in Norfolk or Suffolk. And assuredly neither there nor elsewhere could it be necessary to say one word in vindication of the Dean of Norwich. It can only be felt as a matter of the deepest regret that a gentleman, who holds an high office in the Christian church, should indulge in language and conduct which would not be tolerated in common society.

But Archdeacon Glover seems to forget that if he does resort to this line of

conduct it would be well for him to see that his reasonings are not liable to be retorted on himself. He tells us that the deanery of Norwich is so rich that its possessor fears for its fate, while his archdeaconry is so poor that it will not be touched by any destructive measure. Now really, if there is any force in analogy, the only fair inference to be drawn from Archdeacon Glover's own premisses is one not very honourable to himself. The Dean of Norwich, who, according to Archdeacon Glover, is rich, takes a particular line on a church question, because, as Archdeacon Glover says, he fears that his riches will be diminished by it. Archdeacon Glover, whose archdeaconry is poor, takes no part in it at all. Why? Surely, (if we are to reason on the same ground which he does,) because as he shall not suffer by it, he is quite careless whether the measure is good or bad for the church. Does Archdeacon Glover think it more honourable to be indifferent about a measure because it does *not* threaten your personal interests, than to be active about it because it does? And how can he escape from a conclusion discreditable to himself except by saying that his quiescence arises from his conviction that the measure is good? That, however, is a matter of opinion, and if Archdeacon Glover is to be allowed to exercise his judgment, does he mean to preclude others from the exercise of theirs? If he, in his conscience, pronounces a measure good, may no one else, in *his* conscience, think it bad? Is he the only man in the world who forms an opinion on disinterested grounds? If he claims the right of doing so, why does he presume to attack the *motives* of men who, to say the least, stand as high in character as he does?

But the matter does not rest here. Archdeacon Glover went on to argue the point, and indulged in language respecting the Irish church, *its gorgeous hierarchy*, its pluralities, and its abuses of all kinds, which he is here publicly called on to justify, by reference to *facts* and *documents*. If he cannot, or does not, can he think that the impression made by charges (not so justified) against a church and a body of clergy in such pitiable circumstances, coming from a dignitary of that church, will be favourable to him who makes them? Till he proves them, we, his countrymen, shall take the liberty of believing, in contradiction to him, the unanimous testimony of all who have had (which he has not) opportunities of knowing the Irish clergy, that a more faithful and efficient body of clergy does not exist. All besides, which it is necessary to say, was said so much better by Mr. O'Sullivan, in his magnificent speech lately delivered, that it is only necessary to subjoin his words:—

"I know but one solitary exception," (to the feeling entertained by the English clergy to the Irish church,) "that of an individual who has attained the rank of archdeacon. To the charge which he angrily pronounces against the Irish church, I need not say more than one word. I do assure him that the clergy of Ireland are not altogether such as he is. It is quite evident from an incident which he relates, that he forms his judgment of the Irish clergy from the recollections of his own life. He gives an account of having gone, in his earlier days, with some individual more interested in the temporalities than earnest in the duties of his calling, and having engaged (as it would appear from the promptitude with which he obeyed the signal) in a kind of collision with the individual to leave the church the moment he entered it, on an intimation from his friend, in order that his departure might furnish an excuse for closing the doors, upon the pretext that there was no congregation. From this instance of his own and his friend's conduct, he argues the character of the Irish clergy; he and his friend being Englishmen. I could assure the venerable archdeacon, that if there were to be found in Ireland one individual to whom from courtesy, or years, or custom, the title of archdeacon could be applied, and if he could be found to relate of himself such an incident as this archdeacon has communicated, without feelings and expressions of the most bitter mortification and self-abasement, there is not an individual in the Irish church, or at least not one who must be accounted worthy to stand up amongst the people, who would not have declared that such an incident betokened profligacy and sacrilege in early life; and, related as it was without apparent humiliation, indicated that the vices of youth had only become familiar and more hardened when carried up with the inexcusable impenitences of old age."

## DR. REED ON THE STATE OF RELIGION IN AMERICA.

DR. REED is engaged in a newspaper war as to the state of religion in America. Every one must see, of course, that it is a great object with the dissenters here to make out as brilliant a picture of the religious condition of America as possible. And the sending one or two persons there was not a bad idea, as on their return they would appear to speak with authority. But the fact is that this is mere delusion. Let any one consider the vast extent of the United States, the very small portion of it seen, in a very few months, by Drs. Reed and Matthison, the very few persons of high intelligence or weight whom they saw, and he will see directly that they speak, in fact, just as much from *generals*, from printed reports, &c., as if they had staid quietly in England.

To take again the one point on which Dr. Reed is insisting—the *number of religious teachers*—of what avail is it to know this without knowing much more? In order to shew the *uselessness* of such insulated facts, the writer wishes to ask Dr. Reed a few questions.

How many of these *paper teachers* would the *leaders and guides of ANY of the orthodox denominations* allow to deserve the name of ministers of the Gospel, or be anything but mischievous?

Does Dr. Reed know, or does he not, that, in the newly-formed states, many of these teachers (enumerated and forming part of the return) are a pest to society, that their conduct and their ignorance foster infidelity, that many of the planters never enter a place of worship, because these men are the only teachers, and that it is not uncommon to find the planters openly avowing infidelity, *because* they say that they see that religion is only a pack-horse to carry a set of idle, ignorant, dishonest, and immoral men?

Does Dr. Reed know, or does he not, that it is the decided opinion of the majority of the best men in America, that the means of religion do not bear the same proportion to the population that they did thirty years ago; and that the religious and moral condition of the people is, it is to be feared, *retrograding*?

Why does not Dr. Reed explain, more completely, the fears entertained, not by the Congregationalists, as he says, but by the Presbyterians, as to the effects likely to follow from their happy amalgamation system? Does he, or does he not know, that the older presbyterian body contemplate a separation if they cannot obtain any other remedy; nay, that, unless the writer is misinformed, they have called a convocation to consider the fit measures in this exigence, to meet before their General Assembly, and that it was to meet in May? Are these signs of peace and well-doing?

Does Dr. Reed know, or does he not, that the elder and sounder part of the presbyterian body view with the bitterest pain and regret the proceedings of the larger part, as to the regular system of fanaticism pursued—the two days' meeting, then the four days', then the *ten days'*, then the *protracted* (or everlasting) meeting—one stimulus, in short, after another—the *anxious seat*, the mad folly of many of the Revival preachers, the disgust occasioned by it to sound-headed men, the scoffing, the infidelity, the profaneness which flow from it?

Did Dr. Reed never hear of preachers (not *one* or *two*, but numbers) who at the end of their *awakening* discourses, cry out, "Let whoever is for the Lord Jesus get up," and then, "Let all those who are for the devil get up;" or, "Let those who have any hope of heaven get up," and then, "Let those who expect to go to hell get up"?

Did Dr. Reed never hear of whole congregations, leaving the form of religion which they had long professed, from disgust at their extravagances, and joining another denomination at once?

Does Dr. Reed know of no places in that part of America where the law formerly required the payment of a tax for religious teachers, which were before that time in *perfect unity*, and are now distracted by many teachers, none

of them getting a decent support? Does he (to put an *argumentum ad hominem*), a congregationalist, know of no places which were before entirely congregationalist, with one respectable teacher, at peace with one another, where now such scenes as are just described are exhibited? Does Dr. Reed think this good or bad?

If Dr. Reed will kindly answer these questions, he shall hereafter be requested to solve a few other problems of a like nature.

*Some Facts as to America from Dr. Reed himself.*

Page 86—Various orthodox denominations unite with the Unitarians in "acts of prayer and the ministration of the word of life." Dr. Reed sees nothing but difficulty, but "the brethren" say that, as they have the majority, and always appoint the preachers, the difficulty is overcome. Dr. Reed says, however, that the preacher's orthodoxy was "with effort, and fearing to offend."

Page 89—He attended and spoke for the Baptists and, *from their own Report*, stated that "out of 4500 churches, there were 2000 not only void of educated pastors, but void of pastors!"

Page 139—At Sandusky, a place of 800 inhabitants, there are two places of worship—one for the Presbyterians, and without a minister, one for the Episcopal Methodists—neither of them very flourishing. Half the adult population go nowhere. The state of religious and moral feeling was very low. For the first time, Dr. R. heard obscene conversation, and more swearing and sabbath-breaking than he had witnessed before.

Pages 148 and following—Dr. R. travels with a colonel, a lawyer and magistrate, and a considerable farmer. They were all, he says, the opposite of gentlemen. They were civil to him, but accustomed to blasphemous and corrupt conversation. The colonel, who was a Methodist, was the best of the three, and sought to restrain himself and his companions, but gained little credit for his efforts.

Page 196—Kentucky. The Baptists are the largest sect in this state. But "their educated teachers are very few; their uneducated and self-constituted teachers are surprisingly numerous. In this state, Mr. Campbell came among them with his new lights, and now nothing is heard of but *Camelism*, as it is called. The people of this denomination, and especially the teachers, had made too much of their peculiarities as Baptists. C. came among them and made every thing of them, and has succeeded to an alarming extent. He denounces everybody, he unsettles everything and settles nothing, and there is great present distraction and scandal." This is a pleasing picture. Mr. Campbell is said to have more than 100,000 followers among Dr. Reed's stable Christians!

#### CHARITY SERMON PREACHING.

THERE are some things with which we are so familiar that their propriety or impropriety never seems to strike us, or to admit of a question. Yet our apathy on these very subjects may be one of the most striking illustrations of our actual moral and religious condition. To take a single example. What is to be said of the everlasting placards announcing that Charity Sermons are to be preached by this or that Prelate or Priest?

1. Is it not clear, from this, that charity is at so low an ebb, notwithstanding all our vanity, that numberless Institutions of a truly valuable kind cannot be sustained from a mere sense of *Christian duty*, but require the aid of stimulus and excitement in the shape of a strange preacher, in the shape, in short, of an exhibition?

2. Is it not clear, from this, that churchmen and clergymen unhesitatingly

lend themselves, in the clearest and most direct way, to the 'Itching Ear' system, to the love of novelty in the pulpit, to fostering the overvalue for preaching, which thus degenerates into a mere theatric exhibition? What would the primitive church have said? what would an unsophisticated Christian say now, to this *puffing* and *exciting* system?

These things are put as *questions*, not as *assertions*. It would be a great charity in any one to shew that they admit of an answer; for it is very convenient for charities to get money in this way, if it cannot be got in any other; and very disagreeable to be obliged to think ill of a practice so generally adopted and so hard to avoid. Besides, the *extent* of the practice requires consideration. The writer was assured by the inhabitants of one great London parish, that there was a Charity Sermon every six weeks on an average. Surely this must be a most fearful interference with the plain duties of Christian teaching.

## DOCUMENTS.

### EXTRACT FROM THE REV. R. M'GHEE'S SPEECH

*At the Public Meeting held on Saturday, June 20, at the Great Room at Exeter Hall, for the purpose of proving to Protestants of all denominations, by authentic documents, the real tenets of the Church of Rome, as now held by the Roman Catholics, Bishops, and Priests of Ireland.*

The first point to which I shall call the attention of the meeting,—and to this I beg your most serious attention—is this proposition, that Dens's Theology was twenty-seven years ago adopted by the Roman catholic archbishop and bishops of Ireland; and the second point to which I shall call your attention is the nature of that theology. Now, let me be clearly understood. I do not charge it against the Roman catholic archbishop of Ireland and bishops that the work which I quote is a bad book. Dismiss every feeling of that kind for the present from your minds. I only ask you now to consider the fact. I shall first shew you that this book was adopted by the catholic archbishops and bishops of Ireland assembled in 1808; secondly, that they selected this book as a standard work of theology; thirdly, that they selected it for a particular purpose—that is, as the best for teaching theology to the clergy, as containing the most secure guidance to ecclesiastics who had not access to a public library; fourthly, that an order was given to the printer to have 3000 copies printed of the work, which comprised seven volumes,—that was on the calculation that one copy would be required for each priest in Ireland; fifthly, that the selling price of the whole work was calculated at 5250 guineas. This, be it remembered, was in 1808; now, if I can shew that twenty-five years afterwards this same work was set up as a book of conference for the province of Leinster, by the Roman catholic Archbishop Murray, by Bishop Kinsella, Bishop Doyle, and Bishop Keating, and that, in consequence of the scarcity of the work, a new edition of 3000 copies of the work, with an eighth volume added, was ordered to be printed, by the express approbation of Dr. Murray, the Roman catholic Archbishop of Dublin—if, I repeat, I shew this; if I also shew that for five years, including from 1831 to 1835, the questions discussed in the conferences of the clergy are taken question by question in the order in which they occur in Dens's book, I think I shall have established that it was appointed a standard book by the Roman catholic archbishop and bishops of Ireland, from 1808 to 1831, and from that to the present period.

The first point I take from the "History of the Catholic Association," by Mr. Wyse. In the appendix to that work I find a resolution of the Roman catholic archbishops and bishops of Ireland, assembled on the 25th February, 1810; at that meeting a resolution was agreed to, referring to and confirming the resolutions of a former meeting, of the 14th of September, 1808. At that meeting, the Roman catholic prelates resolved unanimously, that "Dens's Complete Body of Theology" was the best book on the subject that could be re-published, as containing the most secure guidance for such ecclesiastics as may, by reason of the peculiar circumstances of this country, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them. In consequence, an edition of the work was ordered to be printed, by the present publisher, of 3000 copies [it was here suggested to the speaker that the same individual who printed that work was the printer to the college of Maynooth]; it was added, inasmuch as Dr. Murray, Dr. Doyle, Dr. Keating, Dr. Kinsella, have made it the conference book for the province of Leinster, the publisher, as well to obviate the difficulty experienced by them in procuring the work, as also to advance the cause of religion and morality in the other parts of the Irish church, is induced to reprint a limited number of copies. This was in 1808, and I shall shew that it continued a standard work up to 1835. The book from which I make this statement is the most authoritative Roman catholic work. I now come to another part of the statement. The Roman catholic priests are obliged, under what they call the penalty of mortal sin, to read what are termed their offices—contained in their Breviary, and consisting of extracts from the Missal, and also of extracts from the Scriptures, I know not what. Particular portions which should be read on each day, are pointed out in a directory, a copy of one of which I now hold in my hand, and it is necessary that each priest should have a copy in his hands before the 1st of January in each year. The catholic priests, it is well known, hold, four times a-year, what is called a conference, in which questions in theology are propounded, and answers given from the standard theology of the church. I have here the directories from the year 1831 to 1835. In that of 1831, I find an entry to this effect—that, "obeying the commands of the most illustrious and reverend the archbishop and bishops of the diocese, we shall discuss at two of the conferences, "Dens's Treatise on the Human Actions;" at a third, his "Treatise on Sin;" and, at a fourth, his "Treatise on Conscience." It was in consequence of the importance attached to this work, and the estimation in which it was held, that a reprint of it was made in 1832. In that year there were four conferences, as usual, in which, following Dens as an authority, "Dens's Treatises on the Virtues" were discussed in the order in which they stand in his work. In the years 1833, 1834, and 1835, the questions for discussion in the conferences were also selected from Dens's work, and in the order in which they stand. I can state from the Directory the particular pages which were marked out for discussion in the different years—thus from page 144 to 182 was for discussion in the first conference in 1831; those of the second conference embraced from page 182 to 264. These were the consecutive questions in the book, and were discussed in their order at the consecutive conferences. I shall proceed, by extracts from this work, to prove the following five points:—

1st. "That protestants of all denominations are accounted as heretics by the church of Rome, and worse than Jews or Pagans."

2nd. "That we are all, by baptism, placed under the power of her domination."

3rd. "That so far from granting us toleration, it is her duty to *exterminate* the rites of our religion."

4th. "That it is her duty to compel us, by corporal punishments, to submit to her faith."

5th. "That the punishments she decrees are *confiscation of property, exile, imprisonment, and death.*"

Lastly, "That the only restraint (on the application of her doctrines) is a mere question of expediency when it may suit the convenience of the papal power."

## EXTRACTS.

## PROP. I.

"What is heresy?

"IV. Answer. It is the unbelief of those who profess indeed that Christ has come, but who reject his doctrine as to any part as proposed by the church, such are *Lutherans, Calvinists, &c.*

"What kind of infidelity is the greatest sin?

"V. We answer with St. Thomas, quest. 10, art. 6, by distinguishing. If the infidelity is considered *objectively*, or in reference to the subject matter of it, then Paganism is worse than Judaism, and Judaism worse than heresy: because the Pagan errs in more particulars than the Jew, and the Jew in more than the heretic.

"But if it is considered *subjectively*, or in reference to the individuals, or the pertinacity of the will and the resistance to the faith, then heresy is the worst, and Judaism generally worse than Paganism, because heretics are wont to have a greater knowledge of the truths of the faith than Jews, and Jews than Pagans, and so generally *heresy is the greater crime.*" (*Dens*, Vol. ii., pp. 77, 78.)

## PROP. II.

"Are all who have been baptized in the church?

"We answer, No. And particularly *heretics* and *apostates* are evidently not of the church, because they do not profess the same faith and doctrine with those who are in the church, which, nevertheless, is expressed in the definition of the church."

"Objection. The church judges and punishes heretics, but she does not 'judge those that are without,' according to the apostle, 1st Epistle to the Corinthians, chap. v., therefore heretics are in the church.

"We answer by denying the consequent, for although heretics are without the church, nevertheless they remain by reason of baptism subject to the church, whence she justly seizes them as deserters from the camp of the church, and so they are under the obligation of returning, but the apostle is treating of those who have never entered the church, or who have not been baptized." (*Dens*, vol. ii., p. 114.)

Again, in the chapter of infidels and heretics being "subject to the law," we meet the following passage:—

"Heretics, schismatics, apostates, and all similar persons, who have been baptized, are bound by the laws of the church which concern them, nor are they more released from her laws than subjects rebelling against their lawful prince are released from the laws of that prince.

"Objection. Heretics are not in the church, therefore they are not subject to the church.

"We answer by distinguishing the antecedent. If it means that heretics are not in the church, as far as relates to the union of charity and communion of the saints, we grant it; but if it means that they are not in the church as to subjection, we deny it, for they are made by baptism subject to the church, and they remain personally subject to the church whenever they may be."

The only excuse that can be made for this is, that the church of Rome did not intend it in reference to Protestants, because their baptism is not valid. This is answered by the fact that she holds the baptism of heretics valid. The Council of Trent, in its seventh session, uttered an anathema against any one who denied the validity of heretical baptism; and in *Dens's Theology* we read as follows on the subject:—

"It is not required that a minister should explicitly intend to do that which the Roman church does, but it is sufficient that he should simply and generally intend to do that which Christ instituted, or that which the true church does, whatsoever his opinion of that church may be, as the practice of the church declares, which holds the baptism of heretics to be valid.

"But what if he should have two conflicting intentions, as for example: The heretic baptizes, intending to do that which Christ instituted, or what his own church does, but not what the Roman church does?

"We answer—Such a man, morally speaking, baptizes in a valid manner."—(*Dens*, vol. v., p. 133.)

## PROP. III.

"Is it lawful to tolerate the rites of unbelievers?

"This is answered, 1st.—The rites of the Jews, although they sin in exercising them, may be tolerated with a certain degree of moderation, because from thence great good accrues to the church, namely, that we have a testimony to our faith from our enemies, since by their rites those things which we believe are represented to us as in a figure.

"It is said, 'with a certain degree of moderation,' because if there be any danger that the Jews, by their rites, prove a scandal to Christians, the church can and ought to moderate, or even to prevent it, as may be expedient.



"We answer, 2ndly.—The rites of the other unbelievers, namely, of Pagans and heretics, are not in themselves to be tolerated, because they are so bad that no truth or utility can from thence be derived to the good of the church.

"Except, however, that some greater evils might accrue from some other source, or some greater good be prevented.

"Objection 1. The Apostle to the Romans, chap. xiv., verse 5, says, 'Let every man abound in his own sense,' (we translate the Greek, 'Let every man be fully persuaded in his own mind.') Therefore, liberty of religion is to be left to every man.

"This is answered by denying the consequence—(that is, by denying that liberty of religion is to be left to every man) for the Apostle is not treating of the rites of religion, but of the observance or non-observance of the difference of days and meats according to the law of Moses, either of which might well be done at that time."

"Objection 2. The dilemma of Gamaliel, Acts, chap. v., verse 38, 39. Where he is speaking of those things which the Apostles were doing, 'Refrain from these men and let them alone, for if this counsel or this work be of man, it will come to nought, but if it be of God, ye cannot overthrow it.'

"We answer, 1st.—This is a dilemma, not of the sacred Scripture, but of Gamaliel, who, by this apparent argument, wished to rescue the Apostles, whom he favoured, from present danger.

"We answer, 2ndly., That granting the argument of Gamaliel to be valid, there is this difference, that the cause of unbelievers is not doubtful to the judges of the church as that of the Apostles was to the Jews; but it is clear that it is certainly false and condemned, whence it is not to be tried or approved, but extirpated, unless there may be some prudential reasons which may induce us to tolerate it."—(*Dens*, vol. ii. pp. 82, 83.)

#### PROP. IV.

"Are unbelievers to be compelled to join themselves to the bosom of the faithful?"

"I. We answer, first—Unbelievers who have never been baptized cannot be compelled to receive the faith in the first place, not by the church, because she has no jurisdiction over the unbaptized, according to the 1st of Corinthians, chap. v., verse 12, 'What have I to do to judge them that are without?' nor even by secular princes, although their superiors, because they have only a political power over them, which merely respects the public peace and tranquillity.

"The same also is proved by the example of Christ, the doctrine and practice of the church, and the form prescribed to the apostles in preaching. (Matt. x.)

"This is answered by denying the consequent; for, according to St. Gregory, the words of the parable are to be understood of compulsion, improperly so called, which is used by preaching, persuasion, shewing of miracles, &c.

"But if, with St. Augustine, you understand the words of compulsion, properly so called, then they are understood of heretics and schismatics who have at some time made profession of faith, and who can, properly speaking, be compelled.

"II. We answer, 2ndly, to the question, that unbelievers who have been baptized, as heretics and apostates generally, and also baptized schismatics can be compelled by corporal punishments to return to the Catholic faith and the unity of the church.

"The reason is, that they by baptism are made subjects of the church, and therefore the church has jurisdiction over them, and the power of compelling them, by the appointed means, to obedience, and to fulfil the obligations contracted in their baptism.

"This also obtains, in the case of those who have been baptized in their infancy, or who, compelled by fear of any necessity, have received baptism; as the Council of Trent teaches, Session 7, Canon 14; and the 4th Council of Toledo, Canon 55.

"You may object—'No one believes against his will, but the will cannot be compelled; therefore no one can be compelled to the faith.'

"We answer by denying the consequent, for he is not compelled to believe against his will, but that from being unwilling, he should be made willing.

"You will urge again—'No one can be compelled to baptism, therefore no one to the faith.'

"We answer with St. Thomas on this:—'As to vow is the part of a willing mind, but to pay what is vowed is of necessity; so, to receive the faith is the part of the will, but to hold it, when received, is of necessity; and therefore heretics can be compelled to hold the faith.'

"Meantime it is not always expedient that the church should use this right, as will appear from what shall be said hereafter."—(*Dens*, vol. ii., pp. 79—81.)

#### PROP. V.

"What are the punishments decreed against those infected with that stain?"

"Heretics that are known to be such are infamous for this very cause itself, and are deprived of Christian burial.

"Their temporal goods are for this very cause itself confiscated; but before the execution of the act, the sentence declaratory of their crime ought to proceed from the Ecclesiastical Judge, because the cognizance of heresy lies in the Ecclesiastical tribunal.

"Finally, they are also justly afflicted with other corporal punishments, as with exile, imprisonment, &c.

"Are heretics justly punished with death?

"St. Thomas answers, 22 quest. 11 art. 3, in corp., Yes; because forgers of money, or other disturbers of the State, are justly punished with death; therefore also heretics, who are forgers of the faith, and as experience testifies, grievously disturb the State.

"This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and in Deut. xvii. 12, it is decreed, that if any one will act proudly and will not obey the commands of the priest, let him be put to death. See also the 18th chapter.

"The same is proved from the condemnation of the 14th Article of John Huss, in the Council of Constance."

"The last proposition has been already demonstrated in the extracts given, 'That the only restraint on the persecutions is a mere question of expediency when it may suit the convenience of the Papal power.'"

Now it may, perhaps, occur to some individuals, and it ought, perhaps, naturally to occur to us all, that though these principles are to be found in this book, and though they are also to be adopted by the Roman catholic prelates and hierarchy of Ireland, that still the prelates did not bring, or would not bring, such principles as these under the discussion of the Roman catholic priests; but that they would rather avoid them, and take what is good in the book, and put out what is bad. But the questions proposed for the private conferences of the Roman catholic priests, of the province of Leinster, by the archbishop and bishops, and I believe for the priests, of Ireland, in 1832, were the questions embracing every single fact that you have heard taken from these chapters in Dens. Here are the questions—remember the heading of these conferences is this—"There will be four conferences this year, 1832, in the province of Leinster, in which, following Mr. Dens"—*Dominum Dens auctorem sequentes*—"as our authority we shall discuss his treatise on the virtues"—*De virtutibus tractatum discutiemus*—"on the virtues, the theological virtues of faith, hope, and charity." *Anne cogendi infideles gremio fidelium sese adjungere*—"Are unbelievers to be compelled to join themselves to the bosom of the church?" You have heard the answer. "Is it lawful to tolerate the rites of heretics, the rites of unbelievers?" You have heard the answer. "What are the punishments decreed against those infected with the stain of heresy?" You have heard the answer. Now there is, perhaps, another objection. Perhaps you will say that though these questions really were proposed and discussed in the private conferences by the priests, and though these answers are to be found in this book, perhaps they denied the authority of Dens. I am sorry to be obliged to state that such an interpretation is impossible; the proposition of the questions themselves, and the very terms in which the question is proposed, as to the penalties of exile, imprisonment, and death, preclude the possibility of it. I call your attention to the principles asserted on the subject of punishments decreed by the church of Rome, and stated in the decrees of Dens, and in the laws. I am translating from the book:—"Punishment is doubly decreed by the laws—by the mode of the sentence already decreed *sententiæ latae*, and by the mode of the sentence to be decreed *sententiæ ferende*." The punishment is said to be, first, of the mode of the *sententiæ latae*, that is, already decreed, which is already incurred by the fact of transgression of the law, or crime committed, without any other further sentence. Such is the excommunication annexed to external heresy."—(Vol. ii. p. 307.) The excommunication, or punishment, annexed to heresy here is declared to be the punishment of a sentence already decreed, and no further investigation or inquiry into the subject is made. It is then asked—"How do you know whether the punishment is of the sentence decreed, or to be decreed?" The answer is, "If it is said in the law, *ipso facto*, or *ipso jure*, then, in that case, the punishment of the sentence is already decreed." When we turn to the book, and to that page in which the punishments are stated, we find the very words, "*Ipso jure infames—ipso jure confiscata, &c.*" "Heretics are infamous, and are deprived of Christian burial, and their temporal goods are confiscated."

Now the question proposed in the conference of the priests is, "What are the punishments decreed against those infected with that stain?—*Que pœna contra ista labe infectos lata?*" The very expression declared in the laws to be the expression of the sentence already decreed in the church, without any trial on the subject. So that without any trial, or judge, or jury, or any other sentence necessary to be pronounced, heretics fall under the denunciations you have heard decreed against them by the church of Rome. [Hear, and applause.] There is another point that puts the question beyond all possible doubt. It is asked, "What ought to be"—let me entreat of you to mark this—"What ought to be the consent of the bishops to the infallible authority of the decisions already declared? Is the universal consent of the bishops necessary?" The answer is, "No; but a silent consent is sufficient." The consent is placed in silence, and not in crying out against the decision, after the decision is submitted to the knowledge of the bishops; for to be silent, in this case, is to consent; "For if the error is not resisted," says Felix, "it is approved, and the truth, not defended, is overwhelmed." The church of God neither approves nor keeps silence contrary to faith."—(Vol. ii. p. 129.) Here it is declared that if the bishops do not cry out against the decree, they ratify it. What have we here? The bishops, not silent, but speaking; not only not crying out against the decree, but printing, and publishing, and circulating, and commanding it, and setting it up as the authoritative standard for the priests of Ireland.

I now pass on to call your attention to the solemnity of those forms by which these principles have been abjured. I call your attention to consider how confidently they were referred to by the most zealous advocates, and the most able supporters, of Roman catholic emancipation, before that Bill passed. I call on you to consider with what confidence they referred to the utter abjuration of these principles, by the whole hierarchy of the church of Rome. A gentleman, a friend of mine, went to a meeting of Roman Catholics, in the county of Lowth, and he said—but his speech is not reported here—that the Roman catholic prelates and priests should deny publicly, and renounce, the ancient councils, before they came to ask for power over protestants. Mr. Sheil replied to this effect, "How much more wise it would be of Mr. M'Clintock, instead of referring us to the council of Lateran, to refer his fellow-believers to the progress of events, to the universal diffusion of intelligence, and the material change which the religion both of catholics and protestants has undergone. The sphere of human knowledge has advanced, and the catholic church has been carried along in the universal progression. Our faith is the same, but our system of ecclesiastical government is wholly changed. Persecution cannot be considered as an ingredient in a man's creed. It may, indeed, be the result of his principles, but cannot be considered as of the essence of his belief. It were wiser for Mr. M'Clintock to look at the declarations of catholic universities, denying the abominable doctrines imputed to us, to the recent protest of the catholic bishops of Ireland, and to the oath which every Roman catholic takes, than to the moth-eaten volumes with which he has been replenishing his mind." In Mr. O'Connell's address to dissenters, before passing the Emancipation Bill, we find the following passages:—"We desire to bring into practical operation this great principle of individual duty and social right—that every human being should worship God according to the sincere dictates of his conscientious belief. . . . The catholics of Ireland are devoted with equal warmth, and, if possible, with more persevering zeal to the cause of religious freedom. The catholic prelates eagerly join the catholic laity in the assertion of the principle of liberty of conscience. . . . Protestant brethren, there are other charges made against our tenets which we do not stoop to contradict. Those who know us best are well aware how false and unfounded all such charges are. However, we subjoin, in the appendix, accurate copies of the oaths taken indiscriminately by the catholic laity and catholic clergy of every rank in Ireland." Mr. Sheil refers us to the universities. Well, we turn to the universities;

and what do we see? Of all universities, that which exclaimed the most loudly in reply to the questions of Mr. Pitt, was the university of Louvain. The university of Louvain answers as follows:—"The faculty of divinity of Louvain having been requested to give her opinion upon the questions above stated, does it with readiness, but struck with astonishment that such questions should, at the end of the eighteenth century, be proposed to any learned body, by the inhabitants of a kingdom that glories in the talents and discernment of its natives. The faculty being assembled for the above purpose, it is agreed, with the unanimous consent of all voices, to answer the queries absolutely in the negative." This came from the college of Louvain, and what was the fact? Fourteen years before, in the college of Louvain, this book was published by the licentiate of that college, Mr. Dens, which is adopted and approved as the standard theology among the Roman catholics. So much for the universities. Now this gentleman referred to the bishops. Let us examine this point.

Here is the book published by Dr. Doyle, "An Essay on the Catholic Claims; addressed to Lord Liverpool," to which is appended, "The Pastoral Address and Declaration of the Roman Catholic Archbishops and Bishops of Ireland." They say as follows:—"At a time when the spirit of calm inquiry is abroad, and men seem anxious to resign those prejudices through which they viewed the doctrines of others, the archbishops and bishops of the Roman catholic church in Ireland avail themselves with pleasure of the dispassionate tone of the public mind, to exhibit a simple and correct view of those tenets that are most frequently misrepresented. The prelates conceive it a duty which they owe to themselves, as well as to their protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false imputations that have been frequently cast upon the faith and discipline of that church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the state." This is the object they have in view, they say, to shew "with accuracy their genuine principles." Accordingly, their Pastoral Address is divided into fourteen heads; and in the eleventh head we find the following passage:—"The catholics of Ireland not only do not believe, but they declare upon oath that they detest as unchristian and impious the belief that it is lawful to murder or destroy any person or persons whatsoever, for, or under the pretence of their being heretics, and also the principle that no faith is to be kept with heretics."—(Hear.) And they say this is published because the prelates conceive it to be a duty they owe to themselves, as well as to their protestant fellow-subjects, whose good opinion they value, to endeavour once more to remove the false impressions that have been frequently cast upon the faith and discipline of that church which is entrusted to their care, that all may be enabled to know with accuracy the genuine principles of those men who are proscribed by law from any participation in the honours, dignities, and emoluments of the state. Now, here they endeavour to lead protestants to believe these are their real principles, and they publish this declaration upon oath, not addressed to protestants, but to Roman catholic priests themselves, as being the most solemn manner in which they could convey their sentiments, as if it were impossible when they addressed their priests and people thus, they could ever instil into them any other doctrines. They address their priests, and declare upon oath that they detest these principles as impious and unchristian, while for eighteen years before, and six years after, these very principles were addressed by them to their priests, privately circulated among them, and held up as the standard of doctrine and private conference throughout Ireland.—We are referred to the bishops, and we go to the bishops. We find them protesting upon oath against these principles, and we find them circulating these principles upon the perverted authority of the Bible, and on that the true authority of the ancient councils of Rome. Now I say, give me the honest persecution of the

Assyrian tyrant, that sets up his golden idol in the plain of Dura; in the province of Babylon, (cheers,) and gives a proclamation that he will cast any man, who refuses to bow down to it, into the midst of a fiery furnace; give me the unrelenting fury of a heathen persecutor, who would drag Christians from their devotions and cast them into a den of lions; give me the honest persecution of the false prophet, who propagates his religion with the scimitar, and brandishes his scimitar in the open face of day; but save me and deliver me from the cruel tyranny of those who will take the Bible and kiss it, and hold it out to you as a pledge that they detest, as impious and unchristian, the idea of putting you to death for your religion, while they secretly distribute the dagger among their dark confederates to whet it for the moment when it may be expedient to plunge it in your heart.—I should remark, that this Pastoral Address is signed by the name of every archbishop in Ireland, signed with their names and seals, signed by the four names of those four men who are proved to have set this up as the authoritative standard of the priests of Ireland. I take these two documents in my hand, and I ask this question—here is the published oath, the proclaimed oath of the Roman catholic prelates of Ireland, addressed to the Roman catholic priests of Ireland; here are the principles which have been proved to you they have circulated as the authoritative standard of doctrine among those priests—now give me leave to ask, to which of these documents are we to turn? If these principles are not impious and unchristian, why do they swear they are? If they are, as they have sworn, and justly sworn, impious and unchristian, and they detest them, why have they published two editions of this work, and printed and circulated them?—If we believe, and sure we ought to believe their oath, the truth of their oath infers their detestation of those principles; if we believe, and we cannot refuse the evidence—impossible!—that they have adopted these principles, the adoption of these principles infers the falsehood of this oath. I defy the power of human talent, of human ingenuity, to reconcile these documents together. I say, then, I care not on which horn of the dilemma their consciences, whatever they are, may be impaled. I leave those consciences to God; but man must judge from fact, and what is the fact? I call this assembly—I would call all the empire if they could hear—I call heaven and earth to witness the truth, that these are their adopted principles; and I call the same power to witness that this is their published authenticated oath, and I say, that instead of manifesting that they are the ministers of the blessed Redeemer, in whom mercy and truth have met together, and righteousness and peace have kissed each other, they awfully manifest that they are ministers of that dark and awful apostacy in which murder and treachery have met together, and popery and perjury have embraced each other.—And now the honourable and learned Member for Dublin says, “Here we catholics meet them foot to foot; here we say, assist us to educate the people.” Let me ask, assist whom to educate them? Or, assist them to educate them in what? Whom are we to assist? Is it these gentlemen?—(Holding up the two books.) Are these to educate Ireland in the principles of morality! Or, in what are we to educate them? Is Ireland to be educated in this, or this?—(Holding up the Bible and Dens’s Theology.) Are we to educate them in the words of the living God, or in the awful errors of the system of the church of Rome? Or, are we to make a compromise between them both? Are we to abandon the authority of the living and eternal God? Are we to accommodate the principle which springs from the prince of darkness to the authority of the holy God over his creatures? Are we to abandon what God has thought fit to give us? Is the law-giver and the Redeemer of man to be blotted out of man’s inspection? Or are we to take out of the Bible whatever may be inconsistent with this book, and to sit down and join the board of Irish education. I say, as a minister of the church of Ireland—I say, I trust as a minister, however unworthy, of the Lord Jesus Christ—I say, before we be guilty of such an apostacy, before we be so destitute of all principle, perish the

temporalities of the church of Ireland! I say, annihilation to her parishes! I say, confiscation to all her sees, martyrdom to her ministers, but fidelity to her God!

## PUNISHMENT OF DEATH IN BELGIUM.

ABSTRACT OF RETURNS PRINTED FOR THE CHAMBER OF DEPUTIES.

Periods.	Total Executed for various crimes.	Capital Convictions.*	
		Murder.	Other capital crimes.
5 Years ending with 1804	235	150	203
5 . . . . . 1809	88	82	70
5 . . . . . 1814	71	64	49
5 . . . . . 1819	26	42	29
5 . . . . . 1824	23	38	23
5 . . . . . 1829	22	34	40
5 . . . . . 1834	None.	20	23

From these Returns it appears that the diminution and ultimately the discontinuance of capital punishments was attended with a diminution in the number of atrocious offences, and particularly that of murder, a result observed in Tuscany and other countries, where the effect of abolishing capital punishments, or greatly ameliorating the criminal laws, has been tried.

(From the Society for Diffusing Information on Capital Punishments,  
40, Trinity Square, Tower Hill, London.)

## THE IRISH ATTORNEY-GENERAL'S MISSTATEMENT OF FACTS RESPECTING THE IRISH CLERGY.

*Portion of a letter to the editor of "The Times" from the curate of one of the delinquent parishes enumerated in schedule A of Mr. Sergeant Perrin.*

SIR,—In your paper of the 8th instant, I have read a statement imputed to Mr. Sergeant Perrin, in the House of Commons, to the following effect:—"He would state the circumstances of five parishes in that county (Monaghan); the first of them was the parish of Maghercrush (Magheracloony, I suppose); in that parish the tithes, amounting to 430*l.* a year, and forty-two acres of glebe land, brought up the income of the rector to 556*l.* a-year: the incumbent resided at Bath, and never paid a visit to his parishioners—(cheers from the opposition)" I believe I never read a more untrue statement, and it is surprising that men of rank and education should give utterance to such ungracious statements without due inquiry. I have known the incumbent of this parish for more than twenty years. He has been eighteen years vicar of this parish, and the first ten years he resided constantly with his wife and a large young family, and industriously attended to the duties of his parish. He built and endowed a school, annexing to it an Irish acre of the glebe, and out of his small income expended 50*l.* of his own on the building. He built a handsome new church, and directed and conducted the entire of the work, and upon this he expended 60*l.* of his small income. Having by his attention to the building injured his health, and being ordered by Dr. Crampton, of Dublin, to England for change of air, and being ordered for two years not to do any duty, I then became his curate, and have been now so for six years;

\* The laws remained the same for the whole time embraced by this table, but in consequence of the good effects of their practical amelioration, they are now undergoing a revision.

so far from his residing in Bath, he has not, I believe, been there these last seven years, in consequence of illness in his family. He has been obliged to obtain licence of absence for the last six or seven years, in space of which his wife and daughter yielded to the ravages of a lingering, but dreadful, disease (consumption). His other daughters continuing delicate, and having no parent but their father, he is obliged to visit a warm climate for their health; yet, although so circumstanced, there is not a year in which he does not reside at least six months in his parish, thus affording the presence and attention of two clergymen instead of one. His tithe, by recent change, is reduced to 33*2*l. a-year. He constantly paid me full salary, and gave me his house, handsomely furnished, which, with the use of orchard, garden, &c., is certainly worth 100*l*. a-year more: and altogether I may say that I am far better off than the vicar himself. I am certain that his income from the parish does not amount to 300*l*. a-year, which is a poor support for a clergyman and seven young children, after devoting his time and talents for twenty-one years to his profession. I do not believe he has received so much as 300*l*. for the last three years.

\* \* \* \* \*

W. HEWSON, A.M.,

Late Scholar of Trinity College, and Curate of Magheracloony.

Sir Harcourt Lees also published a letter,\* not long ago, to the same effect, respecting a parish of which he is himself the incumbent, and which was condemned by Sergeant Perrin on equally false evidence.—(*Cambridge Chronicle*.)

### IRISH CHURCH.

(*Extract from Mr. Shaw's Speech on his presenting Petitions against the principle of appropriating church property to secular purposes.*)

"MR. SHAW did not desire to provoke a general discussion of the question on the presentation of these petitions, but hoped the house would allow him to correct some misstatements on mere questions of fact which had been made on the subject to which they related, and he would do so by reading the answers in the words of those from whom he received them, at the same time bearing testimony to the high respectability of those persons; for he (Mr. Shaw) never brought forward a fact in the house without being fully assured of the respectability of the authority from which it came. (Hear.) The first statement to which he would allude was one made by the noble lord the Secretary for the Home Department (Lord John Russell), that there were but 2,000 Protestants in the diocese of Killaloe. He (Mr. Shaw) would read the answer to that statement from the letter of the vicar-general of the diocese, who, with himself (Mr. Shaw), only imputed to the noble lord that he was misinformed. It was in these words:—"I have made the closest inquiry into the actual number, and instead of 2,000, I can state them officially to be 18,265." (Hear, hear.) The next was the case of Tullamore, in the King's county, and referred to a statement of the same noble lord. The clergyman of the parish writes as follows:—"His lordship is reported to have made use of as a fact upon which he built his theory of the state of the Irish branch of the established church, the parish of Tullamore, which he sets down as by composition at 470*l*. per annum, and containing 120 Protestants. Now the sworn return delivered in to the commissioners of inquiry for 1831 rates the churchmen at 1,254 (hear, hear); and I regret to say that my income has been equally mistaken, though the exaggeration lies on the other side, it being little more than one-fourth of the sum set down to me." The third case was

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\* Where did this appear? Such documents should be collected.—Ed.

that of a statement made by the hon. member for the county of Cork (Mr. O'Connor), and since quoted by the noble lord (Lord J. Russell) in a speech at Exeter. He (Mr. Shaw) would read the statement from the report sent him :—"The hon. member (Mr. O'Connor) adverted to the non-residence of the Irish Protestant clergy, and declared that the rector of his own parish he had never seen. The curate lived out of the parish, the clerk resided at a distance of 14 miles from the church, and the sexton sold spirits without a licence in the churchyard." The answer of the Rev. Mr. Hall, the curate, was as follows :—"For seven years last past I have been curate of, and constantly resident in, the parish, with the exception of four months, during which I left a substitute perfectly approved of by the bishop (hear, hear); and until last year, Mr. Laird, the senior curate of the parish, was boarded and lodged during those years by different members of Mr. O'Connor's own family. (Hear, hear.) With respect to the clerk, he has been nearly six years appointed; has resided in the parish all that time, and performed the duties of parish schoolmaster in the most efficient and exemplary manner. (Hear, hear.) And the sexton is a pious, honest, and industrious man, who neither during the six years that he has been appointed, nor at any period of his life, ever sold spirits with or without a licence." (Cheers.)

## FIRST REPORT OF THE COMMISSIONERS OF PUBLIC INSTRUCTION (IRELAND.)

### *Summary.*

#### POPULATION, 1834.

Members of the Established Church	...	...	...	...	...	852,064
Roman Catholics	...	...	...	...	...	6,427,712
Presbyterians	...	...	...	...	...	642,356
Other Protestant Dissenters	...	...	...	...	...	21,808
Total	...	...	...	...	...	7,943,940

#### PROPORTION PER CENTUM TO THE TOTAL POPULATION.

Members of the Established Church	...	...	...	...	...	10 7/8
Roman Catholics	...	...	...	...	...	80 3/4
Presbyterians	...	...	...	...	...	8 1/8
Other Protestant Dissenters	...	...	...	...	...	2 7/8

#### NUMBER OF PLACES OF WORSHIP.

Established Church—Churches	...	...	...	...	...	1,338
Other places of worship	...	...	...	...	...	196
Roman Catholic	...	...	...	...	...	2,105
Presbyterian	...	...	...	...	...	452
Other Protestant Dissenters	...	...	...	...	...	408
Total	...	...	...	...	...	4,494

#### PARISHES OR DISTRICTS.

With provision for the cure of souls	...	...	...	...	...	2348
Without provision for the cure of souls	...	...	...	...	...	57
Total	...	...	...	...	...	2405

Number of members of the established church in 1834, in parishes or districts, without provision for cure of souls	...	...	...	...	...	3080
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## NUMBER OF BENEFICES

Consisting of single parishes	...	...	...	...	...	907
Being unions of two or more parishes	...	...	...	...	..	478
Total	...	...	...	...	...	1385

## NUMBER OF BENEFICES

Being unions in which the parishes are not contiguous	...	...	...	...	...	87
In which there is a glebe-house	...	...	...	...	...	850
In which there is no glebe-house	...	...	...	...	...	535

## NUMBER OF BENEFICES

In which there is more than one church	...	...	...	...	...	118
In which there is only one church	...	...	...	...	...	1057
In which there is no church	...	...	...	...	...	210
In which the incumbent is resident	...	...	...	...	...	869
In which the incumbent is non-resident, but divine service is performed by him or a curate in a place of worship	...	...	...	...	...	339
In which the incumbent is non-resident, and no divine service is performed by him or a curate in a place of worship	...	...	...	...	...	157

## NUMBER OF BENEFICES

In which the entire population is not more than 100	...	...	...	...	...	5
In which the population is more than 100, and not more than 200	...	...	...	...	...	7
In which the entire population is more than 200, and not more than 500,	...	...	...	...	...	36
In which the entire population is more than 500, and not more than 1000,	...	...	...	...	...	94
In which the entire population is more than 1000, and not more than 3000,	...	...	...	...	...	368
In which the entire population is more than 3000, and not more than 5000,	...	...	...	...	...	277
In which the entire population is more than 5000, and not more than 10,000,	...	...	...	...	...	405
In which the entire population is more than 10,000, and not more than 15,000,	...	...	...	...	...	125
In which the entire population is more than 15,000, and not more than 20,000,	...	...	...	...	...	39
In which the entire population is more than 20,000, and not more than 30,000,	...	...	...	...	...	21
In which the entire population is more than 30,000	...	...	...	...	...	8

## NUMBER OF BENEFICES

In which there is no member of the established church	...	...	...	...	...	41
In which there is 1, and not more than 20	...	...	...	...	...	99
In which there are more than 20, and not more than 50	...	...	...	...	...	124
In which there are more than 50, and not more than 100	...	...	...	...	...	160
In which there are more than 100, and not more than 200	...	...	...	...	...	224
In which there are more than 200, and not more than 500	...	...	...	...	...	296
In which there are more than 500, and not more than 1000	...	...	...	...	...	209
In which there are more than 1000, and not more than 2000	...	...	...	...	...	139
In which there are more than 2000, and not more than 5000	...	...	...	...	...	91
In which there are more than 5000	...	...	...	...	...	12

It may be necessary to remark here, in explanation of the preceding summaries, that we have included cathedrals, parish churches, and chapels of ease, under the head of "churches;" whilst under that of "other places of worship of the established church" we have included those places in which divine service is performed by a minister of the established church; it being not an unusual custom to make use of a school-house, or other suitable place which may be conveniently situate for that purpose, in those benefices where there is either no church, or where the church is situate at an inconvenient distance from a part of the parishioners. Private places of worship, and those situate in gaols or other establishments which are not open to the public, though generally noticed in the reports, have not been counted in the summary; but all other places of worship of the established church which are open to the public, have been included under one or other of the above-mentioned heads, according to their particular nature. In respect to the residence of incumbents, it is observable that we have taken this to mean residence

strictly within the limits of the benefice ; although the use of the term in that strict sense necessarily excludes, as non-residents, those incumbents who, from want of accommodation, or other such cause, reside in an adjoining benefice. It sometimes happens, too, that incumbents so residing are more conveniently situated for the discharge of their parochial duties than others who are, strictly speaking, resident within the benefice. But it became necessary to fix some certain rule, and if not determined by the lineal boundary of the benefice, each case would have involved a question of degree as to whether the distance was such as would admit of the incumbent being considered as virtually resident or not.

In the appendix annexed to our reports will be found returns made to us by the registrars of the several dioceses in Ireland, which will exhibit the state of each diocese in respect to the number of beneficed clergy and curates ; the number of benefices with, and the number without, cure of souls ; and the number of instances in which an incumbent holds more than one benefice.

We have also appended similar returns, made at our request by the several bishops of the Roman catholic church in Ireland, shewing the names and number of parish priests, curates, and places of worship in the several dioceses, according to the divisions adopted in that church.

We have in conclusion to remark, that we shall reserve any reference to the results of our inquiry respecting the schools and state of education now existing in Ireland until we present the second part of our report to your Majesty.

#### LORD RADNOR'S BILL RESPECTING THE THIRTY-NINE ARTICLES.

WHEREAS the subscription of particular articles of faith in the case of persons of tender years, and before they can have so accurately and minutely examined the same, and the grounds on which they rest, as to give an entire and implicit assent to the doctrines therein laid down, is unreasonable, and may tend to evil consequences ; be it enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That from and after the passing of this act no person shall be required by any person or persons in authority in the Universities of Oxford or Cambridge, or elsewhere, within the King's dominions, to subscribe or declare his assent to the 39 articles of religion agreed upon by the Archbishops and Bishops of both provinces and the whole clergy in the convocation holden at London in 1652, or the 3 articles contained in the 36th canon, at the time of matriculation at either of the said Universities, or of entrance at any college or hall within the same, and until he shall have attained the age of 23 years, or, in case he shall take the degree of Master of Arts before he has attained the age of 23 years, until he shall have taken the said degree.

Provided always, and be it further enacted, that nothing in this act contained shall extend, or be construed to extend, to exempt any person from the obligation to subscribe such articles, or to make such declarations as by the custom and statutes of the said Universities are now required, before any person can sit and vote in the convocation or senate of the said Universities respectively, or as may now by law be required in order to qualify such person to take any ecclesiastical orders, or to preside or sit as judge in any court, spiritual or ecclesiastical, or to hold any ecclesiastical office or benefice whatsoever, or as under the special requisition of the founder of any endowment are now required to be subscribed or made to enable the members thereof to enjoy the benefits of the same.

## INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers, in St. Martin's Place, on Monday, the 15th of June—his Grace the Archbishop of Canterbury in the chair. There were present the Archbishop of York, the Earl of Harrowby, the Bishops of Winchester, Lichfield and Coventry, Bangor, Chichester, Hereford, and Bristol, S. Bosanquet, Esq., N. Connop, jun., Esq., B. Harrison, Esq., J. S. Salt, Esq., J. Cocks, Esq., J. Watson, Esq., Wm. Davis, Esq., Rev. Dr. Shepherd, Revs. H. H. Norris, J. Lonsdale, H. J. Rose, Thomas Bowdler, Archdeacon Watson, Dr. D'Oyly, Wm. Cotton, Esq.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards building a gallery and re-arranging the seats in the church at Tywardreath, Cornwall; building chapels at Rudbun, Denbigh, and at High Beech, Waltham Abbey, Essex; at Kingswood (parish of Ewell), Surrey, and Coombe Down, Somerset; enlarging, by rebuilding, the chapel at Snainton, Brompton, York, the church at Charmouth, Dorset, the church at Dorking, Surrey; increasing the accommodation in the chapel at Austerfield, York, and the church of Witney, Oxford; enlarging the church at Owslebury, Southampton, and the church at Huntley, Gloucester; repairing the church at Lavenham, Suffolk; repewing the church at Towcester, Northampton; re-arranging the seats in the church at Yaxley, Huntingdon; building a gallery in the church at Cheddington, Bucks; repairing and building a gallery in the church at Oystermouth, Glamorgan.

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## CHURCH MATTERS.

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### POPERY.

THE number of matters of great importance which press for attention just now is such that adequate justice can be done to none. It has been thought best to supply a considerable number of valuable documents, and to leave them very much to speak for themselves. A word, however, must be said on one subject. A long extract from Mr. M'Ghee's splendid speech at a late meeting has been given, with documents proving a most remarkable contradiction between the public and solemn declarations of the Roman catholic prelates of Ireland and the doctrines taught in a book which they have made the authorized work of instruction for their clergy. Attention is claimed for this, as adding one most important proof of the unchanged character of that religion which would attempt to impose itself on the world as wholly changed in all its offensive features. At the present moment, this is a matter of the greatest importance. For no doubt can be entertained that the papists are making, in all parts of this realm, a most vigorous effort to extend their superstition. They must be met at once, fully and boldly, as they have often been before. The clergy must, in many quarters, make themselves again fully masters of even the details of the controversy. *This* (in itself) is no matter of regret. For the popish controversy (unlike those wretched disputes on the Quinquarticular Controversy in its various forms, which never yet benefited any man's intellect or temper, but take him over barren

and unprofitable ground,) is, at every step, rich with instruction. It compels us to know history, and to know it well—to know human nature, and to study the effects of erroneous doctrines on that nature. Its range, too, is so large, that a proficient in that controversy is at once a good divine. The attention of the readers of this work, and communications, are, therefore, solicited. It has struck the Editor that giving a few pages in each number to the reprinting old and really sound tracts might be acceptable; and he would be very glad to know how such a plan would be received.

#### DISSENTERS' GRIEVANCES.

THE declaration of the new Government, that they meant to do nothing as to the *grievances* this year, was noticed last month. But can anything be a greater grievance to the church than this proceeding? Years ago, church authorities brought in a *Tithe Bill*; during all the discussions of late, churchmen have professed a perfect willingness to have a *Marriage Bill*; nay, a Marriage Bill was actually brought in, and, on the whole, extremely well received by all sides of the House of Commons. Yet these two subjects, (to say nothing of others,) on which practical redress of grievances, whether imaginary or real, and that redress, not hasty, but well considered, has actually been offered, are to be allowed to go on, as subjects for exciting feeling against the church by demagogues, both in speaking and writing. No doubt, the Ministry derives strength from this course, for, while they keep these boons unconferrd, they preserve as retainers those who demand them. But can it be right to suspect that any government can be swayed by such motives? Surely not! What then is the reason why they do not carry into effect measures, the machinery of which is ready to their hands? As they profess that they really desire the good of the church, why do they not give her the benefit of peace on these points at least, and rescue her from the clamour to which she is unjustly subjected? To say that they wish to comprehend a Marriage Bill in a larger measure as to Registration is quite idle. The subject is one where the grievance complained of is not a grievance as to Registration, but *professes* to be entirely a religious one. Sir Robert Peel's Bill, modified in some particulars, would have relieved the dissenters from the hardship of going to a clergyman, by which some of them *profess* to be annoyed, and would have left them free to add what religious sanction they pleased, by the force of their own discipline. It would have placed them, in short, on that point, very nearly in the position of the Scotch establishment, where the minister's intervention is not *necessary*, but the neglect of it is thought a gross indecency. This bill, then, would have satisfied the only parties who had any claim to be satisfied, and the only parties for whose satisfaction it was professedly undertaken—viz., those (if there are any) who really feel their consciences burthened by the necessity of going to a clergyman. And the registration part of the bill was such, that it could not have embarrassed any future proceedings on that subject, as the entries of these marriages, in form and place, were to be the same with

all the present entries of marriages; and consequently whatever new enactments applied to the one, would have applied to the other. This excuse, therefore, is obviously not the true one. What is it?

As to the active and agitating dissenters, by whom, (and not by the conscientious ones,) in fact, all the cry has been raised, there can be no difficulty in saying that they do not wish any relief to be granted, for the moment that relief comes, not only do they personally lose their consequence, ("Othello's occupation being gone,") but their other great aim, that of injuring the church, is proportionally made more difficult. The existence of grievances is their lever of action. The continuance of grievances must consequently be their chief wish; the removal of them would be the most deadly injury to them. This is the explanation of their ready acquiescence in the delay of the measures for which they have professed to be so anxious. They see that the Irish Church Bill is doing their real work, while deferring legislation on their grievances gives them an instrument for still effecting mischief in the same way which they have found so useful for some years. If, then, Government wishes to benefit the church, if Sir R. Peel's Bill would have satisfied the parties which alone had any claim to be satisfied, why is legislation on this point deferred?

Why, again, is not the Composition of Tithes Bill, prepared by the church years ago, carried? Even if anything more is to be done, there could be no possible objection to this as an *interim* measure? What possible objection can there be to satisfying all whom a voluntary and equitable arrangement would satisfy?

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#### THE SABBATH IN GREAT CITIES.

THE Sabbath question has been treated in the House of Commons several times lately, by several members, with that spirit which makes every decent and religious man shudder or sigh whenever the name of religion is mentioned there. It does not appear that anything can be done, and this for many reasons. First, because the truth is not known nor cared for; secondly, because great cities are an evil in themselves, which lead to moral and religious evils, incurable while *they* last; thirdly, because the open neglect or defiance of religion by the rich, makes it undoubtedly impossible for the law to compel the poor, even for their own good, to do what the rich will not do. The writer is not arguing for a puritanical observance of the Sabbath, for, on the contrary, he would think it wrong in principle, as well as in practice. But never let it be forgotten by those who believe that from the beginning the Sabbath was ordained, not for the Jews only, but for all men, for their *souls* as well as their *bodies*, that a large part of the arguments in the House of Commons are directed *against all use of the Sabbath as a means of spiritual edification*. Let us look at one of the most common of them. "I will never," says an honourable member, "consent that a poor man, who has been hard at work in a factory in a great city all the week, shall be deprived of his Sunday's jaunt. It is a necessary source of health and recreation. Coaches, horses, steam-boats, &c., must be encouraged, rather than checked,

in order to enable artisans to get out of London, and breathe pure air for a few hours." And does this philanthropist believe that they who do not join in his common-place and stale song, envy pure air, and all the quiet, wholesome, elevating, purifying joys of pure nature to the weary mechanic and the worn-out labourer? No! but they know or care for the truth and the facts of the case, and he does not. Will any man say deliberately that that nation is in a right condition, where, in the slavery to Mammon, hundreds and thousands of immortal beings are so pent up in noxious air, and in exhausting occupations, for six days, that they want the seventh to recruit the weary body, to escape into purer and more life-giving air? Will he say that God made the Sabbath for the body only, and not for the soul; that it is folly, and bigotry, and priestcraft, to say that quiet thought and freedom from the low, and debasing, and distracting occupations of this working-day world, and meditation and prayer are not as necessary for the recovery, and health, and well-being of the soul, as fresh air and amusement for the body? But will the philanthropist go farther? Will he tell us that the embarkation of near 30,000 persons near London Bridge, in the midst of a swarm of pickpockets, (with eight or ten joining every steam-boat,) and under a burning sun, to go in that heat, and crowd, and turmoil to Gravesend, to fill the miserable, hot, close, foul alleys of that wretched place, and to be a nuisance to the very publicans who live by strangers, can do even the *body* good? And will he venture to say, not as a religious, but as a philosophical man, anxious for the "march of mind," that this is a good way of spending the only season of entire relief from mechanical labour? Will he say that this time is not worse than lost, that it is not criminally wasted, as far as the higher part of man and his higher interests are concerned? Will the person who, whatever may be his *practice*, professes at least that religion is good for the people, say that the regular consecration of the Sunday to amusement of this kind is good, or wholesome, or even defensible? Can he not see that even if this point were proved, viz. this regular devotion of the seventh day to repairing the ravages made by confinement, bad air, and hard work on the other six was absolutely *necessary*, the clear and only right inference would be, that the social system which inflicted or permitted these ravages was an utterly bad one, not that its evils are to be cured by the infliction or permission of others? Does he never reflect that, if these things do certainly arise from overgrown cities, this is only one of a thousand proofs that such cities must be an abomination to God, and the bitterest curse to man? Does it never enter into his mind to inquire whether there are no moral faults and evils at the very foundation of our social condition—whether some of those things which we *quietly assume* as the natural and necessary condition of society, are not in themselves monstrous evils, arising from our total neglect of the most solemn considerations? Whatever *he* believes, however, as to the entire dedication of man to money, what does the professing Christian say? Does he, who believes that God prohibits the worship of Mammon, and that, in the natural order of things, violations of God's commands lead to misery, doubt that the

most frightful misery must and does result from the devotion of man to Mammon? Does he doubt that great cities, which are one of its results, are the source of some of the worst evils which afflict the race of man? Is it his doctrine that there is a cure for all the evils which human folly or wickedness causes? Is it his doctrine that the right way of remedying the evils brought on necessarily by the neglect of one of God's commandments is by neglecting another? No! he will answer, but he means to *unite* an attention to religion with an attention to the recreation of the body. Men *may* attend public worship, and then amuse themselves. Putting aside all attention to any thing but his facts, it is impossible not to suspect the man who says this of gross ignorance of facts or grosser hypocrisy. Does he really not know that the *mass* of those who undertake Sunday expeditions set out for the whole day, and not part of it? Let him look at the long line of advertisements of steam-boats in the daily papers. He will find that nine out of ten sail on Sundays, and at nine o'clock. Does he really believe that they who object to things as they are would object to any reasonable recreation and refreshment for the body which *could be united* with the higher purposes for which the Sabbath was ordained? Does he really mean to tax every one as a fanatic who thinks that Christian worship in public, and thought in private, are two main purposes of the Sabbath, though not the sole ones?

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LORD RADNOR'S BILL RESPECTING THE UNIVERSITIES.

(*From a Friend.*)

It has been asserted that, on the occasion of the late decision in the University of Oxford, on the question of substituting a declaration for subscription, a majority of *resident* members of convocation were in favour of the proposed change. How little ground there is for such an assertion may appear from the following considerations:—The minority consisted of 57. From that number it is not probable that any residents, really favourable to the change, were excluded; whilst it is certain that several persons included in it came from a distance. Now of the whole number of 57 it may, I apprehend, be, with truth, remarked that it falls short of a third of the members of convocation, resident either in Oxford or so near to Oxford as to be within reach of all meetings of convocation that excite any degree of interest.

But the assertion, thus appearing to be groundless, would, even if true, be of little value, unless it could be shewn that the question referred to is one of such questions as usually are, and properly ought to be, left to be decided by the *resident* members of convocation. It is altogether impossible so to regard this particular question. It is true that there are various matters of order and of discipline, various details of internal government and arrangement, which it is customary, because both wise and safe, to leave in the hands of those who are constantly on the spot, and engaged in academical business. But the question, in this instance, concerned the relation of the university to the church; it could not, therefore, fail to draw the attention of members of convocation, wherever they might be settled; they felt

that they had a right to exercise and a duty to perform; nor was it possible, by any arguments, to satisfy them that they would be justified in abstaining from interference on the occasion. Nor is it to be supposed that the attendance of 459 members of convocation (the number of the majority) was owing to extraordinary efforts of zeal and to urgent entreaties on the part of the opponents of the declaration in Oxford. The truth is, that the exertions made did not go beyond the circulation of intelligence as to the nature of the change contemplated, and as to the time fixed for the meeting of convocation on the subject. This intelligence was communicated in a printed letter,\* couched in the simplest and the calmest terms; and each individual addressed was left entirely at liberty to judge for himself as to the necessity or propriety of attending to vote.

If I were called to state briefly the reasons which influenced the majority, I should be disposed to sum them up as follows:—

Subscription to the thirty-nine articles is a test of membership of the church of England, which we believe to be both *reasonable* and *convenient*. We hold it to be *reasonable*, because we are of opinion that it neither does nor can imply more than assent so far as understanding and knowledge extend. The very nature of the case serves, in our judgment, to render this point sufficiently clear. But this is not all: The university herself plainly shews that such and such is only her meaning, by distinguishing, most formally and by striking features, subscription at matriculation from that more solemn act of subscription which is required before the taking of a degree. In the latter case, the person is compelled to read, or hear read, the articles within three days before his subscription; and, at the time of subscription, to declare (in the language of the 3rd Article of the 36th Canon), that “he allows the Book of Articles of Religion, and that he acknowledges all and every the articles therein contained, being in number 39 besides the ratification, to be agreeable to the word of God.”

But we also hold subscription to be a *convenient* test of membership of the church. It is determinate enough not to admit of dishonest

\* “I, A. B., declare that I do, so far as my knowledge extends, assent to the doctrines of the United Church of England and Ireland, as set forth in her thirty-nine articles; that I will conform to her liturgy and discipline; and that I am ready and willing to be instructed in her articles of religion, as required by the statutes of this university.”

“Sir,—I beg to inform you that the convocation, in which it is to be proposed to substitute subscription to the above declaration for subscription to the thirty-nine articles at matriculation, is fixed for Wednesday, the 20th of this month, at two o'clock.

“It is not attempted to be concealed, that it will depend upon the greatness of our majority whether the university shall again be harassed with this question: and it is obvious that the force of our decision, as expressing the judgment of the university on this very grave question, will be lost if the numbers approach to equality.

“We have, however, no means of ascertaining the strength of the advocates for change among the non-residents; and, therefore, having made this statement, we must leave it to yourself to decide whether you do not think the occasion worthy the inconvenience of a journey.”

“May 5, 1835.”

VOL. VIII.—July, 1835.

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evasion; whilst, at the same time, it takes for granted, in the young persons who come to be matriculated, the existence of that tractable and docile temper which will best qualify them to receive and profit by a course of instruction in the doctrines and duties of the Christian religion as they are laid down and taught in the articles. We ask, then, why we should abandon or alter what, after it has been practised for 250 years, we still deem and reckon to be both *reasonable* and *convenient*? Let our opponents, instead of contenting themselves with an assertion in the Preamble of an Act of Parliament, (see Lord Radnor's Bill,) prove, by sound and solid arguments, that subscription is *unreasonable*, and *likely to lead to evil consequences*.

Hitherto the dispute is with those who profess a desire to substitute for subscription a form of declaration that shall be, *bond fide*, equivalent, and shall as effectually exclude dissenters. To many who profess this desire we give full credit for sincerity. But we observe that they are joined by the advocates of farther and more material changes — by such as wish the removal of all tests on first admission, and the opening of the university to dissenters. We are persuaded that concession, in this instance, would, in real truth, be made to the latter class of persons, who would be encouraged to proceed in the farther demands, which they openly declare themselves to be already prepared to urge; and we foresee that, in the attempt to disarm and to conciliate certain adversaries, we should only be laying ourselves open to the attacks of our bitter and inveterate foes. Thus awakened to suspicion and jealousy, we resist the proposal of change. What in itself we believe to be both *reasonable* and *convenient*, we guard more vigilantly and maintain more firmly, because we find that we are called to part with it by those from whom we widely differ in view, and whom we cannot but distrust.

In the event of the passing of Lord Radnor's Bill, or of any Bill like it, the Vice-Chancellor of the University of Oxford will be placed in an awkward situation. He is sworn to observe and to carry into effect the statutes of the university; and, by those statutes, he is bound to require of candidates for admission a subscription to the thirty-nine articles. Will he not then be involved in a necessity either of violating the law of the land, or of neglecting the obligation of his oath of office, and thus incurring the guilt of perjury? Which of these alternatives an honourable and conscientious man will choose, there can be no difficulty in conjecturing; and it is to be feared that his choice may lead to evil consequences, more serious in character and in amount than any which Lord Radnor's Bill anticipates from a perseverance in the practice of subscription.

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#### EDUCATION.

*Resolutions respecting Education presented to the House of Lords by Lord Brougham.*

1. That although the number of schools where some of the elementary branches of education are taught has greatly increased within the last twenty years, yet that there still exists a deficiency of such schools, especially in the metropolis and other great towns; and that the means of elementary instruction are peculiarly deficient in the counties of Middlesex and Lancaster.

2. That the kind of education given at the greater number of the schools now established for the poorer classes of the people is of a kind by no means sufficient for their instruction, being for the most part confined to reading, writing, and a little arithmetic; whereas, at no greater expense, and in the same time, the children might easily be instructed in the elements of the more useful branches of knowledge, and thereby trained to sober, industrious, prudent, and virtuous habits.

3. That the number of infant schools is still *exceedingly deficient*, and especially in those great towns where they are most wanted for improving the morals of the people, and preventing the commission of crimes.

4. That while it is expedient to do nothing which may relax the efforts of private beneficence in forming and supporting schools, or which may discourage the poorer classes of the people from contributing to the cost of educating their children, it is incumbent upon Parliament to aid in providing the effectual means of instruction where these cannot otherwise be obtained for the people.

5. That it is incumbent upon Parliament to encourage in like manner the establishment of infant schools, especially in the larger towns.

6. That for the purpose of improving the kind of education given at schools for the people at large, it is expedient to establish in several parts of the country seminaries where good schoolmasters may be trained, and taught the duties of their profession.

7. That there are at present existing, in different parts of the United Kingdom, funds, as well real as personal, to a large amount, given or bequeathed to charitable uses connected with education, but which, partly from want of objects in the particular places to which such gifts are confined, partly from want of proper powers in the trustees, partly from other defects in the foundations, and partly from a change in the habits of the people, have become, in many instances, unavailing to the purposes for which they were originally intended, and are now productive of very inadequate benefit to the country; while, from want of publicity, abuses frequently creep into the management of them, only to be remedied by tedious and expensive litigation.

8. That in order to superintend the due and just application of the funds from time to time voted by Parliament for the promotion of education, to establish proper seminaries for training teachers, to encourage the trustees of charities connected with education in using beneficially the powers now possessed by them, to watch over the abuses of trusts committed by such trustees, and to control the exercise of such new powers as Parliament may grant them, it is expedient that a board of commissioners be appointed, with powers and duties to be regulated by Act of Parliament.

9. That it is further expedient to give such board a power of filling up the numbers of trustees when these have fallen below the quorum in any will or deed of foundation, subject to the approval of the special visitor where there is one; and to authorize, subject to the like approval, the sale, mortgage, or exchange of any property given to charitable uses connected with education, for the promotion of the objects of the foundation, as far as these may be deemed beneficial to the community.

10. That it is further expedient to give such Board a power, subject as aforesaid, of directing the trustees of any grammar school, where the funds are sufficient, to apply such part thereof as may not be wanted for teaching grammar in providing the means of common and improved education for the people at large.

11. That it is further expedient to give such Board a power, subject as aforesaid, with consent of the trustees, and subject to appeal in Parliament, to apply a portion of the funds entrusted to them in such manner as to produce a more general benefit, and at a cheaper rate, in the education of the people at large, where the particular employment of the funds directed by the founder

has become difficult from want of objects, or prejudicial from the employment pointed out being no longer beneficial to the community.

12. That it is further expedient to give such Board the power, in conjunction with the trustees, of imposing conditions upon the masters of endowed schools in respect of taking boarders, and otherwise conducting themselves; and of removing them, with consent of the trustees, in case of breach of such conditions.

13. That it is further expedient to give such Board the power of calling from time to time for accounts of the management of endowed schools, both from the trustees and from the teachers.

14. That it is expedient to require all trustees of charities connected with education to deliver yearly to his Majesty's principal secretary of state an account of all sums of money received and expended by them in the execution of their trust.

The tremendous character of these resolutions as respects the disposition of property, given or bequeathed for charitable uses, can hardly be overlooked. They give to *Parliamentary Commissioners* the unrestrained power, in fact, of selling, mortgaging, and exchanging the property, and altering the condition of every endowed school in the kingdom *which has not a special visitor*. How many have? How will this affect endowments where religion has had its share of regard? Why, thus! If the commissioners belong to that party who are for the *neutral* schemes, (which have answered so admirably in America!) they have only (by Resolution 10) to *direct the trustees* that any part they please of the funds "is not wanted for teaching grammar, and is to go to provide the means of common and improved education to the people at large." *There is no appeal whatever* on this point; and thus, by one stroke of their pen, they may sweep away some of the best schools in the kingdom for party or theoretical objects. And as to the *object of the foundation*, that, by the very words of Resolution 9, is to be considered *only as far as the commissioners shall deem it beneficial to the community*, i. e., according to their theory, their party object, or their caprice!\*

Looked at in another way, these resolutions are still more serious. Resolution 2 lays down instruction in the *elements of useful knowledge* (distinguished from reading, writing, and arithmetic, and therefore meaning the elements of science,) as the one means to be recognised, looked to, and adopted *by a nation* to make its youth *virtuous*. What is it that makes men so desperately afraid of the word Religion? what is it that makes them shrink and start away from it, and try, by parliamentary enactments, to make it be believed that religion cannot be wanted to teach virtue? Do they think that these acts can alter human nature, or that, at the order of Lord Brougham and Vaux, vice will retreat before the words of a treatise on mechanics? Where is *his* experience? To what does he refer us to prove that which we allege that all experience contradicts? Will he appeal to America? to France? We say that *all* observation proves that no mere moral,

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\* Resolution 11 probably contemplates a different case from Resolution 10, and the enormous power given in its close looks as if no trifling use was to be made of it. But why was not Resolution 10 sufficient?

prudential, or worldly restraints or habits can be relied on even to make men moral. If he so boldly alleges that they can, the proof lies with him. But we tell him distinctly, that the proof is *ready* that even in America, it is acknowledged by greater liberals than himself, that the experiment has been tried and has failed.

The subject of education is becoming every day the most pressing and important of all. They who will consider the above resolutions, and compare them with the two volumes of *Reports* (published by order of the House of Commons), containing the answers sent by the overseers to the questions circulated by Lord Althorp, will see at once that no small schemes are in agitation. Neither time nor space can be given this month, but all eyes should be turned to the matter. One observation, however, it is necessary to make now.

In the Reports in question it will be seen, that while a *separate head* is given to the dissenting schools in the summary at the end of each county, no such separate head is given for the *National* schools, but *all* the *daily* and *infant* schools are lumped together. A remark is added in each case, that none of the schools are exclusively for the members of the church of England. Now, this is extremely improper. The inference from this summary is, that the church has done *nothing*—that while the dissenters have established many schools for their own use, all the others are a joint-stock concern, in which the church and dissenters combine. If this was suspicious by itself, still more so is another fact, that in the first volume, *even in the details*, a national school is *rarely* mentioned, while, in the second volume, mention of them is much more frequent, as if the parties interested in the report had received a hint that it would really not do to sink *all mention* of the national schools. But although mentioned in the *details*, they are still *not* noticed (as has been observed) in the *summary*, which is the quarter to which reference will be made.

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#### THE SPIRIT OF DEMOCRATIC TYRANNY.

We have daily proofs that, of all tyrannies, the tyranny of the democratic spirit is the most odious, revolting, and debasing. Religion, morals, feelings, hopes, all that distinguishes man from the brute, must be trampled into the dust before it. Look at two pictures of it as set forth by Mr. Hume and Lord Brougham within these few days. Mr. Hume is about to bring in a bill enacting that all persons taking office of any kind under any public body or corporation (*joint or sole*, so that the bill will reach far enough) shall not only take it subject to such alterations of income as Parliament may devise, but subject to this condition also, that if the salary or income is considered as liberal and sufficient, Parliament may impose upon the holder any duties whatever which it *shall*, *judges* not incompatible with the proper duties of his office. It would have been too daring to say in *words* at once that the holder of *any office, however paid*, should be liable to fulfil *any fresh duties*. But this is the strict and literal meaning of the Act. For it is left, in fact, for Parliament to determine what salaries are sufficient, and what duties are compatible, which is only saying indirectly what even Mr. Hume dares not say in direct words. After all that some parliaments have voted, no one need hope that, when party commands, any duties whatever will be allowed to be incompatible with any others. It is quite clear that this bill would put it into the power of any party to drive an individual obnoxious to them out of his office, by assigning him duties which

his conscience or his abilities would not allow him to perform; which was doubtless one of Mr. Hume's aims. But this would be too exclusively a political matter to be noticed here. Put this wholly aside, and suppose party out of the question. What man who has any sense of what is due to God, to his country, to his friends, or to his own soul, would undertake to serve the state under a condition of things in which any demagogue, by raising a cry at the moment, may impose upon him duties from the very thought of which every right and good feeling would revolt? Can any slavery be at all like this slavery? Is it not worse than an Egyptian bondage, that when a man has discharged his proper duties honourably and faithfully, not only the rest of his time shall not be his own, but his very thoughts shall not be his own, it shall not be free to him to chuse what shall be his studies, his mode of improving his heart and mind, and of discharging his social duties, but he may be called on at once to apply himself to subjects for which he has perhaps a positive dislike and abhorrence? What *Christian* man will surrender the most precious of his birth-rights, the right of having time and thought at his command for the prosecution of his eternal interests, *and for pursuits which do not interfere with them?* Is it to be supposed that any high-minded men will serve a state where judges may be called on to be gaolers, clergy (if there were to be clergy in Mr. Hume's Utopia of slavery), to be tax-gatherers, (*as is actually the case in Denmark*), military and naval officers to be accountants, and clerks in public offices to serve in the army or navy? No! nor does Mr. Hume expect or wish it. His answer will be, that he will find plenty of persons ready to serve the state on the conditions which he proposes. And doubtless he will, whatever conditions he proposes, while money is to be got, and there is a denizen of St. Giles's left. We cannot go so low, or degrade office so low, that, while it is paid, there shall not be found men low enough to hold it. And this is the notion and feeling of persons like Mr. Hume in this and every other Act. Gain or loss, it is needless to say, are the only two levers by which they have any notion of acting on mankind, and to expect anything higher from them would be to seek for fragrance from the dust and the mire. That such men can have gained any attention—that appeals which rest wholly for their force on the basest and most sordid passions of our nature should have been so greedily answered, is a melancholy proof of the deep degradation of our nature, a lesson as to the constant danger to which society is exposed, and the almost impossibility of really raising its condition generally. But this is little. That relying on this baseness of mankind for their foundation, people like Mr. Hume should go on to gain one of two objects, either the driving from public life (*as is fast becoming the case in America*) all the most estimable, moral, religious, and high-minded men in the country, by placing on their necks a yoke of slavery which they cannot and will not bear, and thus preparing society for the utter destruction of all that is best in it, or that these politicians should give their democracy the power of enslaving the best men, both body and soul, is too fearful a prospect to be endured with patience. It is very true that Mr. Hume will not carry this bill now; but the introduction of it is no small matter. *It shows the spirit of democracy*; it accustoms "the democracy" to expect such power, and the public mind to bear the mention of it; and, unless men rouse themselves, and shake off the yoke promptly, this and twenty other such engines of moral torture, in the shape of Acts of Parliament, will be carried in ten, perhaps in five years. But has any one any doubts as to the lengths to which Mr. Hume's bill is to go practically? Lord Brougham's Education Resolutions will sufficiently answer such doubts. His twelfth resolution gives his commission power to decide, not only whether masters of grammar schools shall take boarders into their houses, *but to direct their conduct in other respects*. Here the idea is embodied; the sketch filled up. Here we have "the democracy" in operation. Despotic power, *indefinite in extent and unlimited in degree!* Nothing else will satisfy it. All who fall within its grasp must prostrate themselves in the dust, must give up body and soul to its

tyranny. It must have a right to prescribe to every public servant how he shall walk, write, eat, and sleep. It shall tell him what are to be his *duties*, what his *conduct*, what is to be his *income from his own exertions*, and to alter the one and the other as it will. But, although this may triumph in England, like all other tyranny, its reign will be short. Democratic tyranny has never yet known any moderation. It has been so savage and cruel, as well as so monstrous and foolish, that the hearts of men could not endure it even as long as they have endured other tyrannies, and it has disappeared amidst the execrations of mankind, but too often at the bidding of another despotism less odious, because not so capricious. The features which it already displays here give a certain promise that its nature and its fall will be the same in England as elsewhere. And this is the prospect for which we are about to give up real and rational liberty, with all the power which it has afforded, and would afford, of promoting calm religion, good morals, and quiet and domestic habits of life. Alas! alas!

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Carlisle, St. George's, Hanover-square, London .....	June 7.
Bishop of Salisbury, Chapel of his Palace .....	June 7.
Bishop of Gloucester, St. Margaret's Church, Westminster .....	June 14.
Bishop of Lincoln, Buckden .....	June 14.
Bishop of Oxford, Christ Church Cathedral, Oxford.....	June 14.
Bishop of Bath and Wells, Wells Cathedral .....	June 14.
Bishop of London, St. Paul's Cathedral .....	June 14.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Alington, Rich. Pye...	B.A.	St. John's	Camb.	Lincoln
Almond, R. Joseph ...	B.A.	Catharine Hall	Camb.	London — Abp. of York
Atkinson, Miles.....	B.A.	Lincoln	Oxford	Oxford
Awdry, C. R. Edridge,	B.A.	St. John's	Camb.	Bath and Wells
Barlow, William .....	B.A.	Jesus	Camb.	Carlisle — * Norwich
Bailey, J. Hopkins ...	M.A.	Trinity	Camb.	London
Berston, Roger .....	M.A.	Emmanuel	Camb.	Carlisle — Ely
Bennett, T. Wilson ...	B.A.	Corpus Christi	Camb.	London — Abp. of Canter.
Bingham, C. W. ....	B.A.	New	Oxford	Oxford
Biscoe, Frederick .....	M.A.	Christ Church	Oxford	Oxford
Blackley, William .....	B.A.	St. John's	Camb.	Carlisle — Norwich
Boys, Charles.....	B.A.	Merton	Oxford	London
Browne, Henry .....	B.A.	Trinity	Camb.	Carlisle — Norwich
Butler, Thomas .....	B.A.	Magdalen	Oxford	Oxford
Carter, Eccles. J. ....	B.A.	Exeter	Oxford	Bath and Wells
Carver, J. Wolsey .....	B.A.	Gonville & Caius	Camb.	London
Cockey, Edward .....	M.A.	Wadham	Oxford	Oxford
Coxe, H. Octavius.....	B.A.	Worcester	Oxford	London
Coxwell, W. Rogers ...	B.A.	Exeter	Oxford	Gloucester
Dicken, C. Rowland...	M.A.	Corpus Christi	Camb.	London
Dix, Joshua .....	B.A.	All Souls	Oxford	London — Abp. of Canter.
Dyne, J. Bradley .....	M.A.	Wadham	Oxford	Oxford
Eckel, Alfred Emmanuel, (Literary) for the Colonies				London
Faraday, D. Cannon...	B.A.	Queen's	Oxford	Oxford

\* The dash is used in lieu of the words "by letters dismissory from the Bishop of."

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Fawcett, S. Glas .....	B.A.	Magdalene	Camb.	Carlisle — Ely
Fawkes, F. Francis ...	B.A.	Christ Church	Oxford	Oxford
Foster, William .....	B.A.	Magdalene	Camb.	Carlisle — Ely
Franks, G. Henry.....	M.A.	Exeter	Oxford	Lincoln
Garfit, Edward .....	B.A.	St. John's	Camb.	Lincoln
Gilbert, P. Parker.....	B.A.	Magdalene	Camb.	London
Girardot, W. Lewis ...	B.A.	Emmanuel	Camb.	London
Gray, Hon. John .....	M.A.	Trinity	Camb.	Lincoln
Haughton, H. Philip,	B.A.	Brasenose	Oxford	Carlisle — Norwich
Hayes, Charles .....	B.A.	Magdalen Hall	Oxford	Carlisle — Durham
Herring, N. Rogers ...	B.A.	Brasenose	Oxford	Carlisle — Norwich
Hicks, J.....	B.A.	Oriel	Oxford	Gloucester
Hogg, J. Boughton ...	B.A.	Christ's	Camb.	Gloucester — Exeter
Hubbard, Thomas.....	B.A.	Trinity	Camb.	London
Hurlock, W. Milton...	B.A.	St. John's	Camb.	Carlisle — Norwich
Jackson, John.....	B.A.	Pembroke	Oxford	Oxford
Jenner, Stephen.....	B.A.	St. John's	Camb.	London
Lee, W. Mallard .....	B.A.	St. John's	Camb.	Carlisle — Exeter
Loring, Henry Neale...	B.A.	Exeter	Oxford	Salisbury
Love, William B. A....	B.C.L.	Downing	Camb.	Carlisle — Ely
Marshall, Francis .....	B.A.	New	Oxford	Oxford
Micklethwait, J. N. ...	B.A.	Magdalene	Camb.	Carlisle — Norwich
Mills, John, jun.....	M.A.	Pembroke	Camb.	Carlisle — Ely
Mills, Simon Richard,	B.C.L.	Queen's	Camb.	Carlisle — Norwich
Mühlhäuser, John George (Literate) for the Colonies				London
Murray, William .....	B.A.	Trinity	Camb.	London
Newmarch, C. Francis,	M.A.	St. Alban Hall	Oxford	Gloucester
Niblett, E. H. ....	B.A.	Exeter	Oxford	Gloucester
Nottidge, Septimus ...	B.A.	Jesus	Camb.	London
Owen, J. Richard .....	B.A.	Jesus	Oxford	Oxford
Overton, John .....	B.A.	Magdalen Hall	Oxford	Lincoln
Panter, F. Downes ...	B.A.	Trinity	Oxford	London
Partridge, C. Francis,	B.A.	Trinity	Camb.	Carlisle — Ely
Paget, Edward James,	M.A.	Christ Church	Oxford	Oxford
Pemberton, Sholto F.,	B.A.	Sidney Sussex	Camb.	London
Portman, F. B. ....	B.A.	All Souls	Oxford	Oxford
Potchet, Brownlow ...	B.A.	St. John's	Camb.	Lincoln
Preston, Henry E.....	B.A.	Queen's	Camb.	Carlisle — Norwich
Proctor, George.....	M.A.	Christ's	Camb.	Gloucester — Ely
Protheroe, Thomas ...	B.A.	Brasenose	Oxford	Salisbury
Radcliffe, Charles E....		Brasenose	Oxford	Gloucester — Exeter
Reeve, E. Newman .....	B.A.	Trinity	Camb.	Carlisle — Norwich
Robertson, John C. ...	M.A.	University	Oxford	London — Abp. of Canter.
Rous, Hon. T. M. ...	B.A.	Balliol	Oxford	Carlisle — Norwich
Sandys, G. William ...	B.A.	Pembroke	Oxford	Gloucester
Schlenker, Christian F. (Literate) for the Colonies				London
Simpson, D. Dalziel ...	M.A.	Sidney Sussex	Camb.	Carlisle — Ely
Smith, William .....	B.A.	Christ Church	Oxford	Oxford
Sparks, Ezekiel .....	B.A.	Caius	Camb.	Carlisle — Norwich
Spencer, Hon. W. H.,	M.A.	Christ Church	Oxford	Salisbury
Spranger, R. J. ....		Exeter	Oxford	Oxford
Stackhouse, Alfred.....	B.A.	Lincoln	Oxford	Carlisle — Ely
Taddy, John .....	B.A.	Clare Hall	Camb.	Lincoln
Thompson, G. Selby ...	M.A.	Jesus	Camb.	Gloucester — Durham
Thomas, John (Literate) for the Colonies				London
Thorp, Charles .....	B.A.	Magdalen Hall	Oxford	Oxford
Tracey, John .....	B.A.	Wadham	Oxford	Carlisle — Exeter
Trower, W. Baker.....	B.A.	Exeter	Oxford	London
Tucker, G. Guise .....	B.A.	St. Peter's	Camb.	Gloucester
Turner, G. Edward ...	B.C.L.	Magdalen Hall	Oxford	Salisbury
Walker, W. Lewis.....	B.A.	Jesus	Oxford	Oxford
Waters, W. Roe .....	B.A.	Corpus Christi	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Watkins, Henry.....	B.A.	St. Peter's	Camb.	London — Abp. of Canter.
Webster, William.....	B.A.	Queen's	Camb.	Carlisle — Ely
West, J. Rowland .....	M.A.	Clare Hall	Camb.	Carlisle — Ely
Wilding, J. H. ....	B.A.	Trinity	Camb.	Carlisle — Worcester
Vine, Marshall .....	B.A.	University	Oxford	Oxford
Yates, E. Telfer.....	B.A.	Corpus Christi	Camb.	London — Abp. of Canter.

PRIESTS.

Anson, Frederick .....	B.A.	All Souls	Oxford	Oxford
Antrobus, John .....	M.A.	St. John's	Camb.	London
Arden, F. E. ....	B.A.	St. Peter's	Camb.	Carlisle — Ely
Bailey, John .....	B.A.	Catharine Hall	Camb.	Carlisle — Norwich
Bamfield, J. H. ....	B.A.	Clare Hall	Camb.	Carlisle — Ely
Beaton, B. W. ....	B.A.	Clare Hall	Camb.	Carlisle — Ely
Belcher, W. de Pipe ...	B.A.	Magdalen Hall	Oxford	Lincoln
Bigge, E. T. ....	M.A.	Merton	Oxford	Oxford
Bluett, F. B. P. C. ...	B.A.	Magdalen	Oxford	Bath and Wells
Borton, William.....	M.A.	Caius	Camb.	Carlisle — Norwich
Bowyear, T. K.....	B.A.	Caius	Camb.	London — Abp. of Canter.
Boyd, William .....	M.A.	University	Oxford	Oxford
Bullen, John .....	B.A.	St. Peter's	Camb.	Carlisle — Norwich
Burrows, John .....	B.A.	Trinity	Dublin	Carlisle — Norwich
Cameron, Alexander ...	B.A.	Magdalen Hall	Oxford	Gloucester
Cartmell, James.....	B.A.	Corpus Christi	Camb.	Carlisle — Ely
Cazalet, W. W. ....	B.A.	Trinity	Camb.	Gloucester
Chamberlain, Thomas,	M.A.	Christ Church	Oxford	Oxford
Chambers, Thomas ...	B.A.	St. John's	Camb.	Lincoln
Chapman, Charles .....	M.A.	King's	Camb.	Carlisle — Ely
Chaplin, G. A. ....	B.A.	Magdalen	Oxford	Lincoln
Chepmell, H. le Mesurier	B.A.	Pembroke	Oxford	Oxford
Cotesworth, Henry ...	B.A.	St. Peter's	Camb.	Lincoln
Dalton, John Neale ...	B.A.	Caius	Camb.	Carlisle — Norwich
Day, George .....	B.A.	Christ Church	Oxford	Oxford
Dixon, H. L., (Literat)		for the Colonies,		London
Dobson, R. S. ....	B.A.	St. John's	Camb.	Carlisle — Norwich
Drummond, H.....	M.A.	Balliol	Oxford	Lincoln
Dyott, W. H.....	B.A.	Trinity	Camb.	Lincoln
Edmonstone, C. W.....	B.A.	Christ Church	Oxford	Carlisle — Norwich
Edwards, J. N. ....	B.A.	Worcester	Oxford	Gloucester
English, Charles.....	B.A.	Trinity	Camb.	Carlisle — Norwich
Evans, Lewis .....	B.A.	Oriel	Oxford	Gloucester
Gladwin, C. H. B.....	B.A.	Jesus	Camb.	Lincoln
Godfrey, William ....	B.A.	Jesus	Camb.	Carlisle — Norwich
Goodlake, T. W.....	B.A.	Pembroke	Oxford	Oxford
Gowring, J. W.....	B.A.	Trinity	Camb.	Carlisle — Norwich
Grove, E. H. ....	M.A.	Brasenose	Oxford	Oxford
Groves, W. J.....	B.A.	Trinity	Oxford	London — Abp. of Canter.
Handford, J. G.....	B.A.	Corpus Christi	Camb.	London
Handley, William .....	B.A.	St. John's	Camb.	Lincoln
Harrison, William .....	B.A.	Brasenose	Oxford	London
Herring, H. Lee Warner,	B.A.	Corpus Christi	Camb.	Carlisle — Norwich
Halbert, C. A. ....	B.A.	Sidney Sussex	Camb.	London
Jelf, W. E.....	B.A.	Christ Church	Oxford	Oxford
Jones, Henry .....	M.A.	Jesus	Oxford	Oxford
Kelly, Edward .....	B.A.	Catharine Hall	Camb.	Lincoln
King, Charles.....	M.A.	Magdalen	Oxford	Oxford
Kinsman, R. B.....	B.A.	Trinity	Camb.	Gloucester — Exeter
Knapp, H. ....	B.A.	St. John's	Oxford	Gloucester
Langdale, W. J.....	B.A.	Catharine Hall	Camb.	London — Abp. of York
Lawson, W. de Lancey,	B.A.	Magdalene	Camb.	Carlisle — Ely
Leigh, E. M. ....	B.A.	Corpus Christi	Camb.	London
Lloyd, Charles .....	B.A.	Christ Church	Oxford	Lincoln



<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Lushington, W. H. ...	M.A.	Oriel	Oxford	Bath and Wells
Macdonald, Douglas ...	B.A.	Trinity	Camb.	Salisbury
Marriott, G. W. ....	B.A.	Sidney Sussex	Camb.	London — Abp. of Canter.
May, James .....	B.A.	Trinity	Camb.	Carlisle — Norwich
Maude, Thomas .....	M.A.	University	Oxford	London
Montieth, G. W. S. ...	M.A.	Magdalen Hall	Oxford	Lincoln
Moore, Edward .....	B.A.	St. John's	Camb.	Lincoln
Needham, Charles .....	B.A.	Jesus	Camb.	Lincoln
Norton, James .....	B.A.	University	Oxford	London — Abp. of Canter.
Parsons, G. Lodovick,	M.A.	Christ Church	Oxford	Gloucester
Pawsey, F. C. G. ....	M.A.	Emmanuel	Camb.	Lincoln
Peers, Charles .....	B.A.	Catharine Hall	Camb.	Lincoln
Philpott, John .....	B.A.	St. John's	Camb.	London — Abp. of Canter.
Pickwood, John .....	B.A.	St. Peter's	Camb.	London
Pigott, S. R. ....	B.A.	Edmund Hall	Oxford	Lincoln
Platten, John C. ....	B.A.	Caius	Camb.	Carlisle — Norwich
Qnanell, Richard .....	B.A.	Queen's	Camb.	Carlisle — Ely
Richards, J. W. ....	M.A.	Corpus Christi	Oxford	Oxford
Richardson, John ...	M.A.	Queen's	Oxford	Oxford
Rolfe, E. N. ....	B.A.	Caius	Camb.	Carlisle — Norwich
Sheppard, Walter ....	B.A.	Exeter	Oxford	Salisbury
Sims, George .....	B.A.	Emmanuel	Camb.	Carlisle — Norwich
Smith, Robert .....	B.A.	St. John's	Camb.	Carlisle — Norwich
Smith, C. L. ....	M.A.	Christ's	Camb.	Lincoln
Tireman, W. W. ....	M.A.	Magdalen	Oxford	Oxford
Townsend, Richard ..	B.A.	Brasenose	Oxford	Salisbury
Toke, R. R. ....	B.A.	Corpus Christi	Camb.	London
Tuck, John Johnson ...	B.A.	Corpus Christi	Camb.	Carlisle — Norwich
Vaux, Bowyer .....	B.A.	Trinity	Oxford	Carlisle — Norwich
Watson, William .....	B.A.	St. John's	Camb.	Oxford
Whiting, Walter John,	B.A.	Magdalene	Camb.	Bath and Wells
Whitworth, W. H. ....	M.A.	Corpus Christi	Camb.	Oxford
Williams, John .....	B.A.	Magdalene	Camb.	Salisbury
Wilson, Robert Francis,	M.A.	Oriel	Oxford	London — Abp. of Canter.
Wordsworth, C. ....	M.A.	Trinity	Camb.	Carlisle — Ely
Wood, Richard .....	B.A.	St. John's	Camb.	Oxford
Wylde, Robert Henry,	B.A.	St. John's	Camb.	London — Abp. of York

The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 20th of September. Candidates are required to send their papers to his Lordship before the 9th of August.

#### CLERICAL APPOINTMENTS.

Charlton, Wm. Henry .....	Domestic Chaplain to the Duke of Dorset.
Hopkins, George .....	Master of the Stroud Charity School, Egham.
Hose, F. ....	Chaplain to Cambridge Gaol.
Jones, W. ....	Rural Dean of the Upper Deanery of Ultra Ayrion.
Laying, T. F. ....	Head Master of the Grammar School, Chipping, Campden.
Powell, W. ....	A Prebendary in Llandaff Cathedral.
Rolfe, Edmund Nelson .....	Domestic Chaplain to Earl Nelson.
Smith, —	Minor Canon of Worcester Cathedral.
Swainson, Charles L. ....	Lecturer of the parish of St. Giles, Oxford.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allbett, Thomas...	Dewsbury V.	W. York	York	Rev. H. Roberson
Arden, F. E. ....	Sustead P. C.	Norfolk	Norwich	W. Windham, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barnes, John .....	Bassenthwaite C.	Cumber.	Carlisle	D. & C. of Carlisle
Beynon, David ...	Treadington R., 1st port.	Warwick	Worcester	Jesus Coll., Oxon
Bree, R. Stapylton	Tintagell V.	Cornwall	Exeter	D. & C. of Windsor
Broughton, B. S.	Elmley Lovett R.	Worce.	Worcester	Rev. John Lynes
Chaplain, Henry .	Ryhall R.	Lincoln	Peterboro'	Marquis of Exeter
Daniel, Joseph ...	Elmore P. C.	Glouces.	Gloucester	Sir J. W. Guise, Bt.
	Longney V.	Glouces.	Glouces.	{ The Lords Commissioners
Dobson, John, ...	St. James's C., Manchester,			
Duffield, M. D....	Bere Church P. C., & Laver de la Hay P. C.	Essex	London	{ Sir G. H. Smyth Bart.
Garbett, James ...	Clayton R.	Sussex	Chichester	{ Brasenose Coll. Oxon.
Hamilton, G. L.	Carew V.	Pembroke	St. David's	Bp. of St. David's
Howard, C. B. ...	Hambleton P. C.	Lancash.	Chester	Dean of Ripon
Jones, W. ....	Llanfihangel Gen-arglyn V.	Cardigan	St. David's	Bp. of St. David's
Law, R. V.....	Christian Malford R.	Wilts	Sarum	Bp. of Bath & Wells
Leech, Wm. ....	Sherbourne V.	Norfolk	Norwich	Bishop of Ely
Marshall, C. B. ...	Brigaleigh R.	Lincoln	Lincoln	{ Chapter of Southwell
Minnett, — .....	Heywood C.	Lancas.	Chester	Rev. G. Hornby
Nevill, C. ....	East Grinstead V.	Sussex	Chiches.	Lady Plymouth
Norvall, G.....	St. Michael's C., Liverpool			
Popham, John L.	Chilton Foliat R.	Wilts	Sarum	E. Popham, Esq.
Raymond, Francis	Wilsford V.	Wilts	Sarum	{ St. Nicholas Hospital, Sarum
Ridding, J.....	Andover V.	Hants	Winchester	Winton College
Shooter, Joseph ...	Attenborough & Brancoat V.	Notts	York	{ G. S. Foljambe, Esq.
Short, Augustus .	Ravensthorpe V.	Northam.	Peterboro'	Christ Ch., Oxon.
Spragg, Francis R.	Swallowcliffe P.	Wilts	Sarum	Dean of Sarum
West, E. W. ....	Milbourn Port V.	Somerset	B. & W.	Marq. of Anglesey
West, Mervin.....	Haydon V.	Dorset	{ Pec. of D of Sarum	{ Earl Digby
Williams, R. H. .	Avenbury V.	Hereford	Hereford	Lord Chancellor

CLERGYMEN DECEASED.

Alderson, George .	Birkin R.	W. York	York	{ Devises of the late T. Wright
Butcher, M. G., Minister of Trinity Church, Newington Butts				
Child, Charles, Overton Longueville, near Peterborough				
Evans, L. ....	{ Llanfihangel Genarglyn V., & Ditto } Creddyn V.	Cardigan	St. David's	Bp. of St. David's
Hackett, Thomas .	Boyle C.			
Herbert, — .....	Warminster			
Law, Edmund ...	Whittingham V.	Northum.	Durham	D. & C. of Carlisle
Parry, G. ....	Langhorne			
Rosden, Joseph ..	Bushey R.	Herts	London	Exeter Coll., Oxon,
Stuart, George G.	{ Milbourn St. Andrew, & Dulish V. }	Dorset	Bristol	T. Gundry, Esq.
Thomson, Henry,	Little Heath, Charlton, Kent			
Waistell, Richard .	Cleasby C.	York		
Whorwood, T. H. .	Headington R.	Oxford	Oxford	T. Whorwood, Esq.
Wilkinson, W. ...	{ Grassy V., & Kirmington V. }	Lincoln	Lincoln	{ Mrs. Wilkinson } Lord Yarborough
Wynne, Maurice .	Bangor R.	Flint	Chester	P. Fletcher, Esq.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, May 30.

Mr. G. E. H. Vernon, Mr. M. I. Brickdale, and Mr. J. Mahoney, were yesterday admitted Westminster Students of Ch. Ch.

On Wednesday last the following degrees were conferred:—

*Doctor in Civil Law*—Rev. J. Bealey, some time Fellow of Balliol.

*Masters of Arts*—Rev. C. Roe, Trinity, grand comp.; F. Rogers, Fellow of Oriel.

*Bachelors of Arts*—L. Slater, University; T. Chaffers, Brasenose; H. Baroe, Scholar of Exeter; W. R. K. Walter, Exeter; C. G. Stephenson, Queen's; J. W. Dolphin, Magdalen hall; C. Smyth, Trinity; F. W. Newton, Pembroke; E. Cardwell, Scholar of Balliol; A. H. Bridges, Oriel; B. E. Bridges, Oriel; W. Hunter, Fellow of St. John's.

In a Convocation holden on Thursday, it was agreed that the sum of 1500*l.* should be contributed towards the endowment and erection of the New Church now building near the Printing Office.

## June 6.

The names of those candidates who, at the examination in the present Easter Term, were admitted, by the public examiners, into the four classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

*First Class*—Adams, J., Student of Ch. Ch., Craven Scholar 1880, Ireland Scholar 1839; Cardwell, E., Scholar of Balliol; Chaffers, T., Commoner of Brasenose; Giles, J. E., Commoner and Lusby Scholar of Magdalen hall; Ley, W. H., Scholar of Trinity; Shephard, H., Scholar of Worcester.

*Second Class*—Andrews, W., Commoner of Queen's; Argles, M., Postmaster of Merton; Barne, H., Scholar of Exeter; Bridges, B. E., Commoner of Oriel; Brome, Viscount, New; Campbell, A. R., Commoner of Balliol; Cockin, W., Scholar of Brasenose; Gilbard, W., Commoner of Worcester; Hulton, C. B. A. G., Commoner of Brasenose; Kynnersley, E. C. S., Commoner of Trinity; Pearson, W. H., Commoner of Ch. Ch.; Scott, W., Scholar of Queen's; Tate, C. R., Scholar of Corpus Christi.

*Third Class*—Austin, J. S. Commoner of Trinity; Ball, E., Commoner of Brasenose; Blackford, F., Commoner of Brasenose; Daniel, J., Commoner of Ch. Ch.; Daubeny, G. B., Commoner of Balliol; Dyke, W., Scholar of Jesus; Fitzgerald, A. O., Commoner of Balliol; Gordon, E., Clerk of Oriel; Hardy, R., Commoner of Balliol; Higgs, R. W., Fellow of St. John's; Hodgson, J. F., Commoner of Ch. Ch.; Knight, G., Commoner of St. Edmund hall; Knight, H. L., Commoner of Ch. Ch.; Lloyd, A., Scholar of Wadham; Onslow, A. C., Commoner of Ch.

Ch.; Reade, C., Demy of Magdalen; Rowley, W. W., Commoner of Queen's; Soltan, W. F., Commoner of Balliol; Treacy, J., Scholar of Queen's; Wells, F. B., Demy of Magdalen; Wingfield, W. F., Commoner of Ch. Ch.; Winter, A. L., Commoner of University.

*Fourth Class*—Addison, J. D., Commoner of Exeter; Bridges, A. H., Commoner of Oriel; Colborne, W. N. R., Gentleman Commoner of Ch. Ch.; Harris, Hon. C. A., Commoner of Oriel; Hocker, C., Commoner of Exeter; Hunter, W., Fellow of St. John's; Hussey, W. L., Student of Ch. Ch.; Martin, F. P. B., Gentleman Commoner of Wadham; Newton, F. W., Commoner of Pembroke; Price, J., Scholar of Jesus; Severn, J. P., Gentleman Commoner of Ch. Ch.; Sinclair, W., Gentleman Commoner of St. Mary hall; Slater, L., Commoner of University; Sterling, C. J., Gentleman-Commoner of St. Mary hall.

The number of those who passed their examination, but who were not placed in any one of the classes, was 108.

The unusual number of forty noblemen, Gentlemen-Commoners, and Commoners, was admitted members of Ch. Ch., on Thursday last.

## June 18.

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days in the present term: viz.—*June*: Thursday, the 18th; Thursday, the 25th.—*July*: Thursday, the 2nd; Saturday, the 11th.—A Congregation will be holden on Tuesday, July 7th, solely for the purpose of admitting Inceptors to their Regency.—No person will, on any account, be admitted as a Candidate for the Degree of B.A., or M.A., or for those of B.C.L., or B.Med. (without proceeding through Arts), whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

The Theological Prize for 1835, on the following subject, "The Death of Christ was a propitiatory Sacrifice, and a vicarious Attonement for the Sins of Mankind," has been awarded to Mr. J. C. Fisher, B. A., of Queen's.

In a Convocation holden on Wednesday last, the Rev. W. Jacobson, M.A., Vice-Principal of Magdalen hall; the Rev. E. Hawkins, M.A., Fellow of Pembroke; and the Rev. F. A. Faber, M.A., Fellow of Magdalen, were nominated masters of the schools for the ensuing year.

On Saturday last, the following Degrees were conferred:—

*Bachelor in Civil Law*—H. Denison, Fellow of All Souls', grand comp.

*Masters of Arts*—Rev. H. Jones, Scholar of Jesus; H. Blackall, Student of Ch. Ch.; J. W. Joyce, Student of Ch. Ch.; V. P. Tay-

lor, Ch. Ch.; Rev. W. M. Cowper, Magdalen hall; W. L. Cox, Magdalen hall; J. S. Brewer, Queen's; S. T. Adams, Fellow of New; H. S. Powell, Trinity.

**Bachelors of Arts**—J. Daniel, Ch. Ch., grand comp.; J. Price, Scholar of Jesus; W. Dyke, Scholar of Jesus; R. Williams, Jesus; T. D. Bland, Ch. Ch.; H. L. Knight, Ch. Ch.; R. T. Maddison, University; H. Shephard, Scholar of Worcester; W. Gilbard, Worcester; E. Ball, Brasennose; C. A. B. G. Hulton, Brasennose; J. Overton, Magdalen hall; T. Holme, Scholar of Queen's; W. Scott, Michel Scholar of Queen's; W. Andrews, Queen's; C. W. Diggle, Scholar of Wadham; W. B. Bennett, Wadham; W. Hawkins, Exeter; L. N. Izod, Trinity; S. Randle, Trinity; E. Grimes, Oriel; G. B. Daubeny, Balliol; A. O. Fitzgerald, Balliol; W. F. Soltan, Balliol; R. Hardy, Balliol.

In a Congregation holden on Wednesday last, the following Degrees were conferred:—

**Bachelor in Civil Law**—H. O. Wrench, Worcester.

**Masters of Arts**—Rev. W. T. Marychurch, St. Edmund hall; Rev. T. M. Fallow, St. Edmund hall; Rev. E. M'All, St. Edmund hall; Rev. G. Woods, Scholar of University; Rev. M. Mitchell, University; Rev. J. Llewellyn, Jesus; Rev. St. G. A. Williams, Jesus; J. Palmer, Worcester; Rev. T. Carter, Worcester; Rev. T. R. Barnes, Worcester; The Right Hon. Lord Boscawen, Ch. Ch.; T. James, Ch. Ch.; J. W. W. Tyndale, Ch. Ch.; Rev. R. P. Warren, Exeter; Rev. R. G. Bedford, Queen's; J. Hetherington, Queen's; Rev. T. Davis, Queen's; Rev. B. Davis, Queen's; Rev. L. Miles, Queen's; J. E. Wetherall, Lincoln; W. R. Grove, Brasennose; R. G. Macmillan, Scholar of Corpus; F. F. Langston, St. John's; Rev. J. Pope, St. John's; Rev. A. N. Backeridge, St. John's; C. H. Oakes, Merton.

**Bachelors of Arts**—W. Meiklam, Corpus, grand comp.; J. Adams, Student of Ch. Ch., grand comp.; W. Smith, Student of Ch. Ch.; C. A. Palmer, Student of Ch. Ch.; E. Dean, Ch. Ch.; W. H. Bayley, Ch. Ch.; H. L. Oswald, Ch. Ch.; J. Jones, New Inn hall; C. Hulse, New Inn hall; A. O. Molesworth, New Inn hall; C. Hodge, St. Edmund hall; D. Wheeler, St. Edmund hall; G. Knight, St. Edmund hall; R. Gardner, St. Edmund hall; R. B. Jones, Jesus; M. H. Vine, Scholar of University; S. D. Shafto, University; C. Hocker, Exeter; A. R. Campbell, Balliol; J. Field, Magdalen hall; J. Stevens, Magdalen hall; C. R. Barker, Wadham; W. W. Rowley, Queen's; F. R. Sower, Queen's; M. Argles, Postmaster of Merton; C. Y. Crawley, Oriel; T. G. James, Brasennose; G. C. Berkeley, Pembroke; W. H. Ley, Scholar of Trinity; J. S. Austin, Trinity.

June 20.

The names of those Candidates who, at the examination in Easter Term, were admitted, by the public examiners, into the four classes in *Disciplinis Mathematicis et Physicis*, accord-

ing to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

**First Class**—Adams, J., Student of Ch. Ch.; Bulker, W. C., Commoner of Oriel; Cardwell, E., Scholar of Balliol; Phelps, W. J., Commoner of Oriel.

**Second Class**—Harris, Hon. C. A., Commoner of Oriel.

**Third Class**—Tate, C. R., Scholar of Corpus Christi.

**Fourth Class**—Grimes, E., Scholar of Oriel; Hohne, T., Scholar of Queen's; Thomas, D., Commoner of Exeter; Williams, J., Commoner of Jesus; Wright, G. A., Worcester.

R. WALKER,  
W. R. BROWELL,  
G. H. S. JOHNSON, } **Examiners.**

The Prizes for the present year have been adjudged to the following gentlemen:—

**LATIN VERSE**—*Julianus Imperator Templum Hierosolymitanum instaurare aggreditur*—J. C. Pritchard, Scholar of Trinity.

**ENGLISH ESSAY**—*The influence of ancient Oracles on public and private Life*—J. B. Masley, B.A., of Oriel.

**LATIN ESSAY**—*De Jure Clientela apud Romanos*—R. Palmer, B.A., Probationer Fellow of Magdalen, Ireland and Eldon Scholar, and late Scholar of Trinity.

**SIR ROGER NEWDIGATE'S PRIZE**, for the best composition in English verse—*The Burning of Moscow*—W. R. S. Fitzgerald, Commoner of Oriel.

On Thursday last, the following Degrees were conferred:—

**Masters of Arts**—Rev. C. Lloyd, Jesus; Rev. R. E. Roberts, St. Edmund hall; Hon. and Rev. J. Norton, University; Rev. D. Brent, University; Rev. W. E. Elwell, University; W. Marsden, Wadham; Rev. S. R. Wood, Ch. Ch.; Rev. E. D. Wickham, Balliol; Rev. W. Harrison, Brasennose; C. Marriott, Fellow of Oriel.

**Bachelors of Arts**—H. T. Estridge, New Inn hall, grand comp.; A. Lloyd, Scholar of Wadham; J. Simcox, Wadham; J. F. Hodgson, Ch. Ch.; C. W. Faber, Ch. Ch.; W. F. F. Boughiey, Ch. Ch.; Rev. J. Irvine, Magdalen hall; C. W. Lauder, Worcester; H. Burney, Scholar of Worcester; F. B. Wells, Demy of Magdalen; C. Reade, Demy of Magdalen; E. C. S. Kynnersley, Trinity; W. Birley, Trinity; A. B. Spry, Trinity; T. Bacon, Merton.

On Wednesday last, Mr. E. Horton, B.A., and Mr. J. Churchill, B.A., were elected Fellows of Worcester, on the Foundation of Sir T. Cooke; and on the same day, Mr. J. Dolben, and Mr. J. W. Davis, were elected, from Bromsgrove school, Scholars of the same society on the same Foundation.—Yesterday, the Rev. H. J. Maddock, B.A., and Mr. R. Govett, B.A., were elected Fellows of Worcester, on the Foundation of Mrs. S. Faton; and on the same day, Mr. J. Collis, Postmaster of Merton,

and Mr. J. Landon, were elected Scholars on the same Foundation.

On Monday last, Mr. J. G. Hickley, Blount Scholar of Trinity, and Mr. A. W. Haddon, Commoner of Brasenose, were elected and admitted Scholars of Trinity; and at the same time, Mr. T. B. Cornish, Commoner of Wadham, was elected Blount Scholar of Trinity.

On Thursday se'night, the election of Scholars from Merchant Tailors' school to St. John's, took place, when Messrs. T. C. Maule, A. B. C. Starkie, and W. J. Wyse, the three head monitors, were chosen. As a proof of the good feeling which exists between the master and the boys of this school, we mention the following circumstance:—The boys, a short time ago, being desirous of offering some testimony of respect to their highly talented master, the Rev. J. W. Bellamy, B.D., of St. John's, requested his permission to have his likeness taken for an engraving; to this he assented. An impression of the engraving, from an excellent likeness, is now in the possession of each of the juvenile subscribers, and will be carefully preserved, in remembrance of the kindness and attention of their master.

The Rev. F. F. Fawkes, B.A., has been appointed a Chaplain of Ch. Ch., by the Dean and Chapter of that Cathedral.

On Tuesday last, J. Horne, Esq., M.A., of Exeter; D. Latimer, Esq., M.A., of Lincoln; W. Grove, Esq., M.A., of Oriel; and J. Osborne, Esq., M.A., of Trinity, were called to the Degree of Barrister-at-Law, by the Hon. Society of Lincoln's-Inn.

## C A M B R I D G E.

Friday, May 29.

On Wednesday last, Roger Buxton, M.A. of Emmanuel College, was elected a Foundation Fellow of that society.

June 5.

At a Congregation on Wednesday last the following degrees were conferred:—

*Masters of Arts*—Rev. D. Tucker, St. Peter's; Rev. W. Borton, Caius; Rev. H. Dawson, Catharine-hall; T. Gurney, St. John's.

*Bachelor in Civil Law*—G. C. Allen, Emmanuel.

*Bachelors of Arts*—L. Arthur, Trinity; W. Murray, Trinity; J. W. Watson, Trinity; W. F. Good, Trinity; G. B. Yard, Trinity; St. G. Bullock, Clare-hall; S. Churchill, Pembroke; J. Hart, Queen's; J. Jolland, Emmanuel.

At the same Congregation the following grades passed the Senate:—

To confer the degree of LL. D. upon the Rev. Daniel Corrie, LL. B., of Catharine-hall, by Royal mandate. Mr. C. has lately been appointed Bishop of Madras.

To affix the seal to the presentation of the Rev. Thomas Mitchell to the vicarage of Sancton, in the county of York.

June 12.

Our readers will recollect that there will be congregations on Friday, 3d of July, (as well as on Saturday the 4th,) for the purpose of facilitating the admissions to common M.A. degrees.

The Chancellor's medal for the best English poem was on Friday last adjudged to Thomas Whytehead, of St. John's College.—Subject: *The Death of his late Royal Highness the Duke of Gloucester.*

At a congregation held yesterday the following degrees were conferred:—

*Bachelors in Divinity*—Rev. J. F. Isaacson, Fellow of St. John's; Rev. M. Burgess, St. John's; Rev. H. Calthrop, Fellow of Corpus; Rev. J. Saunders, Fellow of Sidney; Rev. C. M. Barne, Fellow of Sidney.

*Masters of Arts*—J. Hough, Queen's; T. Cotterill, St. John's.

*Bachelors in Civil Law*—Rev. G. Fisk, Corpus; T. E. Price, Clare-hall.

*Bachelors in Physic*—A. R. Brown, Trinity; A. F. Coope, Trinity; G. Kemp, St. Peter's; S. J. Jeaffreson, Pembroke.

*Bachelors of Arts*—R. Hilditch, St. John's; J. B. Hartley, Jesus.

At the same congregation the Rev. Richard Williamson, of Trinity College, and Head Master of Westminster School, and the Rev. George Archdall, Master of Emmanuel College, were admitted Doctors of Divinity; and the Rev. Daniel Corrie, of Catharine-hall, Bishop of Madras, Doctor in Civil Law, by Royal Mandate.

At the same Congregation the following gentlemen were appointed Barnaby Lecturers:—

*Mathematical*—Rev. T. Gaskin, M.A., Jesus.

*Philosophical*—Mr. Kuhff, M.A., Catharine-hall.

*Rhetoric*—Mr. Overton, M.A., St. John's.

*Logic*—Rev. J. Fendall, M.A., Jesus.

A grace also passed, appointing Mr. Earnshaw, of St. John's College, Pro-Proctor in the absence of Mr. Philpotts.

The following list contains the first class in each year at St. John's College, arranged according to merit, as determined by the late examination:—

### SENIOR SOPHS.

Colenso	Smith, W. H.
Lane	Robinson
Haslam	Uwins
Collison	

### JUNIOR SOPHS.

Griffin	Coombs
Brumell	Renholds
Ramaden	Gower
Gurney	Hickman
Niven	Martin
Sharpe	Brown, J. L. }
Kennion	Smithson
Whytehead	Tower
Smalley	

## FRESHMEN.

Main	Kelk
Barlow }	King
Carrey	Boddy
Drake	Tillard
Manley	T. Wood }
Docker	Merivale }
Atkinson	Budd
Boutflower }	Kelly
Ellis }	Smith, E.
Blow	Darling
Blackhall }	Thompson
Brackenbury }	Pugh
Kingale	Wood, C.
Fletcher	Holdsworth }
Mould	Lawson }
Fane	Pooley
Parkinson	Webber
Exley	Metcalfe

June 19.

*Porson Prize.*—On Tuesday last the Porson Prize (for the best translation of a passage from Shakespeare into Greek verse) was adjudged to William James Kennedy, of St. John's College. Subject—Third Part of King Henry VI. Act II., Scene 2, beginning,

CLIP.—“My gracious liege,”

And ending

“To hold thine own, and leave thine own with him.”

## DUBLIN.

*Trinity College.*—The Election of Fellows and Scholars took place on Trinity Monday, the 15th of June. A. S. Harte, A.B., was

elected into the Fellowship vacant by the promotion of M. Longfield, Esq., LL.D., to the Professorship of Feudal and English Law. The disappointed Candidates were awarded the following premiums for distinguished answering at the Examination:—*Dr. Mc Neece*, 100*l.*, together with 850*l.* from the fund bequeathed by S. M. Madden, Esq.; *Dr. Atwell* and *Dr. Booth*, 50*l.* each.; *Dr. Welsh*, 90*l.*

The following gentlemen were elected into the sixteen vacant Scholarships:—*M. Russell*, *R. Hopkins*, *V. P. Draper*, *B. Wade*, *H. W. Tibbs*, *T. R. Wrightson*, *J. Orr*, *J. W. K. Dianey*, *J. Walsh*, *G. Fletcher*, *R. King*, *F. H. Ringwood*, *J. Eccleston*, *S. Hamilton*, *J. Deas*.

At an Examination held on Tuesday and Wednesday, June 16 and 17, the following Students were elected Sizar:—*King*, (*Francis*); *Elmes*, (*Jonathan*); *Power*, (*Collingwood*); *Ralph*, (*Charlton S.*); *Cangle*, (*David*); *Smith*, (*James*); *Dobbin*, (*Thomas*); *Daly*, (*Andrew*.)

At the Examination of Graduates in Hebrew, held at the end of Hilary Term, the Prizes founded by his Grace the Lord Primate were given to the following gentlemen:—

*In the Senior Bachelor Class*—*Dr. Trayer*, (*Richard*); *Dr. Murphy*, (*John*); *Dr. Collins*, (*Michael*.)

*In the Junior Bachelor Class*—*Dr. Chattoe*, (*Robert*); *Dr. Fitzgerald*, (*William*); *Dr. Todd*, (*Charles H.*); *Dr. Griffith*, (*William D.*)

The Trinity Terminal Examinations began on Wednesday, the 22nd of April.

\*.\* The list of Honours at the Trinity Term Examinations is unavoidably deferred till the next Number.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. C. J. F. Clinton, Cromwell R., Notts; of Rev. T. Dyke, Long Newton, Durham; of Rev. H. W. Plumtree, Eastwood, Notts; of Rev. T. V. Fotherby, Anglesey, Hants; of Rev. J. M. Brown, Kettering, Northampton; of Rev. W. M. K. Bradford, Humbledon R., Bucks; of Rev. R. H. Tripp, St. Sidwell's, Exeter; of Rev. T. H. Terry, North Newbald; of Rev. W. Greenwood, Thrapston R.; of Rev. B. Brander, Calne, Wilts.

*Of Daughters*—The lady of the Hon. the Dean of Windsor, Naxton; of Rev. W. Goode, R. of St. Antholin, London; of Rev. R. R. Faulkner, Havering-atte-Bower, Essex; of Rev. J. Sandys, Cannonbury-place, Islington; of Rev. H. Walsh, Warminster; of Rev. W. Pye, Saperton, near Cirencester; of Rev. W. Airy, Bradfield St. Clare R., Suffolk.

## MARRIAGES.

The Rev. J. Bentall, Dean's Yard, Westminster, to Harriett, youngest d. of the late J. Everett, Esq.; Rev. J. Steward, of Wem, Salop, to Jane Thompson, eldest d. of the late G. Stennett, Esq., of Jamaica; Rev. H. E. Fryer, of Cattistock, Dorsetshire, to Mary Ellen, youngest d. of H. G. Stephens, Esq.; Rev. G. H. Webber, v. of Great Radworth, Cheshire, and Prebendary of Ripon, to Frances, youngest d. of the late Rev. G. Worsley, r. of Stonegrave; Rev. R. J. B. Henshaw, M.A., v. of Hungarton, Leicestershire, to Harriet, third d. of the late W. Findley, Esq., of Montrose, N.B.; the Rev. T. Garnier, B.C.L., v. of Lewknor, to Lady Caroline Keppel, youngest d. of the Earl of Albemarle; Rev. R. L. Burton, v. of the Abbey, Shrewsbury, to Mary Anne Elizabeth, eldest d. of the Rev. C. P. Coffin, of East Downe, Devon; Rev. F. W. Hope, M.A., of Upper Seymour-street, London, to Miss Ellen Meredith, youngest d.

of the late G. Meredith, Esq., of Nottingham-place, London; Rev. E. Pope, M.A., Archdeacon of Jamaica, to Augusta, second d. of T. Bigge, Esq., of Beddington, Surrey; Rev. N. Piott, v. of Edgeware, Middlesex, to Harriet Jenner, second d. of Sir P. H. Dyke, bt., of Lullingstone Castle, Kent; Rev. F. Trestrail, of Newport, Isle of Wight, to Lavinia, only d. of the late Mr. J. Gulliver, of Clipstone, Northamptonshire; Hon. and Rev. M. A. Harris, youngest s. of the late Lord Harris, and Incumbent of Southborough, Kent, to Georgina, d. of the late W. Fosbery, Esq., of Limerick; Rev. J. S. Bolden, M.A., of Undercrofta, in the county of Lancaster, to Eliza, d. of G. Andrew, Esq., of Greenhill, in the county of Chester; Rev. W. Collett, to Ellen, eldest d. of L. S. Bidwell, Esq.; Rev. E. F. B. B. Fellowes, of St. John's Coll., Camb., to Frances Mary, eldest d. of John Brookes, Esq., of Sidmouth, Devon; Rev. R. Bury, of Kilbora Lodge, to Letitia, d. of Major-Gen. Barry, of Ballyclough House; Rev. S. Martin, of Newbury, to Ellen, d. of Mr. Stapley, of Tunbridge Wells; Rev.

T. Woodward, M.A., r. of Hopton Wafers, Salop, to Anne, youngest d. of the late S. Clough, Esq.; Rev. Mr. Stoughton, to Miss Cooper of Windsor; Rev. W. P. Purvis, M.A., r. of Kirklington, Cumberland, to Jane, eldest d. of E. East, Esq., of Lower Tooting; Rev. J. Kinchant, to Maria, eldest d. of the late R. Phayre, Esq., of Shrewsbury; Rev. J. H. Worgan, M.A., to Philipps, eldest d. of the late E. Burney, Esq., of Cleves, Prussia, and of Croydon, Surrey; Rev. J. Daubeny, M.A., of Publow, Somersetshire, to Eleanor, only d. of Lieut.-Gen. B. Clayton, of Adlington Hall, Lancashire; Rev. H. Wellesley, to Miss Mackenzie; Rev. F. G. Hopwood, M.A., second son of R. G. Hopwood, Esq., of Hopwood Hall, to the Lady Eleanor Mary Stanley, youngest d. of the Earl of Derby; Rev. W. Annesley, M.A., third son of the Rev. A. Annesley, r. of Clifford Chambers, Gloucestershire, to Laura Anne, eldest d. of the late Major-Gen. Jones, of Fommore Castle, Glamorganshire.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### CAMBRIDGESHIRE.

**RELIGIOUS TRACT SOCIETY.**—The fifteenth anniversary of the Cambridge Auxiliary of this society was held on Friday, June 5th, in the New Church, Barnwell, Francis Pym, Esq., in the chair. The Report stated that the Cambridge Auxiliary had sold books to the value of 26*l.* 18*s.*: that it had given away to the amount of 9*l.* 16*s.*, exclusive of grants to some of the extensive parishes in the neighbourhood; and it had, besides, sent a donation of 30*l.* to the Parent Society. The Ladies' Society had collected 41*l.* 16*s.*, and had distributed 11,000 tracts. The secretary of the Parent Society stated that its income last year was 57,000*l.* (15,000*l.* more than any previous year,) and that the average daily circulation of tracts was 15,000; it had issued 215 millions of books and tracts since its formation. He also stated that the desire for tracts had so increased in China, that the grant of the society had been augmented from 300*l.* to 1000*l.* The Rev. Mr. Fisk, the minister of Barnwell, and others, afterwards addressed the meeting.—*Cambridge Chronicle*.

### CHESHIRE.

An address has been sent from the magistrates, gentry, and other inhabitants

of Hanmer, to his Majesty, against the attempts now making to increase the power of the Roman Catholic Church in Ireland at the expense of the Protestant Church of the United Kingdom.—*Chester Courant*.

An Episcopal chapel was opened on Sunday, the 14th, on Wharton Green, in the parish of Davenham. The *Macclesfield Courier* says, a smaller chapel, on Rudheath, in the same parish, was opened a fortnight ago, which we understand was built by voluntary contributions amounting to upwards of 300*l.* The architect, Mr. Latham, of Northwich, is now employed in erecting several similar edifices in the county.—*Ibid*.

An instance of gratitude and affectionate regard was lately evinced by the members of the Dodleston Friendly Institution, towards the curate of the parish, the Rev. E. F. Parsons. The club consists of about seventy members, chiefly labourers and farm servants, and upon their meeting the Rev. Gentleman, on the eight anniversary of their Institution, he was presented with a beautiful pair of silver candlesticks, bearing the following inscription:—Presented to the Rev. E. F. Parsons, curate of Dodleston, by the Members of the Dodleston Friendly Society, as a trifling memorial of their unbounded respect for

his character, and their deep gratitude for his zealous and affectionate pastoral services to their Society, June 9th, 1835. The intended tribute had been kept a secret until the gift was presented. Upon the Rev. Gentleman retiring, he was accompanied by the whole club, preceded by a band of music, to his own door, where the plate was delivered to Mrs. Parsons, towards whom, (and equally deservedly) the same expressions of gratitude, affection, and respect, were exhibited. We are glad to learn that the affairs of this Society are in a very prosperous condition; its funds now amount to upwards of £301. —*Chester Chronicle*.

## DURHAM.

The Bishop of Durham will give 100*l.* towards erecting a small church at Thornley, and the incumbent of Wolsingham has intimated his intention to supply any deficiency which may appear after the completion of the building, and has signified a wish that no reasonable expense should be spared in providing for the comfort of that part of his flock. —*York Herald*.

## GLOUCESTERSHIRE.

The inhabitants of Lechlade, Gloucestershire, have presented their worthy Vicar, the Rev. Edward Leigh Bennett, M.A. with an extremely handsome silver salver, in testimony of their esteem. —*Bath Gazette*.

The Lord Bishop of Gloucester will hold his triennial visitation in August; and will confirm in all those parts of his diocese in which he has not held confirmation in the last two summers. —*Gloucester Chronicle*.

## KENT.

On Thursday, June 4, the Rev. Howell Jones, who has been curate of the parish church of Bradford for upwards of twenty years, was presented by T. H. Saunders, Esq., and the churchwardens, on behalf of the subscribers, with an elegant tea service of plate, a splendid salver, and purse of sixty-two sovereigns. The salver bears an inscription expressive of the subscribers' approbation of the Rev. Gentleman's exemplary conduct during the above long period. Mr. Jones has left Bradford for his living at Egerton. —*Kentish Gazette*.

Addresses to the throne, praying in forcible terms for protection to the Established Church, have recently been forwarded for presentation, from the Protestant Dissenters of Tunbridge, Tunbridge Wells, Speldhurst, Pembury, Brenchly, Yalding, Horsmonden, Goudhurst, Edenbridge, Chiddington, Westerham, Hever,

and Cowden. In all the cases they spontaneously emanated from the respective congregations in the above places. —*West Kent Guardian*.

## LANCASHIRE.

A valuable piece of plate has been presented to the Rev. Chas. Nicholson, late curate of the parish church of Warrington, and now officiating at St. George's free church, Manchester. It was purchased by subscription amongst a few of the inhabitants of Warrington, and presented in their names on his leaving that town. —*Manchester Courier*.

A splendid silver tea service has been presented to the Rev. John Price, incumbent of St. Paul's, Blackburn, by his congregation, as a token of respect for his character as a Christian pastor, during a period of 33 years. —*Ibid*.

A church is now being built at Liverpool, designed solely for seamen, and to contain 1000 sittings. —*Bath Gazette*.

## LEICESTERSHIRE.

DISORACEFUL INTERRUPTION OF A PUBLIC MEETING BY ROMAN CATHOLICS. — On Monday last, June 1st a public meeting was held at Whitwick, to consider what steps should be taken to put the poor in possession of the leading arguments against popery. The subject had been lately forced on the notice of the neighbourhood, by the preaching of the Rev. Mr. Wulfrey, who is now residing with Ambrose Philipps, Esq., at his new house, at Gracedieu, until a monastery on Charnwood Forest is completed for his use and that of some other monks, of the order of La Trappe. Popish tracts have also been distributed in the parish of Whitwick.

By half-past four o'clock, the meeting was numerously attended by almost all the more influential inhabitants. A little before five, the Rev. Mr. Wulfrey made his appearance, and was shortly followed by a considerable body of strangers, who, it will appear, afterwards took a very active part. The Rev. Mr. Hulme, the Roman Catholic priest at Loughborough, had been in the room more than half an hour previously.

The object was to interrupt the proceedings. Mr. Hulme made a most abusive speech, and indulged in most indecent conduct; and, after Mr. Babington had replied, Mr. Hulme (who had attended on the previous Sunday at a sermon preached by Mr. Merewether on the doctrines of Romanism) spoke again as follows:—

After being very liberal of his censures of the clergy, and of those gentlemen who



dared to sanction this meeting; he said, Mr. Merewether need not preach any more stuff out of Mr. Faber's book, as he had done on the Sunday before last.

Mr. Merewether said, "I am extremely unwilling to interrupt, but I beg as a favour to be allowed to say, that I did not see Mr. Faber's book till that sermon was preached."

Mr. Hulme said, he was sure that Mr. Merewether had not made the sermon himself; he could not make one. [We are glad to hear that, in consequence of a previous requisition from the very numerous congregation who heard it, Mr. M.'s sermon had been already sent to the press; so that this point will soon be settled.] Here several gentlemen endeavoured to moderate Mr. Hulme's agitation, which was very vehement, both in words and gestures. He then added, you seem to think I am in a passion, but I am not: I am the most good natured fellow in the world. I now tell you, that you shall get no good by this meeting. I pledge myself to erect a splendid chapel in Whitwick. It shall be opened within two years. I can talk all day. I have the gift of words better than your parsons. I know more Latin than they do. I will preach in your town street next Sunday; and will give every man to-night a good glass of ale, if you will go with me to Mr. Merriman's, (a public house one mile from Whitwick, near to Mr. Ambrose Philipps' house.)

Here the Rev. Mr. Wulfrif asked his Rev. brother whether he said Mr. Merewether; on which Mr. Hulme said, No:—he will give you no ale, nor do anything else, but ask you for your shillings.

After this the body of persons introduced by the priests began to riot, and, finally, drove away all respectable persons from the meeting, and broke it up.—*Leicestershire Paper*.

[Mr. Hulme has attempted to deny the account given of this in the respectable Leicestershire paper, by a contradiction in the radical paper. And, in consequence, the persons who attended the meeting have signed a full declaration of the truth of this report; observing, only, that it is not so violent as what Mr. Hulme said himself.]

The fine painted window of the new church, at Leicester, which cost 700*l.*, has been totally destroyed by a hail storm, which fell at that place on Thursday, June 11th.—*Leicester Journal*.

#### MIDDLESEX.

On Tuesday, June 2nd, the Bishop of London held a Confirmation at Marylebone

church, when upwards of 700 young persons were confirmed. It may be remarked, that of the number, 600 at least consisted of females.—*Standard*.

The parishioners of St. Martin-in-the-Fields have presented to their late much-respected Vicar, the Rev. George Richards, D.D., a handsome silver soup tureen and stand, and two large dishes and covers, surmounted with the group (from the original design) of St. Martin on horseback, dividing his cloak with the beggar. They are very massive, weighing 798 ounces two pennyweights, and bearing the following inscription:—"The parishioners of St. Martin-in-the-Fields to the Rev. George Richards, D.D., upon his resignation of that vicarage, in acknowledgment of his highly valuable pastoral services; as also for his active exertions and munificent donations for the spiritual welfare of the parish—1835."—*Morning Herald*.

On Saturday, the 13th June, a deputation from St. Helen's, Bishopsgate-street, presented to their venerable vicar, the Rev. James Blenkarne, a handsome tea service of plate, with an inscription expressive of the affection and esteem in which the parishioners at large have ever held their worthy pastor during his constant ministry for thirty-six years, whilst receiving the least secular reward of any incumbent in London.—*Albion*.

On Thursday, the 11th June, a most respectable and numerous body of the parishioners and congregation of the Rev. Mr. Faulkner, rector of St. John's, Clerkenwell, presented that gentleman with a handsome service of plate, subscribed for by 250 of his parishioners and other attendants at his church; Sir Felix Booth, Bart., in the chair. The plate weighed in the whole about 350 ounces, and consisted of a splendid salver, weighing 100 ounces, and numerous other articles. In the centre of the salver was engraved the following inscription:—"This salver and other articles, forming a service of silver plate, were subscribed for, and presented on the 28th of May, 1835, to the Rev. W. E. L. Faulkner, M.A., upwards of twenty years rector of St. John's, Clerkenwell, by a numerous body of his parishioners and others attendants at his church, in testimony of their affectionate regard and esteem for him, and of their admiration and grateful sense of the zeal, talents, faithfulness, and charity with which he has discharged for so long a period every duty of his laborious ministry."—*Morning Herald*.

In consequence of the retirement of the Rev. William Brown James, M.A., from

the curacy of St. Bride's, Fleet-street, the inhabitants have subscribed the sum of seventy pounds towards presenting him with a piece of plate, as a testimony of their regard and esteem for the exemplary manner in which he has discharged his ministerial duties during a period of four years.—*Ibid.*

St. LEONARD'S, SHOREDITCH.—At a public vestry of the inhabitants, it was unanimously resolved, that the grateful and respectful thanks of this meeting be given to the Rev. Henry Plimley, A.M., for the christian-like and conciliatory spirit in which he has, during the protracted period of thirty years, conducted himself as vicar of this parish, and for his kind and courteous demeanour, upon all occasions, to the parishioners of every denomination.

ANNIVERSARY MEETING OF NATIONAL SCHOOLS AT ST. PAUL'S CATHEDRAL.—On Thursday, June 4th, the Anniversary Meeting of children educated at the National Schools in the metropolis and environs took place at Saint Paul's. There were present the Marquis Camden, the Lord Mayor, and other civic dignitaries; but the most remarkable character was the son of the late Tippoo Saib. A sermon from the 8th chapter of Deuteronomy, 7th and 8th verses, was preached by the Bishop of Worcester, formerly a canon residentiary of this cathedral. We understand that upwards of 600*l.* was collected at the doors.—*Albion.*

CHURCH COMMISSION.—The following renewed form of this commission appeared in the *Gazette* of Tuesday night, the 9th June:—The King has been pleased to direct letters patent to be passed under the Great Seal, appointing his Grace the Archbishop of Canterbury, the Right Hon. Sir Charles Christopher Pepys, Knt., one of the commissioners for the custody of the Great Seal of the united kingdom, his Grace the Archbishop of York, the Most Hon. the Marquis of Lansdowne, the Right Hon. the Earl of Harrowby, the Right Hon. Viscount Melbourne, the Right Hon. Lord John Russell, the Right Rev. the Lord Bishop of London, the Right Rev. the Lord Bishop of Lincoln, the Right Rev. the Lord Bishop of Gloucester, the Right Hon. Thomas Spring Rice, the Right Hon. Henry Hobhouse, and the Right Hon. Sir Herbert Jenner, Knt., his Majesty's commissioners, &c.

The church commission met on Wednesday, 17th June, in Great George-street, and sat nearly three hours. Amongst those present were the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, the Master of the Rolls

(First Commissioner of the Great Seal), Lords Harrowby, Melbourne, Lansdowne, John Russell, and Mr. Spring Rice.

With a view to encourage the emigration of respectable mechanics and agricultural labourers, with their families, to the Australian colonies, where that class of persons is still much required, his Majesty's government have come to a resolution to convert the loan of 20*l.* into an unconditional bounty to the same amount. This arrangement will have immediate effect; authority will be given to the governor of New South Wales, and the Lieutenant-Governor of Van Dieman's Land, to remit any claims for repayment of loans to emigrants which may remain unliquidated.—*Morning Chronicle.*

CHILDREN'S FRIEND SOCIETY.—The first anniversary of the Children's Friend Society was celebrated at the London Tavern. The chair was taken by Sir C. Lemon, Bart., M.P. After the dinner, Mr. Murray, the magistrate, bore testimony to the very good results arising from this comparatively little-known Society, in reclaiming juvenile offenders, but more particularly (in the first instance) of protecting them from the incipient contamination of the workhouse. The Society affords an asylum to 160 children, who are now training in habits of industry, in the principles of religion, and in moral discipline. More than 700 have already been received by it, and of this number, 300 are at the present time in the way to gain an honest livelihood in the colonies, having been apprenticed there by the society, upon such terms as are likely to secure their future success in life, if their conduct deserve it. The society is supported alone by donations and voluntary subscriptions. A donation of 20*l.* was announced from her Royal Highness the Princess Victoria, and other donations, in the whole amounting to nearly 400*l.*—*Salisbury Herald.*

SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.—The adjourned meeting of this society took place on Friday the 15th of May, at the great room in Exeter-hall. The room was well attended, though not filled. G. Finch, Esq., M.P., was called to the chair. The rev. Mr. Cumming, at great length, and in a very impassioned tone, combated the errors of the church of Rome, and deprecated the apathy of those by whom the increase of proselytes to her faith was becoming daily more numerous. The rev. gentleman was succeeded by the Rev. D. Bagot, who also went into a long statement of the doctrines of the Romish religion, which he exposed in detail. He

adverted more particularly to the worship of images, and made several quotations from a book entitled the *Heart of Christ*, on which he descanted with much eloquence. The rev. speaker, moreover, took occasion to express his abhorrence of the spread of Socinianism, and suggested the utility of establishing a society for the purpose of resisting its doctrines. In the course of the evening many other speakers addressed the company on similar subjects, and, after several resolutions had been passed, the meeting broke up at a late hour.—*Times*.

#### NOTTINGHAMSHIRE.

Nottingham, June 12. The District Committee of the Society for promoting Christian Knowledge held their half-yearly meeting, Archdeacon Wilkins in the chair. After the business of the Committee was disposed of, a general meeting of the Association in aid of the recently appointed Bible and Prayer Book Translation Committee, was held, when the Provisional Committee presented the rules for the government of the Association, which they had been appointed to draw up, and which were adopted by the meeting. The rules, with an address explanatory of the objects of the association, were ordered to be printed and circulated amongst the clergy and the subscribers for their information and guidance, and the Treasurer was directed to remit to the Society in London, the sum of 80*l*. from the amount already contributed, in aid of the Translation Committee. Following the business above mentioned, a meeting of the District Committee of the Incorporated Society for the propagation of the Gospel in foreign parts, was held, at which some additional subscribers were announced, and a good deal of interesting conversation took place respecting the objects and present position of the Society.

#### OXFORDSHIRE.

Lord Augustus Fitzclarence, vicar of Mappedurham, has presented the parish with a valuable organ.

#### SOMERSETSHIRE.

The pupils of Ilminster Grammar School, have presented their much respected Master, the Rev. J. Allen, M.A., formerly of Christ Church, with a very handsome silver bread-basket, as a token of their esteem and gratitude.

#### SURREY.

A meeting of the clergy of the deanery of Southwark was held on Thursday, June 11, in the Ladye Chapel, St. Saviour's Church, to address the king on the subject

of the Irish Church. The Rev. Dr. D'Ovly, rector of Lambeth, &c., was in the chair. A considerable number of the clergy connected with the deanery, besides several Members of Parliament, addressed the chair, and an address was agreed to.—*Old England*.

#### SUSSEX.

We understand that the ground necessary for the site of the new chapel of ease for the parishes of Mayfield and Buxted, together with eight acres of glebe land adjoining, were most generously bestowed by the Earl of Delawarr.—*Brighton Gaz.*

The Earl of Egremont has contradicted a statement which appeared in the *Loves Journal*, that two pillars had been executed by Mr. Carew, and placed by his Lordship's command in the Catholic Chapel at Brighton. His Lordship declares—"Without any bigoted feeling against the Roman Catholic religion, I have never given, have never thought of giving, and never intend to give, one shilling for the building or decoration of any Roman Catholic Chapel in England."—*ibid*.

Addresses from the Clergy of the Deanery of Storrington, and from those in the neighbourhood of Chichester, against the appropriation of Church property have been numerously signed.

A 9*d*. Church-rate has been passed at Horsham without opposition.

EDUCATION OF YOUNG CHIMNEY SWEETERS.—A plan adopted at Brighton, under the patronage of the Rev. H. M. Wagner, the vicar of the parish, for the above purpose, should be more extensively known. An attempt was formerly made to introduce some of these boys into other Schools in that town, but without success, and in consequence of this failure, an annual subscription of Five Shillings was obtained from several of the resident inhabitants, for the purpose of providing a room, with the requisite accommodation of desks, books, &c., where they might assemble in their working clothes, (for it was found that any attempt to make them put on better, would have entirely defeated the object in view.) Funds being thus provided, an Evening School was established, under the superintendence of a Committee, consisting of the Patron, four other Clergymen, and four Laymen, whose arrangements have been much facilitated by obtaining the use of the National School-room, and by employing the assistant master of that school as instructor of the boys. The School is declared to be under the patronage of the vicar for the time being, in the hope of making it permanent. The master

sweeps were requested to permit their boys to attend, to which they assented, with the exception of two or three, who objected on account of its distance from their residence. The School-room is open three times a week from six to eight o'clock, when a large proportion of the climbing boys now in Brighton attend;—they are taught reading, writing, arithmetic, and receive Religious instruction, and the School is opened and closed each day with prayer. A book is provided, in which the name and age of each boy, the name and residence of his master, the date of admission, and the degree of learning he had previously acquired, are registered. Each scholar provides himself with, or has a large dark coloured smock frock lent to him, which he puts on over his working dress when in school, and thus any annoyance from soot or dust is prevented; he is expected to wash his hands and face, and comb his hair before going to school, but a small tub, water, soap, and towels are provided, should a greater degree of cleanliness be requisite. The plan has succeeded in Brighton beyond all expectation. Small prizes are given for good conduct, and the boys are treated with kindness, to induce them to attend the school. In large towns it would be advisable to establish different schools, on account of the distance the boys would have to walk, were there only one in a central situation, and on the plan adopted in Brighton, the expense would be inconsiderable. It is calculated that there are upwards of two thousand boys now employed in this trade in different large towns in England.

#### WARWICKSHIRE.

On Tuesday, June the 2nd, the Archdeacon of Coventry held his visitation in that city, when an important question was put to the Archdeacon (Spooner) by a churchwarden elect, which was whether a parishioner, paying church or vicar's rates, could demand to be furnished with a seat in the church without paying rent for it? The Archdeacon's answer was in the affirmative. The question was put again and again, in various forms, and the answer was that every parishioner was entitled to a seat, and that the churchwardens had no legal power to charge even the amount of one farthing for it to them. It was urged that it was regularly done, and the difficulty of keeping order without was pointed out; to which the Archdeacon replied he was aware of all that, but still there was no law to justify a money charge. It was then asked how were certain expenses to

be met? The answer was, by church-rates. —*Birmingham Journal*.

A numerous meeting of the clergy of the Archdeaconry of Coventry was held at Meriden, on Wednesday, the 10th of June, to consider the propriety of addressing the king "upon the dangers which threaten the Protestant religion and the Established Church," the Venerable Archdn. Spooner in the chair. An address, proposed by the Rev. T. C. Adams, was unanimously adopted.—*Ibid*.

The first stone of the intended new parish church of Stretton-upon-Dunamore was laid on the 9th of June. This church is built pursuant to the will, and from funds arising out of a bequest of 400*l*. left by the Rev. W. Daniel, formerly vicar of the parish. The land upon which the new church is erecting was given by Mr. Clark Powell, and it has been determined that the old church shall remain as it is until the new edifice shall be finished and consecrated for divine service.—*Ibid*.

#### WILTSHIRE.

The Bishop of Salisbury held his triennial confirmation, in the cathedral church of Salisbury, on Monday last, when 1188 persons received the benefit of that holy rite.—*Salisbury Herald*.

#### YORKSHIRE.

MEETING OF THE CLERGY OF THE EAST RIDING. — On Wednesday, June 10, a most numerous and respectable meeting of the clergy of the East Riding Archdeaconry was held at the Tiger Inn, Beverley, to take into consideration the measures necessary to be adopted in regard to the proposed appropriation of the surplus revenues of the Irish Church to other than Protestant purposes. The chair was taken by the Rev. J. Coltman. An address to the throne, and petitions to both Houses of Parliament, were agreed to.—*Hull Packet*.

At a meeting of the Ripon Clerical Association, held at the Deanery, Ripon, June 8th, 1835, the very Rev. the Dean in the Chair, the following resolutions were unanimously adopted:—

1st. That this Association unite itself with "The Established Church Society in London, for strengthening the United Church of England and Ireland, and promoting its greater efficiency:" also that this Association adopt its Constitution and Rules.

2nd. That the Society be forthwith invited to incorporate themselves with this Association.

3rd. That the Secretary be directed to inform the London Society, and other

Church Associations already formed in the country, of these Resolutions, and to correspond with the Parent Society on the best mode of co-operation.—*Leeds Intell.*

## SCOTLAND.

**SCOTTISH CHURCH.**—A deputation, consisting of the following gentlemen, has arrived in town to consult with government on the subject of endowing the new chapels in Scotland: Rev. Dr. Chalmers, Rev. Dr. Macfarlan, Rev. Messrs. Simpson, Buchanan, and Clason.

**PITT PRIZE.**—At a meeting of the Pitt Club, held here on the 20th inst., it was, on the motion of Lord Meadowbank, unanimously resolved to appropriate £2000, to establish in the University of Edinburgh an annual prize for the most deserving of the students attending the Divinity Hall, to be known as the Pitt Prize. The trustees appointed were the Duke of Gor-

don, Lords Glasgow, Melville, and Meadowbank, to whom were committed full powers as to the regulations under which the prize should be bestowed.—*Caledonian Mercury.*

**FAST DAY.**—The General Assembly of the Church of Scotland have appointed the Scottish nation to observe Thursday, the 23rd of July, as a day of solemn fasting, humiliation, and prayer, for the purpose of imploring the Divine blessing on the church and people in the present troubled times. This appointment has given rise to much discussion in Scotland.

**SCOTCH CHURCH.**—The number of petitions against any grant to the Scotch church, according to the last published report of the House of Commons, was 158, with 79,042 signatures. For the grant the number was 382, with 94,269 signatures.

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## NOTICES TO CORRESPONDENTS.

It appears that the whole statement in the papers (copied into this Magazine) respecting a disturbance in Kensington Church, occasioned by a marriage in the service, is false. There was not the slightest disturbance in the church on that occasion. The short parley on the subject took place in the vestry, and the plain truth of the matter was just this:—A few minutes before the service began, the parties came to the vestry, certainly much behind the time they had fixed. The vicar had just time to ask the reason, and was answered with apologies for what had been unavoidable. A young woman who was of the company had been taken very ill, and her appearance left no doubt of the truth of that particular. They made no claim, but behaved with the greatest propriety. The vicar felt unwilling to disp-

point them, and consented to have the marriage before the Communion Service, as that seemed a fitter time than to begin with it. This is often done in the country, and the rubric implies that this may be the case in the direction given about the final exhortation. There was not the slightest movement in the church, nor any word spoken but the service itself.

The Editor begs attention to the following extract from a letter lately received, in allusion to the sketches of "Parish Churches":—"There are, I am persuaded, hundreds of churches in the kingdom from which the clergy might furnish you with memorials of wise and good men, who have laboured in their vocation in peace and quietness, and are gone to their reward. What effect their examples might have in this tumultuous and excited generation I know not; but it might not be altogether unprofitable to hold up to imitation and to honour the examples of the meek with which our church has abounded, among the laity as well as the clergy." These observations agree *exactly* with the views which led to the adoption of these Sketches as a part of "Original Papers." Of their truth there can be no question, and no question of the spirit of attachment to the church, and to its truly calm, wise, and Christian views, which might be conveyed under this form. But this department (and it is the only one) has been a failure. The clergy who are interested in this work have not done, on this point, what this writer most justly says they might do. Will some of them have the goodness to consider this hint and act on it?

"D. J. E." inquires whether it is allowable that, at a burial, persons should sing at the grave after the clergyman has left it, or whether he is called on to prevent it; and also whether singing a Psalm in the church after that part of the service is concluded is irregular or not. It is requested that some correspondent, who has considered the matter, will give an answer.

"W. H. H.'s" papers, "J. H. B." on the LXX., and Mr. Winning's letters are received, and shall be used as soon as possible.

"Wycliffe on the Last Age of the Church" is received.

"H." on *Education Questions* is received and shall be considered. Has "H." seen the two folio Reports just published by the House of Commons? Certainly they are anything but fair or satisfactory; but they may answer some of his queries.

Mr. Perceval's pamphlet, Mr. Fowle's Sermons, Mr. Cottle on the Miracles, and Mr. Kempthorne's very pleasing volume on *Convocation*, are reserved for the next number.

Thanks for "A Churchman's" letter.

Several articles and letters, as well as reports of meetings, are in type, but deferred for want of space.

It may be well to notice here, that at a meeting of the Diocesan Church Building Society at Coventry, Archdeacon Spooner made a statement which has not been uncommon with respect to the Incorporated Society—viz., that it positively requires the parties applying to forward three-fourths of the sum required. Although this may be a general rule, it is so far from being an inflexible one, where circumstances are strong, that, as Mr. Townsend Powell stated, out of 29,221l. expended in 39 parishes in this very diocese, 10,770l. have been granted by the Incorporated Society. Archdeacon Hodson made just the same error before, which was publicly noticed in the Birmingham paper.

It may be right to notice to-day (June 27th) that Lord Brougham has deferred his motion on Education till Tuesday, the 30th; and Lord Radnor his motion as to Subscription at the Universities till July 13th; that a petition from Oxford, against the Bill, has been passed by 95 to 4 in Convocation; and that the monstrous measure as to the Irish church brought forward last night cannot, of course, be noticed till next month.

It is difficult to describe the pressure of important matters just at present. Nothing else would justify the cursory manner in which several are treated, or the passing over such a splendid speech as Mr. O'Sullivan's, and his important reflexions on the moral effect of a constant exhibition of virtual perjury on the country.

It is right to mention a design of establishing a "Society for the Promotion of Biblical Literature, and Encouragement of Hebrew Learning." It is proposed—1st, To form a library of books on the philology and criticism of the Scriptures; 2nd, To promote the translation and publication of useful foreign works on Biblical Criticism; 3rd, To encourage the study of the Hebrew language, and its cognate dialects; 4th, The publication of transactions, forming a body of sacred criticism and philology.—That a Society be formed for the promotion of these objects in London;—That Annual Subscriptions and Donations do constitute Members;—That a provisional committee be formed for the purpose of submitting a plan of organization, which committee is to be considered as constituted for that purpose only;—That individuals inclined to support or become members of such a Society, may learn further particulars on application, by letter, post paid, to the provisional Secretary to the Society for the Promotion of Biblical Literature, Mr. Straker's, Bookseller, 443, West Strand.

Thanks for "O. R. H.'s" Account of Latimer's Expenses, which shall be used. Gloster Ridley gives one extract.

"S. N.'s" communication will be very acceptable with the spelling altered.

In the next number a quarto plate of the Painted Glass at West Wickham will be given to make up for the omission in the June number.

THE  
BRITISH MAGAZINE.

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AUGUST 1, 1835.

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ORIGINAL PAPERS.

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THE DARK AGES.—No. VI.

"Assem para, et accipe auream fabulam: fabulas immo, nam me priorum nova admonuit."—PLINIUS.

ONCE upon a time, there was a certain king who took it into his head to have a throne, or a chair, or a saddle, of some peculiar pattern, which, as far as I know, has never been described;\* but whatever it might be, he could find no artificer who would undertake to execute his conceptions.

Now it so happened that shortly before this time, a young artist had come to the place where the king held his court. He had been brought up, and for some years employed, by an eminent goldsmith, who was master of the mint in what might then be called another country. I do not find any reason assigned for this migration of the young workman, who perhaps only went (like the mechanics of a great part of Europe even now) on a *wanderschaft*, to acquire more perfect knowledge of his art. He seems, however, to have left home with a good character, as one

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\* "Sella aurea"—but the learned are not farther agreed than that it was something to sit on. Fleury and Ceillier say, "un siège magnifique;" and Butler, "a magnificent chair of state." Pommeraye, with more caution, calls it, "un ouvrage;" and adds in the margin, "Sella aurea, qui se peut entendre, d'une selle de cheval selon l'opinion commun, ou d'un trône royale selon l'explication de M. de Montigni en ses annotations," &c. I quite agree with those who understand a saddle, because I think that agrees best with a subsequent part of the story, which seems to imply something more portable, and producible, and concealable, than a throne or a magnificent chair of state. I do not know how much of the saddle was made of gold, for, indeed, I am not very well acquainted with the history and use of such things; but, without wishing tediously to detain the reader on a subject which I never get upon without extreme reluctance, I must add that Du Cange quotes a passage which mentions, "equos cum sellis aureis," (in r. sella.) That is, indeed, from a period considerably later than this king; but I find it mentioned elsewhere that when a rogue, named Winegard, robbed a certain bishop, who was almost a contemporary of the king, of the "ministerium ecclesiasticum aureum," which he used to carry with him on his missionary excursions, "de calice et patena fecit sibi fieri sellam auream."



who was loved and respected by those among whom he lived, not only for extraordinary skill as a workman, but for the simplicity of his manners, and his strict and regular piety. Whether he owed it to his professional skill, or to his character, or to some introduction which is not recorded, I do not know; but in a few days after his arrival at the place where the court was, he was taken under the patronage of the king's treasurer; under whose protection he set to work at his business, and soon made friends of all around him. The treasurer was naturally consulted by his royal master on the golden project which filled his mind; and he, as naturally, thought of the young stranger. He conferred with him, and reported to the king that he had found an artist who would undertake the business.

The king was delighted; and gave an order to the treasurer for an ample quantity of gold, which he faithfully delivered to the goldsmith, who immediately set to work. He wrought with great diligence, and with such ingenuity and honesty that, from the materials which he received for one saddle, he made two. This, though apparently impossible, he was able to do because he not only used the materials very skilfully, but abstained from the common practice of cheating under pretence of waste occasioned by cutting, filing, and melting. When he had completed them, he took one of the saddles to the king, who was filled with admiration. He praised the elegance of the work, and ordered a suitable reward to be given to the artist; who thereupon brought forth the other saddle, and told his majesty that he had thought it better to make up what was over in that manner than to waste it. The king was astonished, and, at first, incredulous; but, finding that he had really made both saddles from the materials delivered to him for one, he not only praised his skill, but assured him that he should from thenceforth consider him worthy of confidence in greater matters. In fact, this was the first step of his advancement at court; and, from that time forward, he not only rose to the highest eminence in his art, but increased in favour with the king and his nobles. In a word, he seems to have been in much the same circumstances as those of George Heriot at the court of our James, and to have enjoyed the same personal favour, or perhaps I should say, royal friendship.

It appears to have been soon after this, and it was probably an occasion of his being appointed to some confidential situation, or employed in some business of state, that he was required to take an oath on the relics of the saints in the presence of his sovereign. "I do not know how it happened," says his friend and biographer, "that I was present at the time; but it may be naturally supposed that I was likely to be there in the way of my duty, for I was brought up in my childhood at that king's court;" and he proceeds to relate that the goldsmith respectfully, but firmly,

refused to comply with the requisition.\* His majesty was urgent ; and the poor goldsmith, seeing no alternative but to disobey either God or the king, (and each was considered a sin in those days,) burst into tears. The king had the good sense to give way—to speak to him in a kind and soothing manner—and to dismiss him with a cheerful countenance, and an assurance that he should feel more confidence in him than if he had sworn all sorts of oaths—"pollicens se plus eum ex hoc jam crediturum quam si multimoda tunc dedisset juramenta."

Shortly after this, he seems to have entered on a more strictly religious life, which he commenced by a general confession of his sins, and a course of great austerity. "Having arrived," says his biographer, "at the age of full maturity, he desired to manifest himself as a vessel sanctified for the service of God ;" and he adds, that "he began stoutly to resist the striving of the flesh by the fervour of the Spirit," that is, according to the apostle, in labours, in watchings, in fastings, in chastity, in much patience, and in charity unfeigned ; for in opposition to the present desires of the flesh, he set before him the fires of future punishment, and the consideration of the fire of hell kept out the heat of concupiscence. He prayed without ceasing for heavenly gifts, and offered his supplications to God by day and by night, frequently repeating from the book of Job—"I would seek unto God, and unto God would I commit my cause, which doeth great things and unsearchable ; marvellous things without number . . . to set up on high those that be low ; that those which mourn may be exalted to safety."† He restricted himself from fulness of bread that he might gain the bread of heaven. His face, indeed, was pale with fasting, his body dry and withered ; but his mind glowed with ever-increasing love of his heavenly country. The consideration of more heavy evils made him bear light afflictions with patience ; for, habitually looking forward to the end of his present life, he feared the future sentence of God, and his tremendous judgment, knowing that it is written, "Happy is the man that feareth alway," (Prov. xxviii. 14,) and that of the apostle, "Work out your own salvation with fear and trembling." (Philip. ii. 12.) Also that saying of Job, "For I have alway feared God like as

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\* "Divinum intuitum verens," says his biographer. I really do not understand it ; or know how far a modern writer may be correct in saying that his reluctance arose from the fear of taking what he considered as an *unnecessary* oath. Indeed I can hardly suppose that to have been the case ; and still less that his reluctance proceeded (as has been suggested) from a superstitious dread of meddling with relics. To this, I presume, his business must have accustomed him ; but I notice the matter because I have been led, by other circumstance, to suppose that there have been persons in every age who doubted of the lawfulness of oaths in general ; and it seems not improbable that he may have been one of them.

† Job v. 8—Ego deprecabor Dominum, et ad Deum ponam eloquium meum : Qui facit magna et inscrutabilia, et mirabilia absque numero. Qui ponit humiles in sublime, et merentes erigit sospitate.

the waves swelling over me." (c. xxxi. 23.)\* By night he would lie at the feet of his Lord, smiting his breast with his hands, and watering his cheeks with tears; and with eyes uplifted and suppressed sighs did he look to Him whom he feared to have offended—and many a time did he repeat, "Against thee only have I sinned"—"have mercy upon me according to thy loving kindness," (Ps. li. 4, 1;) and that of Job, "O remember that my life is wind," (viii. 7,) and "let me alone, for my days are vanity," (17;) and, being as it were out of himself, he pictured to his own mind that which eye hath not seen, nor ear heard, nor hath entered into the heart of man, but which God hath prepared for those who love him.

Whatever may be my motive for running into this story, it certainly is not to set up the goldsmith as a perfect model of doctrine and practice. If the reader should think him foolish, or pharisaical, or heterodox, it is no fault of mine—at least if I succeed in what is really my wish, and faithfully repeat an old story. I do not want to conceal that the goldsmith's religion—for I cannot help thinking that he had some—was mixed with superstition. He had relics hanging up in his chamber, and he saw and smelt (or said, and I really believe thought, that he saw and smelt,) a fragrant balsam distilling from them; and he took this to be an answer to the earnest and fervent prayer which he had poured forth beneath them, that God would vouchsafe to give him some sign that his repentance was accepted. "Remembering his prayer," says his biographer, "and utterly astonished at the goodness of the divine bounty, with deep groaning from his inmost soul, he blessed Christ the faithful rewarder, who hath never forsaken those who have trusted in him. This, therefore, was the beginning of his goodness, or rather of Almighty God's, from whom all derive power for all things"—*hoc ergo fuit initium virtutum ejus, imo omnipotentis Dei, per quem omnes omnia possunt.*

The reader is not, however, to suppose that the artist, and the man of business and active benevolence, was lost in the ascetic. The goldsmith, it is true, came to have a very monkish appearance, and was commonly to be seen in very mean clothes, with a rope for his girdle. His biographer confesses that when he first came to court, he did, indeed, somewhat ruffle it in the bravery of silk, and gold, and gems; but even then, adds this bosom friend, who was in all his secrets, and who was, as I have said, brought up at the court—who was, in fact, a little scion of nobility, and induced by his admiration of the goldsmith to embrace a religious life, and who, with his brother, became, as he tells us, one heart and one soul with him—even then, says his

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\* "*Semper enim quasi tumentes super me fluctus timui Dominum.*"

biographer, his finery concealed a hair shirt. Still, however, though his finery was laid aside, and his dress and manners approached to the monastic, he was not less diligent in business than fervent in spirit. He wrought incessantly with his own hands at his trade, with a book open before him, having, it seems, constructed for this purpose a sort of revolving desk, by means of which he could bring before him a number of books in succession;\* and moreover, though a working man, and a reading man, and a man high in office and in court favour, he appears to have been always ready for, and constantly engaged in, works of active benevolence.

It is not my present business to enter into all the details of the goldsmith's life; or to tell how the favour and confidence of his first royal master was continued by his son and successor. I pass over the accounts which his biographer gives of the favours which his sovereign heaped upon him, and which he so freely bestowed in acts of charity, that, if a stranger inquired for him, (and what stranger came to that city who did not?) the natural answer was, "Go into such a quarter, and where you see a crowd of poor people you will find him." It might be imagined that such lavish bounty was sufficient to exhaust even all the means which could be obtained from an extensive business and from royal munificence; though the king seldom refused him any request, not so much, I am afraid, from any real zeal for religion as from an hereditary attachment to the goldsmith, and because he knew that in giving him anything he was conferring a benefit, not on one, but on many. But, in fact, the goldsmith had other and, I suppose, much greater expenses. One of these arose from what his time and circumstances rendered a very obvious Christian duty. His mode of performing it might now be considered singular and unwise; and perhaps, as it was not adopted by some of those who have, in modern times, felt most strongly (or, at least, talked and

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\* "Fabricabat in usum Regis utensilia quamplurima ex auro et gemmis: sedebat fabricans indefesso, et contra eum . . . vernaculus ejus . . . qui magistri sequens vestigia, et ipse postmodum venerabilem vitam duxit. Sedens ergo . . . ad opus predictum, codicem sibi met præ oculis præparabat apertum, ut quoquo genere laborans divinum perciperet mandatum." His biographer farther says, "Habebat itaque in cubiculo suo multa sanctorum dependentia pignora, necnon et sacros libros in gyro per axem plurimos, quos post psalmodiam et orationem revolvens, et quasi apud prudentissimam diversos ex diversis flores legens, in alvearium sui pectoris optima quæque recondebant." I cannot help supposing that this revolving was more than what is usually meant by turning over the leaves of a book, and refers to some contrivance by which he could bring a variety within his reach; though it does not appear to have been so understood by any moderns whose notice of him I have seen. Perhaps I may have some readers to whom it is only fair to state that, in writers of the middle age, such an expression as "sacros libros," even if it had been "scripturam sacram," would not necessarily imply the Bible. I do not doubt that what we properly call Holy Scripture was meant to be included in this case, and elsewhere in this history; but without being aware that such phrases were used to designate "religious books" in general, the student of church history would be liable to fall into error.

written most fiercely,) about the abolition of slavery, it may be liable to serious objections which I do not perceive. To me, a very poor judge in such matters, and perhaps somewhat prejudiced, it seems that his plan, whatever faults it might have, was the most simple, certain, and expeditious — he put his hand in his pocket, and paid the price of redemption. It was not the grandest way of doing the thing; but he lived in a dark age, when, even if the thing itself could have been successfully carried on, the collateral benefits of philanthropy and political agitation were little understood. Right or wrong, however, his biographer tells us that when he heard of a sale of slaves, he set off immediately, and bought as many as twenty or thirty, or even fifty or an hundred at a time. When he had got them, the next business was to carry them before the king, and set them at full liberty with all the forms of law. When they had thus become their own masters, he suggested to them three courses, and helped them to take which they pleased, if they chose to take either. In the first place, if they chose to return home, he was ready to give them all the assistance in his power,—secondly, any who wished to remain with him, he willingly allowed to do so; and it was rather on the footing of brethren than of servants,—thirdly, if he could persuade them to become monks, he treated them with great respect, honoured them as a class superior to that to which he belonged, supplied them with clothes, and all other necessaries, sent them to different monasteries, and took a great deal of care of them.

All this was, no doubt, very expensive; but it was not all. He asked the king to give him a certain town that he might there build a ladder by which they might both get to heaven. His majesty granted it at once; and he built a monastery capable of receiving a hundred and fifty monks. He spent upon it “all that he had, all that he could get from the king, all that he could honestly come by in any way, and all that the great were willing to give.” His biographer says, “You might see waggons heavily laden with vessels of brass and wood for all purposes, bedding, table-linen, a great number of religious books, and, indeed, every thing necessary for the monastery; in so much that some evil-minded persons were moved to envy;”\* and, having himself inspected the place, he speaks in high terms of the order and discipline maintained in it. He adds, “There is now a great company there, adorned with all the flowers of various graces. There are also many artificers skilled in divers arts, who, being

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\* Ipse vero tanta se devotione, tantoque amore eodem loco diffudit, ut quidquid habere potuisset, ut quidquid Regi auferre, quidquid digne comparare, quidquid etiam gratuito ei a potentibus largitum esset, cuncta prædicto loco destinaret. Videres plaustra vehere onera copiosa vascula utique usibus necessaria, ærea simul et lignea: vestimenta etiam lectuaria ac linteamina mensalia, necnon et volumina eæcarum scripturarum quamplurima, sed et omnia quæ erant Monasterii usibus necessaria, in tantum ut pravi quique ingenti ex hoc succenderentur invidia.

perfected in the fear of Christ, are always prepared to yield ready obedience. No man there claims anything as his own; but (as we read in the Acts of the Apostles), all things are, in all respects, common. And the place is so fertile and so beautiful that any body going there, amidst its wide orchards and pleasant gardens, might well exclaim, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! like shady woods, as cedar trees beside the waters, as gardens by the river side.' It is of such that Solomon has said, 'The habitations of the righteous shall be blessed;' \* and he goes on to describe how it was surrounded by an enclosure (not, indeed, a stone wall, but a bank, with ledge and ditch — *sphærico muro, non quidem lapideo; sed fossatum sepe munitum*), about a mile and a quarter in circumference; and how the excellent river on which it was situated, with all the beauties of wood, water, and precipice, combined (perhaps one should say contrasted) with the enclosure of the monastery, entirely filled with fruit-bearing trees, might almost make the spectator fancy that he saw paradise before him.

"Yes, the monks took care to make themselves comfortable." No doubt they did; and I dare say, if the truth were known, the reader does the same; and I believe that, if he observes the course of things, he will find that no man can rationally seek his own comfort without promoting the comfort of others. At any rate, I restrain myself with difficulty from expressing a very familiar train of thought, now excited by this peep at the inclosed monastery. Very often it has been awakened; and I know of nothing in the history of the dark ages more admirable and adorable than the visible Providence of God over-ruling not only the better sense and feelings, but even the weakness and whims, the folly, the fanaticism, the sin of the monks, and actually making their infirmities and vices the means of spreading not only religion, but civilization; and setting forth in a dark and desolate age, in lands ravaged by fire and sword, among men wild and turbulent and cruel—setting forth, in characters of peace and sunshine, the great truth that godliness hath the promise of this life as well as of that to come. I hope, some time or other, to shew this, with no other difficulty than what arises from selecting out of the abundant materials which are furnished by monastic history.

To return, therefore, to the goldsmith; and it will be a very natural mode of transition if I say a few words of his foreman—at least I suppose him to have held that rank from his being placed first in the list of the goldsmith's workmen, which his biographer gives, and his stating that he used to sit opposite his master at work, as may be seen in a foregoing note. He was a foreigner of good family, who had been brought away from his

own country in his childhood, and sold as a slave. Happily for him, he was purchased by the goldsmith, who sent him to this new monastery which he had founded, to be educated, and then took him back, and they worked and read together.\* So matters went on, until the goldsmith gave up business; and then what could the foreman do but go back to the scene of his youth, and turn monk? At least he did so; and, by direction of his old master, he became a priest also. Whether it was out of respect to their founder, or whether the same qualities which had endeared him to his master won the affection and respect of the abbot and monks, or whether it was commanded by the mild virtues of rigid austerities which had become habitual to him, I cannot tell; but, in fact, he received so much attention and honour that he did not know what to do with himself in the monastery,† and seems to have remained there only out of respect for his benefactor; for, as soon as ever he heard of his death, he fairly ran away. Two texts of Scripture seem to have harassed his mind, and made him fear lest in his popularity with men he should lose the favour of God‡—"They that please men; they are ashamed because God hath despised them," (Ps. liii. 5); and the words of the apostle—"If I yet pleased men I should not be the servant of Christ." (Gal. i. 10.) He wandered alone through desert places until he found a remote, and almost inaccessible, spot among the rocks, which he could only approach on his hands and knees, but which offered the necessary supply of wild fruits and water. "There he lived," says his biographer, "always singing in his heart that of David—'Oh that I had wings like a dove; for then would I fly away, and be at rest. Lo! then would I wander afar off, and remain in the wilderness'§—"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" For he was such a man as Jeremiah describes when he says, 'It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him;|| and elsewhere, 'I sat alone because of thy hand, for thou hast filled me with indignation.'¶ Knowing, however, the

\* "*Quem vir sanctus*"—that is, the abbot (says the biographer of the foreman) "*sicut in mandatis acceperat, cum omni diligentia sub pietatis studio enutrivit, sacris literis erudit, evangelicis atque apostolicis documentis roboravit;*" and then sent him back to his master, to work at his business. He kept him constantly about his person; and the young captive "*alter Eliseus, Elie felix virtutum ejus heres et successor, Deo donante futurus famulabatur obsequiis. Fabricabant ambo simul indefesse apertos præ oculis semper codices habentes, geminum inde fructum capientes, ut videlicet manus usibus hominum, mentes vero usibus manciparentur divinis.*"

† Whether they made him abbot I do not know. Who is to decide when Maillon and the Bollandists disagree?

‡ "*Qui hominibus placent confusi sunt quoniam Deus sprevit eos.*"—*Vulg.*

§ Ps. lv. 6.

|| Lam. iii. 27, 28.

¶ Jer. xv. 17.

dangers of idleness, and the apostolic injunction, that he who would not work should not eat, he employed himself in cultivating the earth; and soon found farther occupation in preaching to the multitudes who came to visit him, and to seek his prayers and instruction. I believe that only one of his sermons is in print. That it is quite original I do not vouch; neither will I take upon me to say that it contains all and omits nothing that it should contain, for that is more than I can say of any sermon that I ever saw or heard; but I am not writing controversially, and merely wish, on this occasion, to tell the reader, as a matter of fact, what he did say; and according to the specimen given by his biographer, it was as follows:—"Brethren, hear what I say with attention; and sedulously meditate on it in your hearts. God the Father, and his Son our Lord Jesus Christ, who gave his precious blood for us, you must love with all your soul, and with all your mind. Keep your hearts clean from wicked and impure thoughts; maintain brotherly love among yourselves, and love not the things that are in the world. Do not think about what you *have*, but what you *are*. Do you desire to hear what you are? The prophet tells you, saying—'All flesh is grass; all the goodness thereof as the flower of the field.'\* Consider how short the present life is; always fearing, have the day of judgment before your eyes. While there is opportunity, redeem your sins by alms and good works." Such, says his biographer, were his discourses; and if the reader cannot agree with him in adding, "*sermo ejus mellifluus sufficienti sale erat conditus*," he may yet join me in hoping that he spoke truly in saying, that "no corrupt or idle discourse at any time proceeded out of his mouth; never was anything on his lips but Christ, and peace, and mercy."

As he grew old, his thoughts turned again to the monastery which he had twice left, and he besought the abbot to build a little cell near it in honour of its founder, and to let him live there. The abbot accordingly built one, rather more than half a mile from the monastery; and there the old man lived, constantly employed in reading or praying, or some work of Christian duty or benevolence, or some handicraft, until he was ninety-four years old. I do not know that he ever pretended to work miracles. One of his biographers gives them to him by wholesale; but another account is not only very sparing on that point, but relates an anecdote which has quite an opposite aspect. When a certain woman, who was grievously wounded, went to the gate of the monastery, asking to see him, "he would by no means see her, but sent her back this message:—"Woman, why do you ask my help? I am a mortal, and your associate in infirmity;

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\* Is. xl. 6.



but, if you believe in Christ, whom I serve, go away and pray to God according to your faith, and you will be healed.' Immediately she went away believing; and having without delay called on Jesus, returned home healed."

To proceed, however, with our story. Up to the point at which we digressed from the goldsmith's affairs, our history might have served for master and man; but then a great difference began. When the servant became a monk, the master became a bishop. But I ought to have mentioned several things before this, only I write under a constant dread of being tedious. One hears so much of "wading through"—not thick folios and cubical quartos—but even magazine articles on subjects more popular than mine, that I am always tempted to omit those details which in my own opinion give interest to history, and enable one to understand, and remember, and use it. But for this I should have told of the opposition which the goldsmith and his noble convert and biographer, though both laymen, made to the simony which was too prevalent in their part of the world—how they also opposed heresy, and drove it out of the kingdom with personal injury to the heretics—and how the goldsmith converted a mansion in the capital, which his royal master had given him, into a convent for three hundred nuns, who lived there under the superintendence of an abbess, who was very appropriately (though, I suppose, accidentally) named *Aurea*. She was not, I believe, the daughter of the goldsmith, nor do I find or suppose that he had any children; but he is said to have had a god-daughter; and were it not for the reasons just mentioned, I should run into a story about her. As it is, even, I cannot help briefly mentioning one or two particulars of her history; for the truth of which, however, as to matter of fact, I by no means vouch. I quote it for the illustration of our subject; were it a contemporary and literally true story, it would be worth our attention, or indeed whether it were truth or fiction; and if it belongs to a later period, (of which, I suppose, there can be no doubt,) it is still more deserving of notice. It is as much (I think indeed more) to our purpose to read the romance, if it be one, of a writer of any period within the limits to which this work must belong than to learn the real adventures of a young woman. I pass over the account of her noble birth, and her betrothal in her infancy to one of equal rank, and how at a marriageable age she persuaded him to accompany her to Rome; and how, while he was rambling about to see the rarities of the city, she took the opportunity of throwing herself at the pope's feet, and declaring her determination to become a nun—it is sufficient to say that she did so, and that after returning thanks to God, his holiness addressed her:—"Of what nation art thou, and from what country dost thou come, maiden? And say also, what is thy

name, and the creed of thy people ; for I suppose thee to have been born of noble race, and instructed in sacred learning from thine infancy.' Whereupon she, with most serene mind and countenance, and with downcast look, began :—' If you inquire, O father and lord, concerning my nation, I am a \* \* \* \* my name is \* \* \* \* I was born in the district of \* \* \* \*, whence I came hither. I was educated by Christian parents ; and, contrary to my own will, (and I believe to the will of God,) I was betrothed to a young man, whom I give up, and turn from, being bound by the love of Christ, through whose guidance and favour I remain free from all pollution in body and mind. I devote myself to Him who created all things ; and that faith of which you inquire, I keep unbroken to Him— which faith, if you really wish to hear it, most excellent father, I will rehearse ; for though I am a barbarian by nation, we, notwithstanding, profess that true and holy faith which was brought to us in the end of time from this holy apostolical see and catholic mother church. For truly, when your holiness inquires after our creed, it seems like Christ's asking water from the Samaritan woman, in that while he vouchsafed to honour her with such a discourse, he covertly insinuated that no nation could exclude any one from the faith. As, therefore, we blush not for our creed, so we are not confounded by reason of our nation ; for David commands that all peoples should clap their hands, and rejoice before God with the voice of praise, &c. But since we are admonished by the apostolical injunction to give a reason concerning the hope and charity that is in us to all who ask us, I will no longer delay to set forth before your holiness, in few words, the glory of our faith. We believe, then, and confess a chief and unlimited (summum et incircumscripsum) spirit, without beginning of time or ending, to be the one omnipotent God ; as Moses has said, ' Hear, O Israel, the Lord thy God is one.' There is, I say, one Father, unbegotten ; one Son, his only begotten ; one Holy Spirit, proceeding from both, co-eternal with the Father and the Son ; but that always the Father is God ; the Son, God ; and the Holy Ghost, God ; by whom, through whom, and in whom, are all things, and without whom nothing was made. This tripartite conjunction, and conjunct division, both excludes unity in the persons, and produces unity notwithstanding the distinction of persons. But while we believe in three persons, we do not believe in three Gods ; but we confess one Godhead in three persons. We believe in a Holy Trinity of subsistent persons ; but in an unity as to the nature, majesty, and substance of God. We, therefore, divide all that exists into two parts ; and, except only the Trinity, all that has power, action, or motion in heaven, earth, or sea, we believe and confess to be a creature, and God the only Creator. Moreover, we believe that the Son of God was,

in the last times, conceived of the Holy Ghost, and born of the Virgin Mary, and took upon him the flesh and soul of human nature. In which flesh we believe and confess that he was crucified and buried, and arose from the dead; and that in that same flesh, though of another glory, after his resurrection, he ascended into heaven, from whence we expect him to come as the Judge of the quick and the dead. We also confess an entire and perfect resurrection of our flesh in which we now live and move in this present life; and that in it we shall either receive the reward of good things for good actions, or sustain punishment for evil actions. Repentance of sins we confess with the fullest faith, and receive as a second grace, according to what the apostle says to the Corinthians—‘I was minded to come unto you before that ye might have a second benefit.’\* (*Secundam gratiam.*) This is the treasure of our faith, which we keep sealed with the seal of the creed of the church which we received in baptism. Thus before God we believe with our hearts; thus before all men we confess with our mouths; that the knowledge of it may give faith to men, and that his image may bear testimony to God.” Such, we are told, was this virgin’s confession; and I have endeavoured to translate it as literally as possible, without addition or diminution. Should any reader observe that she did not say anything about transubstantiation, or purgatory, or prayers for the dead, or worshipping the Virgin Mary, or the saints, or relics, or indeed any of the subjects with which it might have been supposed that a candidate for the veil would have entertained the pope in a “barbarous age” like hers, when “religion lay expiring under a motley and enormous heap of superstitious inventions,” I cannot help it. Neither am I concerned to explain to system-makers how it was that the great western-antichrist, instead of opening his “mouth, speaking great things” to blaspheme God and his saints, should have given utterance to the prayer which followed her confession—or, rather, the benediction of her veil, and the other habits which she was to assume:—“‘Look down, O Lord, on this thine handmaid, that the purpose of holy virginity which, by thy inspiration, she hath formed, she may, under thy governance, keep. May there be in her, O Lord, by the gift of thy Spirit, a prudent modesty, a serious gentleness, a chaste freedom. May she be fervent in charity, and love nothing beside Thee (*extra te.*) May she study so to live as that she may deserve praise without being ambitious of it. In thy fear may she love Thee above all things, and in love may she fear Thee in all things. Be thou, O Lord, her rejoicing; thou her comfort in sorrow; thou her counsel in doubt. Be thou her defence against injury; in poverty, abundance; in fasting, food;

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\* 2 Cor. i. 15.

in sickness, medicine. What she has professed, may she keep ; so that she may overcome the old enemy, and purify herself from the defilement of sin ; that she may be adorned with fruit an hundredfold, with virgin beauty, and the lamps of virtues, and may be counted worthy to join the company of the elect virgins.' And when they had all answered ' Amen,' the holy pontiff, kissing the forehead of the holy virgin, \* \* \* \* dismissed her in peace."

As to all these collateral matters, however, I content myself, for the present, with noticing them more briefly than I could wish. This paper is already longer than I expected it to have been, and than it ought to be, considering that it is written in what I hope the reader considers the worst possible style—without any name of person or place, or any date, or a single reference to any authority whatever. If he has fairly got thus far, there is perhaps little use—I wish there may be any courtesy—in telling him that he might have skipped it ; that it is entirely parenthetical, and intended only as an introduction to another paper, in which I hope to explain why I have written it, and to apologize for writing it in such a manner.

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#### THOUGHTS ON THE MODE OF STUDYING THE RABBINICAL WRITERS.

HAVING said so much of the utility, I now come to the mode, of studying rabbinical literature. Whosoever desires to study rabbinical must first of all have a fair knowledge of the Hebrew Bible, at least so much as to enable him to read the unpointed Hebrew text with ease. He ought also to have some familiarity with Chaldee, which is best acquired by reading a Targum on one or more books of the Bible. The Targum of Onkelos is the easiest, but the Targum on Esther is more rabbinical. The former, however, ought to be read first, and is easily procured, as it is found in most Jewish editions of the Pentateuch, and can be had at a Jewish bookseller's.\* Buxtorf's Talmudical Lexicon and Chaldee Grammar will furnish all the assistance required. It is, further, desirable that the student should have some knowledge of Jewish customs and history. Buxtorf's Synagoga will supply the former, and Basnage's History of the Jews the latter. In Chiarini's Theorie du Judaïsme, and the Prolegomena to his translation of Berachoth, he will find the stores collected by Buxtorf, Bartolocci, Wolfius, &c., clearly arranged and methodized, and affording a great facility of refer-

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\* Barnet, the Jewish bookseller, in Duke's-place, has a very fine collection of rabbinical books.

ence, but still not so as to supersede Wolfius's *Bibliotheca Heb.*, which every rabbinical student ought always to have on his table.\* Stehelin's *Traditions of the Jews* will give some idea of rabbinical opinions and legends. But the great storehouse on this subject is Eisenmenger's *Entdecktes Judenthum*. His spirit is bad, but his learning was immense. He gives the rabbinical text of every passage which he cites, and cites so many, and from such various sources, that his book is a very complete rabbinical *Christomathy*. The student who will study Eisenmenger's *Citations*, with his *Grammar* and *Lexicon*, and then refer to Wolfius for an account of the sources, must acquire a very tolerable knowledge both of rabbinical authors and literature.

But it is not meant that these books are to be read through before the student sets to work at the rabbinical writers. As soon as he has a fair knowledge of Hebrew and Chaldee, he ought, in addition to the above-mentioned *Grammar* and *Lexicon*, to furnish himself with Buxtorf's *Book de Abbreviaturis Hebraicis*, his *Tiberias*, and his *Hebrew Concordance*, and then proceed to some rabbinical author. Leusden has published, in a small form, the *Commentaries of Jarchi*, *Kimchi*, and *Aben Ezra* on the *Book of Jonah*, and also on the *Prophecies of Joel*, with a Latin translation and notes. The *Commentaries* of these same rabbies on *Hosea* have also been published by John Maire. Lugd. Bat. 1621. This latter book has this advantage, that the rabbinical characters are retained. Gesenius, in his *Geschichte*, p. 102, recommends the *מכלל יוסי* of Solomon Ben Melech as an introductory book. It has, no doubt, several advantages,—it is a cheap book, an easy book, and, as being an able compilation of *Kimchi's* critical observations, a valuable and useful book. But as it is in tolerably pure Hebrew, and contains but few allusions to rabbinical opinions, it is not a good introduction to the study of rabbinical literature. The commentaries of *Jarchi* are greatly to be preferred. He is a thorough Talmudical rabbi in his style, and abounds in citations from the Talmud, and all sorts of rabbinical opinions and allusions. The student who *masters Jarchi* on the *Pentateuch* will find most other commentaries easy, and will have laid a good foundation for the general study of rabbinical literature. This is, no doubt, one of the reasons why the Jews universally commence their rabbinical studies with this commentary.

It is desirable, if possible, to have *viva voce* instruction at first.

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\* To these may be added—

T. B. Carpzovii *Introductio in Theologiam Judaicam*, prefixed to Raymond Martin's *Pugio Fidei*. Leipzig, 1687.

De Voisin's *Observationes in Proæmium*. Ibid.

T. C. G. Bodenschatz *aufrichtig Deutsch redender Hebräer*. Frankfort and Leipzig, 1756.

Dr. Jost's *Geschichte der Israeliten*. Berlin, 1820, 1828.

But whether the student have a master or not, he should consult Breithaupt's Latin translation, as the notes are particularly valuable in referring to the sources of Jarchi's observations, and in explaining the old French words, which are frequently introduced, and generally unknown to the Jews. Having mastered Jarchi on the Pentateuch, the student may proceed to choose his course of study. A complete classification of rabbinical books would far exceed the limits of this paper. Omitting, therefore, Jewish works on grammar, chronology, medicine, astronomy, astrology, &c., which the student may find in the Oppenheim Catalogue, or Wolfius, I will simply direct his attention to a few topics.

#### I. Jewish commentators.

The most usual collection is that found in the rabbinical Bibles by Bomberg and Buxtorf. The last, which is the best, besides the Masorah, Targums, &c., contains the commentaries of—

R. SOLOMON JARCHI, commonly called RaSHI, on the whole Bible.

ABEN EZRA on the Pentateuch, Isaiah and minor Prophets, Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah.

R. DAVID KIMCHI, commonly called RaDaK, on Joshua, Judges, Samuel, Kings, major and minor Prophets.\*

R. LEVI BEN GERSHON, commonly called RaLBaG, on Judges, Samuel, Kings, Proverbs, and Job.

SAADIAH GAON on Daniel.

It is to be remembered, however, that Jarchi, Kimchi, and Aben Ezra, begin a new era in rabbinical exposition, and that their commentaries do not always give the opinions of the ancient Jews. Ralbag, Nachmanides, Bechai, Saadiah Gaon, and Alshech, more fairly represent the old opinions. But the student who desires to know them, and to see the old mode of interpretation, must read the Bereshith Rabba and the Jalkut Shimoni. In investigating the old interpretations, he will find the Beth Aaron a most useful auxiliary. It is an index, pointing out the folio and column where any biblical passage is to be found in the Talmud, Sohar, Jalkut, and other esteemed rabbinical books.

For a complete list of commentators, the reader is referred to Wolfius and the Oppenheim Catalogue, pp. 1—15; 27—37; 177 and 199.

#### II. Rabbinical laws and modern Judaism.

The great sources of Jewish dogmas and laws are the two

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\* Kimchi on the Psalms, a most valuable commentary, may be had separately.

Talmuds. But the student will find a great advantage in first reading one of the digests of Jewish law, or, at least, that part of them which has reference to the particular Talmudic treatise which he proposes to study. For instance, if he wish to read Sanhedrin, he should first read the Hilchoth Sanhedrin in the *Jad Hachasakah*; if Shabbath, then the Hilchoth Shabbath; if B'rachoth, then the Hilchoth T'phillah and K'riath Sh'mah. To understand this last treatise, he must also have the Jewish prayer-book at hand. Indeed, to understand Judaism, a knowledge of the Jewish prayers is absolutely necessary. The daily prayers, and those for the festivals, called *Machsor*, can easily be had at a Jewish bookseller's, with or without an English translation. The advantages of studying the digests of Jewish law are—1st. That the Hebrew style is easy. 2. The laws are clearly laid down and classified. 3. They are the books to which the Jewish rabbies usually refer in order to decide a legal question or case of conscience. Those most esteemed by the Jews are—

The *Jad Hachasakah*, by Maimonides.

The *Shulchan Aruch*,\* by R. Joseph Karo.

To which may be added the

*Sepher Mitzvoth Gadol*, by R. Moses Mikkotzi.

The student who thoroughly reads any one of these books will have a complete view of Jewish law, even without reading the Talmud. It is true that they do not contain the Talmudic legends, but he will find these also collected in one volume, called the *En Jacob* (עץ יעקב). If, however, he wishes to go to the source, he must apply particularly to the Babylonian Talmud. And here it is absolutely necessary to have a good Talmudist as a teacher. If he have not, he must only avail himself of the help to be obtained from Surenhusius's translation of the Mishna; Koch's translation of Sanhedrim and Maccoth; Edzard's *Avodah Zarah*; Chiarini's translation of the whole treatise of B'rachoth, &c. The Mishna has lately been published at Berlin, with the text pointed, and a German translation in Hebrew characters.

### III. Cabbala.

On this subject the Jews highly esteem the works of R. Isaac Luria and Moses Corduera. But there is much reason to doubt whether they or other modern Jews really understood the ancient Cabbala. Knorr von Rosenroth† followed them, but on that very account Schöttgen warns the student from following him. It is certain that any one who has, in a difficulty, consulted the

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\* The first part of a German abridgment of this book has been published by Dr. M. Creizenach. Frankfort, 1833. But it gives a very inadequate idea of Judaism.

† In his *Cabbala Denudata*.

Pardes Rimmonim, is not likely to do so a second time. The genuine Cabbalistic works are—

1. *The Sohar*. The best editions are that of Mantua, in 3 vols. 4to., 1560; Cremona, in folio, 1560. Wolfius prefers that of Sulzbach, edited by Knorr von Rosenroth. But as this edition is suspected by the Jews, and contains a confessedly improved text, the student will find more satisfaction in a genuine Jewish edition.
2. *The Tikkune Hassohar*. Mantua, 1558; Amsterdam, 1719.
3. *Sohar Chadash*. Thessalonica, 1597; Amsterdam, 1701.
4. *Sepher Jetsirah*. Mantua, 1562.

In the study of the *Sohar*, the student will find some assistance in Schöttgen's *Hor. Heb.*, Part II., who cites largely from this book. Professor Tholuck has also published some extracts, with a German translation. (Berlin, 1824.) Schöttgen's advice is worth transcribing—"Qui ex hoc libro proficere cupit, primum stylo ejus adsuefiat, quod optime fiet, si magistrum aliquem doctum habeat; sin minus, ipse se tamdiu exerceat, donec aliquam cum auctore obscuro consuetudinem contraxerit."

Besides the above book, a Cabbalistic Commentary on the Pentateuch, by R. Menachem Recanatensis, called by the Jews *Markanta*, is particularly recommended. It was published at Venice, 1523. Of this book Allix has made great use, and most justly, as the doctrine respecting the *Shechinah* and the Angel of the Lord is very striking. A full list of Cabbalistic books may be found in the Oppenheim Catalogue, pp. 127, 845.

#### IV. Jewish polemics.

The two polemical books most used by the Jews are, the *Nizzachon* and the *Chizzuk Emunah*; and are found amongst the Jews in every part of the world. They were both edited by Wagenseil in his *Tela ignea Satanae*; but the student must compare the Jewish editions published at Amsterdam, of which the text differs considerably from Wagenseil's. Some of the differences appear to be interpolations, some are certainly more correct readings; but in many of the altered passages Wagenseil's text appears to be the best. However, as the books are controversial, whatever be our opinion, we must abide by the Jewish edition. But these books, though necessary, as being constantly referred to by the Jews, are far from being the most formidable as to talent and reasoning. Abarbanel, in his commentaries on the law and the prophets, and his *Mashmiah Jeshuah*, is a much more able controversialist than R. Isaac, the author of the *Chizzuk Emunah*. The books, however, which have exercised a long and universal sway over the Jewish mind, are those generally considered philosophical, but which are really polemical, e.g. the first treatise in the *Jad Hachasakah*; the *Moreh Nevuchim*, the *Kosri*, the first



adventurous men, some of them too of high birth and connexions, who wish to take advantage of this strength for their own aggrandizement, and, by means of Parliament, to push their own fortunes. These, instead of acting on high statesmanlike grounds, even if they had the power or greatness of mind, repeat the cry as to *money*, just to catch the popular feeling and obtain votes, give it the additional weight which the expressed opinion of persons of higher station and rank must give, and thus wickedly add to the miserable delusion already existing as to the proper standard and guide of good and evil. These two—people and public men—like cause and effect, reproducing one another, are perpetually adding to one another's errors; and then, the force of their union being very great, governments, more or less, quail before it—give in, more or less, to the same errors—and impart greater strength to them. Then Mammon is, in fact, made *Lord of Earth*, and to him, and what belongs to him, the highest and best wishes, thoughts, and aspirations of man are directed.

The spirit described here of course relates to church reform as much as to any other. The cry even from churchmen themselves, ninety-nine times out of an hundred, is not *this*—"Strengthen episcopacy, for it is too weak; make this great hinge, on which your system turns, more prominent, for it is too much hid; raise the character of your clergy, by sterner and stricter demands as to qualifications, and thus impress them with a deeper sense of their usefulness and their consequent awful responsibilities. Having done all you can to make them worthy of power, and influence, and confidence, give them all these things freely. Put the power of doing good into their hands, reserving to the proper quarter, indeed, the power of taking it away from those who will not use it rightly." Nor, again, in details, has the cry been of this kind—"Such or such a post is most important from its local position or its accidental influence; therefore you should increase its power of exerting that moral influence of which its position makes it capable, and thus promote the cause of the Gospel." No; the cry for reform has generally been this, in *spirit*, if not in words—"The Bishop of A. has too many thousands a year. A man with so many footmen, and so much brass on his horses' harness, cannot care for the Gospel. The rector of B. has fifteen hundred a year. Does any man with fifteen hundred a year care for or look after the poor, or know how to deal with them? The curate of C.'s rector pays him only 100*l.* a year, and he has already been working very hard two or three years; the church will be ruined if this infamous rector is not beaten out of his selfishness by reform, and made to pay 50*l.* a year more." Then the aristocratic reformers pronounce that the clergy as a body are too *rich*, and must be brought down; are too indepen-



Fig. 3



Fig. 7



dent, and must be made more humble and subservient ; and so on. In short, *money*, and taking away money, are the only things in question ; and no master-minds in the country at large, (for one must not look, it would be unfair to do so, to a few marked public men,) seem to come forward and meet this stupid delusion, which, though it may begin with lowering the clergy, or, in other words, depriving them of that, a great part of which even the worst of them cannot *help* using for the public benefit, and which the best desire in order effectually to promote it, will end, of course, in loss and evil to the public itself. We perish in all points by *little* views and *little* men, or because they who have larger views intellectually, and see the truth, are morally feeble, and despair of being able to promote those views, in the present degraded state of the popular mind, by a bold assertion of them.

But the political evil of these low views is far less than the moral. That "money is the root of all evil" we are taught in a book whose authority we cannot doubt ; and by such means as have been described it has become lord of the ascendant. One of its great evils is that it is made the rule and law and canon by which everything is adjusted ; that not only *public* acts and public stations, but every action and every situation is looked at to see what it will bring,—not whether duty, principle, honour, require us to do or avoid the act, to take or decline the station. God's word and law lose their hold : a wise expediency becomes the *avowed* rule ; our own gain, the real one.

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WEST WICKHAM, KENT.

THE village which has been selected to form the subject of the present article, is one of the most pleasant and rural within the same distance of the metropolis ; placed at nearly equal distance between the towns of Croydon and Bromley, and still farther removed from the increasing suburbs of the capital, it retains all the quiet and seclusion of the most remote hamlet. The resident of the metropolis may reach it by a ride of little more than ten miles ; and when he exchanges so quickly the bustle of the city for the peace of the village, he will the more readily feel and appreciate the truth and beauty of Gilbert West's verses, dictated by his abode in this pleasant situation :—

" Not wrapt in smoky London's sulphurous clouds,  
And not far distant, stands my rural cot ;  
Neither obnoxious to intruding crowds,  
Nor for the good and friendly too remote.

" And when too much repose brings on the spleen,  
Or the gay city's idle pleasures cloy,  
Swift as my changing wish I change the scene,  
And now the country, now the town enjoy."

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\* " Lines inscribed on a summer-house at Wickham."

Towards the east the parish is bounded by Hayes, the place of sepulture of the great Earl of Chatham ; in an opposite direction is the village of Addington, in Surrey, with the country residence of the Archbishop of Canterbury, which is seen from the churchyard. In the immediate neighbourhood was the Roman station of *Noviomagus*, the site of which has long been a subject of dispute amongst antiquaries.\*

During the Roman period the germ of the present village may have been raised, as its name, gothicized from *Vicus*, seems to testify.† At the compilation of the Domesday survey the church was not in existence ; the village had been bestowed by the Conqueror on his brother Odo, the powerful Bishop of Baieux ;‡ and in the reign of Edward I., anno 1278, Sir Peter de Huntingfield, one of the " brave Kentish gentlemen " who attended that monarch in his expedition into Scotland, appears to have held the manor of West Wickham. Under the auspices of the family of this knight the village increased in importance. That the consequence of the place was greater at that early period than at present is evident by the grant of a weekly market, so long ago as the 11th of Edward II., which was made to the son of Sir Peter de Huntingfield :—this market has long been discontinued, and the place has sunk from a town into a village. The principal buildings now remaining are the church and mansion, styled Wickham Court, situated together, at about half a mile from the little group of houses which constitutes the present village.

The mansion-house is a large quadrangular pile of brick, with octagon towers at the angles. It has lost much of its picturesque appearance, in consequence of the introduction of sash windows, and the removal of the cupolas or spires, originally the finish of the octagon towers. But this injurious process of modernizing has not effaced entirely the character which marks the residences of the old English gentry. The mansion was erected by Sir Henry Heydon, in the reign of Henry VII., and has descended

\* It may, perhaps, have been at Croydon, although a writer of great research (A. J. Kempe, Esq., in *Archæologia*, vol. xxii. 396) has brought forward a mass of evidence to fix its situation near Holwood Hill, in the adjacent parish of Keston.

† A relic of the manners of its first inhabitants appears to have survived to recent times. The historian of the county, Hasted, (vol. i. page 109,) mentions an odd custom at this place, which he thinks arose from a more ancient heathen practice. In Rogation week a number of young men meet together, and with a hideous noise run into the orchards, encircling each tree, and pronouncing these words :—

Stand fast root, bear well top,  
God send us a *youling* sop !  
Ev'ry twig, apple big ;  
Ev'ry bough, apple enow !

For this incantation they expect a gratuity, and if disappointed they anathematized the tree and the owner with a curse as insignificant. Hasted considers the term "*youling*" to be derived from *Eolus*, the god of the winds, and the procession was intended to indicate a favourable blast.

‡ Hasted, vol. i. p. 107.

through a series of families to the present possessor, the Rev. Sir Charles Farnaby, the patron and incumbent of the church.

At the middle of the last century Wickham acquired a literary celebrity, from the residence of Gilbert West, and the visits of Pitt and Lyttelton; but, much as the presence of these great men graced its retirement, it derived its brightest lustre from the author of the "Observations on the Resurrection," for here he was made the humble but effectual instrument of converting from scepticism and infidelity, and convincing of the matchless value of the truths of Christianity, the noble author of the "Dissertation on the Conversion and Apostleship of St. Paul," produced under the conviction which happily resulted from his intercourse with Mr. West.

The church is closely adjacent to the grounds of the hall; the gate of entrance to the church-yard is covered by one of those picturesque pent-houses which are seen in so many Kentish church-yards, the use of which was to shelter from the weather the "priest and clerks" as they waited, according to the Rubric, "to meet the corps at the entrance of the church-yard," an ancient custom still in use, and so appropriate to the solemn occasion, and the admirable burial service of our national church, that, it is to be hoped, the practice will never be suffered to sink into disuse.

The structure of the church is more ancient than its general appearance at first sight appears to indicate. It is said, by Leland,\* to have been rebuilt by Sir Henry Heydon at the same time that he built the "Court;" but a glance at the interior will shew that only the outer walls could have been the work of this benefactor.

The church is composed of a nave and north aisle, and a square tower, which is not situated, as usual, at the west end, but is attached to the south wall of the nave, its basement forming a porch to the main building. The architecture proves that it was erected at an earlier period than the reign of Henry VII. The picturesque appearance of the building is destroyed by some injudicious alterations; the nave and aisle being comprehended under one roof, instead of shewing a clerestory,—an alteration of modern times very common in old churches, and greatly destructive of their beauty. The period may be about the times of James I., when the tower and church received some repairs. The tower is low and square, and is destitute of the usual finish to the Kentish steeples—a dwarf spire, which, it is apprehended, was the original termination of the present. The walls of the church and tower are entirely covered with plaster, and the roof is tiled, which combine to give a tame and modern character to the structure. The windows to the church are uniform, and appear to be of the age of Sir Henry Heydon.

The structure still retains, in the interior arrangement, the original distribution into nave and chancel; the size of the latter is rather disproportionate, being greater than the half of the entire length; the church is divided longitudinally by five arches, of which two are comprised in the nave, and the residue in the chancel. The archi-

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\* Speaking of the purchases of Sir Henry, of which Wickham was one, he says, "He purchased 300 markes of land yn yerely rent, whereof an hunderith l by the yere, is at Wikam, by Lewsham, in Surrey, toward Croydon, wher he buildid a right fair manor-place, and a fair churche."—Itin. vol. iv. part i. fol. 15.

ture of the two portions is varied—the arches of the nave are pointed, and exceedingly simple in their construction, the archivolts being without mouldings; the columns are octagonal, with square capitals, simply hollowed out below the abacus to meet the form of the shaft; the base is an extension in size of the column, marked by a chamfer. The arches of the chancel are in a higher style of decoration, and shew that the pointed style had advanced in its decorations since the construction of the nave; the archivolts have few and simple mouldings; the columns, still octagonal, have their capitals enriched with a series of mouldings, and the simple plinth of the former one is duplicated, and crowned with a torus. The age of these portions is to be attributed to the reigns of Henry III. and his successor, they are consequently older by three centuries than the additions of Heydon; and if the building is the work of any single benefactor, it is to Peter de Huntingfield that the credit of building the present church ought to be given. The period of the construction of the building shews that the church partook of the growing importance of the town, and is, moreover, an evidence of the piety of our ancestors, who probably erected the church before they thought of establishing their market.

The ceiling of the chancel retains the original oak panelling, in other portions it has given way to modern plastering. The pulpit, pews, and other furniture are also of a recent date, and at the west end is a gallery containing a small organ.

The screen of partition between the nave and chancel is still in its place; judging from the style of decoration, it may be one of the works executed by order of Sir Henry Heydon. The small pillars at the sides of the central doorway are worthy of notice for their carving, one being curiously twisted, and the other formed in lozenged-shaped divisions enclosing roses and fleurs-de-lis. The ancient font appears to be of the sixteenth century, and may therefore be reckoned amongst the additions of Sir Henry Heydon.

It will, perhaps, be deemed that Wickham Church possesses only the features common to the great majority of parochial churches. Its interest arises from the very superior decorations which at one time enriched its windows: the remains now existing, and collected and engraved in illustration of this article, are a fine sample of the taste and liberality once bestowed on the decorations of the house of God. The same feeling which raised the magnificent cathedral descended to the humblest parish church,—the lord of the castle or the manor, when he embellished or rebuilt his own residence, failed not to add to the splendour or ornament of his church. Sir Henry Heydon, when he was renovating his ancient seat, did not neglect the adjacent temple; and when he repaired the walls, he filled the windows with some of the finest examples of stained glass which are to be found in any church of the same rank as Wickham. The small remains which have reached our day are nearly confined to the monumental chapel of the donor, but the existence of various other fragments allow of an argument in favour of the entire church having been similarly ornamented.

At the east end of the aisle is a chapel, running parallel with the chancel, which appears to have been always appurtenant to the mansion, and in the heraldic decorations with which its monu-

ments and notchments are still adorned may be traced the successive proprietors, the Heydons, Slaneys, Lennards, and Farnabys. The chapel was founded by some early lord of the adjacent mansion, for the piscina which appertained to its ancient altar is at least as old as the reign of Edward II. ; but the decorations which are now most prominent were added by Sir Henry Heydon, who may be regarded as a second founder of this chantry. Viewing it from the west, it has an exceedingly picturesque appearance. On the north wall is an helmet, shield of arms, (argent on a fesse, gules, three fleurs-de-lis, or,) and crest, belonging to Sir Samuel Lennard, with his sword and gauntlets below them; and from the summit of the walls hang the banners, charged with several coats of arms, which once waved over the coffin of this knight. These chivalric appendages were, however, set up after the days of chivalry had long gone by; but, as an evidence of the lingering of the pomp of heraldry in almost the last stage of its existence, these remains are not without their value; and such objects may not be entirely devoid of instruction as a memorial of the instability of worldly honours and grandeur, a lesson which their decaying remains the more strongly enforce when the name of the owner is, perhaps, forgotten, and his device scarcely to be traced on the mouldering silk. The view is terminated by a painted window, glowing in rich colours; and, to add a finish to the decorations of the chapel, the floor is covered with richly-painted tiles.

The east window is divided by mullions into three compartments; the two extreme ones contain two of the engraved figures. Fig. 1. The blessed Virgin, richly attired, with a crown and sceptre, standing on a pavement of chequered marble; and, as a companion figure, (fig. 3) is St. Anne, the mother of the blessed Virgin, teaching her daughter to read from a book: the child, it is to be observed, is tracing the words as it proceeds with a style.

In the central mullion the founder of the chapel has commemorated himself in a singular manner. In a small square compartment is seen an emaciated figure, kneeling on a richly chequered pavement (fig. 2); the process of embowelling is even indicated, so scrupulously has the artist aimed at the true representation of a corpse, according to the manners of his day; the anatomy holds a line or thread in its hand, which may not improbably be intended for the line of life; the attitude is supplicatory, and the prayer supposed to be uttered by the deceased is inscribed on the scroll above the head:

“*Ne reminiscaris dñe Delicta mea bel pæren—*”

On the pavement lies a plumed helmet, and shield of arms reversed. The bearing quarterly, argent and gules, a cross engrailed counter-changed, being the arms of Sir Henry Heydon; and the back ground is filled with the representation of a church window, the panes inscribed with the sacred name *JH.C.* The intent of this singular representation is obvious: the pavement may be designed for the richly adorned floor of the present church, the inscribed window panes are exactly similar to those remaining in the chancel, and the helmet and shield were doubtless a copy of one which was once suspended, like that of Sir Samuel Lennard, near the window containing this picture. The object seems to have been intended to convey a literal representation of the resurrection of the body of Sir Henry Heydon from his tomb in the present chantry. And this idea is more probable than the supposition that the artist intended it as a mere personification of death; for it is to be recollected that allegorical figures were not in use at the time of the execution of this painting,



neither was it customary to pourtray, until a more recent period, the last enemy under the form of a skeleton: in the sixteenth century it was quite common to lay upon, or under, an altar tomb, the prostrate sculpture of an emaciated corpse, which was intended to convey a lesson upon mortality by a literal representation.

In the north windows of the same chapel are the following paintings on glass:—

Fig. 4. St. Katherine, with her wheel and sword,—at her feet the tyrant Maxentius.\*

Fig. 5. St. Christopher. This saint appears to have been painted in almost every parish church, doubtless in accordance with the feelings of the lower classes, with whom his servile occupation might have made him a favourite. The well known legend of this saint is here depicted: the small figure of the infant Christ is partly destroyed; as a work of art the head and beard are worthy of observation, the legs are greatly out of drawing. The crimson mantle in the original is a fine specimen of colouring.

In the following wood-cut, which represents the second figure of this saint, the representation of the Saviour is perfect.



\* The book in which the principal figure appears to be reading is restored in an engraving already presented of this subject. It has been deemed more in accordance with truth to represent all the deficiencies as they exist.

Fig. 6. *The virgin and the infant Jesus.* The mother playfully offers a sprig of flowers to the child.

Fig. 7. A third representation of the *blessed Virgin*, who in this is represented of advanced age, and with an expression of deep sorrow. Concerning this figure some observations are requisite. It may be necessary to account for the circumstance of there being three representations of the Virgin in this church. It will be observed that they differ greatly in their characters. Fig. 6 may be considered as the first; this was intended to represent her in the plenitude of her earthly happiness, in the company of her divine infant. The next, (fig. 7,) the reverse of the last subject, shews her in an equal state of misery, weeping for the crucified Jesus; the third, (fig. 1,) in her final state of glory.

The figure now under consideration, if a conjecture may be allowed, originally occupied one of the lights of the eastern window of the principal chancel, and in that situation formed a portion of a group representing the crucifixion. This eastern window comprises three lights, the central one would contain the Redeemer, and the other lateral one St. John. That such a subject did once exist in some part of the present church is evident, from the remains still to be seen; a mere fragment, it is true, but sufficient for this purpose, as it shews the feet of the principal figure; and although this fragment is now, with the rest of the painted glass, in the north aisle, there can be little doubt that it originally occupied the more prominent and appropriate situation over the high altar.

The same figure affords still further information upon the ancient state of the glass. It will be observed that the robe is made up of shreds and patches, only part of which originally have belonged to it; amongst these disjointed pieces may be seen the foot of an animal, which, with part of a hairy garment, plainly intimates that St. John the Baptist (the saint to whom the church is dedicated) was one of the holy personages whose portraitures have disappeared.

Of the glazing of the church one figure still remains, but very inferior in design and colouring to the other specimens, and much injured by the hand of the glazier; this is a second representation of St. Christopher, occupying a portion of one of the south windows of the chancel. It is shewn in the wood-cut on the opposite page. In this subject a singular mode of obtaining effect has been resorted to in the representation of the water, the fishes being painted on the opposite side of the glass to that which contains the figure.

Among a great variety of fragments existing, of inscriptions and other matters, are the following letters—the initials of Sir Henry Haydon and his lady, Anne, the daughter of Sir Geoffery Bulleyne. By some accident, this lady has been confounded with her more elevated, but less happy, namesake, and these letters are sometimes shewn as the initials of Henry VIII. and his unfortunate queen; and from the glazier it has received still worse treatment, the letters being reversed.



The absence of those portions of the painted glass, which have evidently been removed, is, it is to be feared, not wholly owing to fanaticism: the privileged destroyers in the times of Elizabeth or Cromwell would not have left the figures, which still exist; and as we have Lyson's authority\* for the fact that all the armorial bearings which the church once contained were removed into the hall,† we may look into more modern times for the period of the

\* Environs of London, vol. iv. p. 553.

† One coat of arms (and that reversed) has been left; it is quarterly, argent and sable, and belongs to the family of Hoo, a connexion of the Bulleynes.

removal of these splendid decorations than either the Reformation or the rebellion; a childish whim for collecting ancient relics has done nearly as much harm to our country churches as the hammer of the puritan, and to this cause we may owe, perhaps, the loss of the missing subjects. A painting of Saint Bartholomew is said to have been removed in comparatively recent times.\*

The sepulchral monuments are rather numerous. On the floor of the chancel are the memorials of three ancient rectors: the oldest has a half-length of a priest in his chesuble, graven *en creux* on the stone, and surrounded with an inscription in Longobardic characters, now obliterated, as is also a second inscription in the same letter, on another stone. Two brasses remain very perfect,—they both represent priests in their chesubles.

The foregoing remarks, the result of a summer's visit to West Wickham, in company with a friend, whose pencil furnishes the subject of the engraving, will, it is trusted, shew a fair example of the interesting subjects which so many of our ancient parish churches so abundantly afford, and preserve an illustration of a church much neglected by topographical writers.

E. I. C.

## ANTIQUITIES, ETC.

### THE ANCIENT SPANISH ORDER FOR CELEBRATING A COUNCIL.

*Abridged from the Account in Labbe's and Cossart's Councils, taken from the Fourth Council of Toledo.*

At the first hour of the day, before sun-rise, let all persons be turned out of the church; and, when all the gates are shut, let the door-keepers stand at one entrance, by which the priests must come in. And the bishops being assembled, let them both come in and sit down, according to the date of their ordination. After all the bishops have entered and seated themselves, let the presbyters be next called, who have reason to claim admission (*quos causa probaverit introire*). Let none of the deacons presume to enter among them. After these let the approved deacons enter, whom the order requires to be present; and a crown (or semi-circle) being formed by the bishops' seats, let the presbyters sit down behind them; let the deacons stand in front of the bishops; then let the laity also enter, who have deserved by election to be present at the council. Let the notaries also enter, who will be wanted by the order to read or to take notes; and let the doors be shut. When they have sat some time in silence, let the archdeacon say, "Pray." And immediately all shall fall prostrate upon the ground, and when they have prayed a long time in silence with tears and groans, one of the elder bishops shall stand up, and pour forth openly a prayer to God, while all are lying upon the earth, saying—

"We are present, O Lord Holy Spirit, we are present, bound indeed by

\* It is not probable that the puritans did any great injury here, as it appears that the incumbent, Mr. Cockerell, found favour in the eyes of the church reformers of those days, who complimented him as a "painful minister."—Parl. Surveys, Lambeth Libr. vol. xiv., cited by Hasted.

human sinfulness, but met together specially in thy name. Come unto us ; be present with us ; deign to enter into our hearts ; teach us what we should do ; shew us whither we should go ; accomplish what we should effect. Be thou alone both the suggester and accomplisher of our decrees, who alone, with God the Father and the Son, possessest the glorious name. Thou, who specially lovest equity, suffer us not to be disturbers of justice ; let not ignorance lead us astray, nor favour turn us, nor a regard to persons and to gifts corrupt us ; but effectually unite us to thee by the gift of thy grace alone, that we may be one in thee, and in no respect deviate from the truth, as we are gathered together in thy name, so in all things let us hold righteous justice with moderation, that here our judgment may in nowise differ from thee ; and hereafter for our right conduct we may obtain everlasting rewards. Amen. Thou pardoning us, who, with the Father and the Son, remainest one God for ever and ever."

When prayer is ended, and all have answered Amen, let the archdeacon again say, "Rise up," and immediately let all arise, and let both bishops and presbyters seat themselves with all fear of God and regard to discipline. When all are seated in silence, let the deacon, clothed with an alb, bear the book of canons into the midst, and read the chapters concerning holding councils, that is, the 18th of the Council of Chalcedon,\* the 18th (8th) of the Eastern Fathers,† which Bishop Martin translated from Greek into Latin ; also the 3rd of the 4th Council of Toledo ;‡ and the 16th (71st) of the Council of Agde,§ or out of St. Ambrose's sermon concerning peace, or any other canon which the metropolitan may think more proper to be read. When this is done, let the metropolitan bishop address the council, saying—"Behold, most holy priests, after offering prayers to God, I meet your brotherhood with pious exhortation, and beseech you, in God's name, that ye take in hand with all piety, and endeavour to accomplish with the greatest reverence, the matters which I shall propose to you concerning God, the holy orders, or your morals, &c.

After the address of the council, which the metropolitan is wont to make to the synod, immediately the king enters with his nobles ; and first, leaving the crown of bishops behind him, and turning to the altar, offers a prayer there ; but, when the prayer is over, he turns to the council, and, falling on the ground, and then raising himself up, he commends himself to the prayers of

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\* "We are given to understand that canonical synods of bishops in their provinces are not holden ; and that, by this means, many ecclesiastical affairs wanting reformation are neglected ; therefore the holy synod decrees that, according to the canons of the Fathers," (Antiochene 98, Nicene 5, Antioch 20,) "Bishops meet in every province twice a year, where the metropolitan pleases, to rectify all emergencies ; and that the bishops who do not meet, if they be at home in their own cities, and enjoy their health, and are not under any unavoidable impediments, be reprehended in a brotherly manner."

† This is merely a repetition and confirmation of the preceding ; allowing, in consequence of the irruption of the barbarians, that the synods be held once, at least, at all events, (τροπή παντὶ ἀπαξ,) in the year.

‡ "Hardly anything has so tended to drive discipline from the church of Christ as the carelessness of priests, who, despising the canons, neglect to hold synods for the correction of ecclesiastical manners. Wherefore we have entirely decreed that, since the difficulty of the times will not permit a synod to be held, according to the decrees of the fathers, twice in the year, it be at least assembled once. But so that, if there be a question affecting the faith, or anything of common interest to the church, a general synod be held of all Spain and Gaul (qu. Gallicia) ; but if there be nothing to be handled of faith, or of common utility to the church, there shall be a special council of each province where the metropolitan pleases."

§ "According to the decrees of the fathers, a synod shall be assembled every year.

the priests, and addressing the council, religiously exhorts them that they should act with the strictest regard to justice. After he has finished his exhortation, the deacon says, "Let us pray." Here follow a prayer for the king, the Lord's Prayer, and a blessing upon the king. After the departure of the king, and the exhortation of the metropolitan mentioned above, any presbyter, deacon, or religious may enter to hear doctrine. . . . . In the first three days (which are called days of litanies) nothing shall be discussed but questions relating to the mystery of the holy Trinity; to holy orders; and the institutions of (divine) offices. Special prayers appointed for each day. After these things, on the fourth day, other causes are to be admitted in order, and all the religious who have previously entered for spiritual instruction shall be dismissed, certain presbyters remaining whom the metropolitan shall approve. For the first three days, the bishops and presbyters shall prostrate themselves at prayers; on the other days they shall pray standing, and then sit down to determine the causes. But whether they stand or sit there shall be no tumult, and they shall come in and go out according to the order before mentioned. And if any of those who stand at the doors think fit to appeal to the council for any cause, let him mention the matter to the archdeacon of the metropolitan church, and he to the council; then let licence be given to them to enter and declare the matter. Let none of the bishops depart from the assembly before the hour of general departure, and let no one presume to dissolve the synod before all things have been determined, that so all the decisions may be subscribed by the hands of all the bishops. But two or three days before the dissolution of the council, let them diligently re-consider all their constitutions, and on the last day, or day of dissolution, let the canons agreed to by the holy synod be read openly in the church, to which they shall say Amen. Then, returning to their seats, they shall transcribe the canons. The metropolitan shall then admonish them as to what time the next Easter will fall, and at what time next year the council will be held. And certain bishops shall be chosen to celebrate the feast of the Nativity and the holy Easter with the metropolitan. Prayers shall then be had, and when they are over—when the archdeacon shall say "Stand up"—they shall all rise, and, the metropolitan being seated, they shall give one another the kiss of peace, beginning with him. Then the deacon shall say—

"In the name of Jesus Christ, our Lord, let us go forth in peace. Amen."

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## DEVOTIONAL.

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### FROM THE PARISIEN BREVARY.

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#### THE OCTAVE OF THE EPIPHANY AND BAPTISM OF OUR LORD.

##### DUPLEX MAJUS.

SOME remarks were made in a previous number (December, 1834,) respecting the Octaves, in which it was observed that the subject of the preceding festival was resumed on the eighth day, not only a little more distinctly than on the intervening days, but in a new point of view, and alluding to events subsequent in time. This was shewn to be the case in the return of our Lord being connected with his ascension in that Octave. The following Octave may serve equally well to exemplify the same point, when compared with its previous festival, that of the Epiphany, as given in the last number.

For it is not our Lord's first manifestation to the Gentiles which is now dwelt upon, but his manifestation to the world at baptism. And in union with that event, our own baptism and the mysterious connexion between water and the new birth are introduced in a manner singularly edifying and interesting; and the catholic truth maintained in a beautiful vein of poetry and piety similar to that which pervades the devotional writings of the fathers.

The Festival of the Epiphany, like that of the Ascension, is termed "*Solemne Majus*," which is the second in order of the festivals, but nearly the same as the "*Annuale*," which is the first. The Octaves in both are styled "*Duplex Majus*," which holds the third place.

## IN PRIMIS VESPERIS.

*Ant.* There shall be a fountain opened to the inhabitants of Jerusalem for sin and for uncleanness; and I will cut off the names of the idols out of the land.—Zech. xiii.

*Ant.* I will sanctify my great name, which was profaned among the heathen: I will sprinkle clean water upon you.—Ezek. xxxvi.

*Ant.* And ye shall be clean from all your filthiness, and from all your idols will I cleanse you.—Ezek. xxxvi.

*Ant.* I will cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezek. xxxvi.

*Ant.* Ye shall be my people, and I will be your God, and I will save you.—Ezek. xxxvi.

## Capitulum. Joel iii.

Then Jerusalem shall be holy, and there shall no strangers pass through her any more. And it shall come to pass on that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Sheltim—("Torrentem spinarum," the *Lat.*; "Χειμαρρον των σχιωνων," the *Septuag.*)

r. He that cometh after me is mightier than I, whose shoes I am not worthy to bear. \* He shall baptize you with the Holy Ghost, and with fire.

s. Every one shall be called holy that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, by the spirit of judgment, and by the spirit of burning. \* He shall baptize you with the Holy Ghost, &c.—Matt. iii.; Isaiah iv.

## Hymnus.

Clamantis ecce vox sonans  
Deserta Judææ quatit;  
Mox ad Joannem confluent,  
Quos criminum moles gravat.

En, ipse permistus reis  
Accedit Agnus innocens;  
Agnus suo qui sanguine  
Piahit orbis criminâ.

Sub nube carnis at suum  
Lucerna Solem detegit;  
Lymphis nec audet tingere  
A quô lavari debuit.

Parere sed fas est Deo,  
Vel quando sese deprimit,  
Hunc omne virtutum genus  
Implere nempe sic decet.

Agnosce, Præcursor, tibi  
Intus revelat quem Deus:  
Tu mergis undis corpora,  
Hic corda mundat Spiritu.

Mundi æcelos qui diluis,  
Jesu tibi sit gloria,  
Cum Patre, cumque Spiritu,  
In sempiterna sæcula.

Judea's desert heard a sound  
Of one that cried aloud;  
They flock'd the holy John around,  
With sin and sadness bowed.

Lo, 'mid that guilty company  
A sinless Lamb drew near;  
His blood alone that crowd can free  
From guilt, and shame, and fear.

Before the Sun, a taper dim,  
John stands, and meekly pleads,  
Nor pours the hallowing wave, of Him  
The Baptist washing needs.

But to obey his God 'tis meet,  
Though He Himself deprecate,  
Prepared all fulness to complete  
Perfect in righteousness.

Confessor, and Great Harbinger,  
Thou Baptist of the wave,  
The Baptist He of living fire  
The secret soul to lave!

To God the Son, who made us clean,  
Father, and Holy Ghost serene,  
Glory as was, and aye hath been!

v. Let the floods clap their hands——r. before the Lord, for he is come.—Psalm xcviil.

*Ant. ad Magnificat.*

It shall be one day which shall be known unto the Lord; and living waters shall go out from Jerusalem: and the Lord shall be king over all the earth.—Zech. xiv.

#### AD OFFICIUM NOCTURNUM.

*Invitatory.*—Jesus is He who baptiseth with the Holy Ghost.—(John i.) \* O come, let us sing, &c.—Psalm 95.

*Hymnus.*

Non abluunt lymphæ Deum,  
Sed abluit lymphas Deus;  
Carnisque contactu sacre  
Vim dat lavandi criminis.

It is not that the wave can wash our God,  
But that our God doth wash the limpid wave;  
Touch'd by his flesh, as by a healing rod,  
Water hath learnt new virtue, strong to save.

Promissus, ecce, jam patet  
Fons abluendis cordibus,  
Res mira! tingitur caro,  
Mentisque labes tollitur.

The Fountain long foretold is open free,  
From guilty spot to wash the heart unseen;  
O miracle of wondrous Potency,  
The flesh is wash'd—the sin-stain'd soul is clean!

His tincta nam canalibus  
Regis supremi purpura  
Tinctos cruentat, et nivis  
Instar dat esse candidos.

'Tis thus immersed within the sacred flood,  
The royal purple of the King of Woe  
Hath turn'd the natural wave to mystic blood,  
Making robes wash'd therein all white as snow.

Fecunda Sancto Spiritu,  
Virgo Deum nobis parit;  
Fecunda Sancto Spiritu  
Nunc uada nos parit Deo.

The Holy Spirit on a Virgin came,  
Thence God to us is born in wondrous love;  
Upon the hallowed water came the same,  
And we therein are born to God above.

(The Doxology as in the preceding Hymn.)

#### IN I. NOCTURN.

*Ant.* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark i.

*Ant.* There went out unto him all the land of Judea, and were all baptised of him in the river of Jordan, confessing their sins.—Mark i.

*Ant.* He baptized with the baptism of repentance, saying, that they should believe on Him which should come after him, that is, on Christ Jesus.—Acts xix.

v. Thou visitest the earth, and bleasest it.

r. The river of God is full of water.—Psalm lxxv.

The three Lectios for the first Nocturn are here omitted. They are taken from the first Epistle to the Corinthians. Their accompanying responsories are as follows:—

*After first Lectio.*

r. The voice of the Lord discovereth the forests, and in his temple doth every one speak of his glory. \* The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

v. In the days of Noah eight souls were saved by water; the like figure whereunto baptism doth save us. \* The Lord sitteth upon the flood; yea, &c.—Psalm xxix.; 1 Peter iii.

*After second Lectio.*

r. Wisdom guided them in a marvellous way through the Red Sea; \* she drowned their enemies, and cast them out from the bottom of the deep.

v. All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses. \* She drowned their enemies, &c.—Wisdom x.; 1 Cor. x.

*After third Lectio.*

r. Behold, the waters issued out toward the east country, and He said the waters shall be healed; \* and every thing shall live whither the river cometh, because the waters issued out of the sanctuary.

v. The angel shewed me a pure river of water of life, proceeding out of the throne of God and of the Lamb, and on either side of the river the tree of life. \* And every thing shall live, &c.—Ezek. xlvii.; Rev. xxii.

#### IN II. NOCTURN.

*Ant.* Jesus cometh from Galilee to Jordan unto John, to be baptised of him.—Matt. iii.

*Ant.* John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?—Matt. iii.

*Ant.* Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness.—Matt. iii.

v. The waters saw thee, O God—r. and were afraid; the depths also were troubled.—Psalm lxxvii.

#### SERMON OF S. GREGORY NAZIANZEN.

##### LECTIO IV.

The nativity of Christ we have already commemorated with a becoming solemnity,—with the star we hastened, with the wise men we worshipped, with the shepherds we were surrounded with light, with the angels we proclaimed glory to God on high. Now another action of Christ, and another mystery ensues. I cannot restrain my heart-felt delight, I am borne away by the impulse of a holy fervour; and would almost, like John, go forth to announce the happy tidings, not indeed like him as a forerunner, but coming forth like him from the retirements of solitude. The light falls upon Christ, let it be upon us also; Christ is baptized, let us descend together with him that we may also rise together.

r. It came to pass in those days that Jesus came from Nazareth of Galilee; \* and was baptized of John in Jordan.

r. Say to them of a fearful heart, Your God will come, and save you, for in the wilderness shall waters break out. \* And he was baptized, &c.—Mark i.; Isaiah xxxiv.

##### LECTIO V.

John is baptizing, Jesus approaches; the Baptist allows not, Jesus is pleading with him. I have need to be baptized of Thee, says the Baptist, a taper before the Sun, the voice to the Word, the friend to the Bridegroom, He that is greatest among those that are born of women, to the First-born of every creature. He that leaped for joy in the mother's womb, to Him that was acknowledged while yet unborn. He that had already been, and was still to be, the Forerunner, to Him that had been, and was yet to be, manifested to the world. But Jesus says, Suffer it to be so now, for this takes place with a purpose and dispensation of God. Jesus went up out of the water, and with him all the world did he now raise on high; and those heavens which Adam had closed both to himself and to his posterity, as he had done the gates of paradise with the flaming sword, are now divided in twain, and opened. And the Spirit bears testimony to Divinity, hastening down to One like unto himself. And a voice was sent from heaven, for from thence was He of whom the testimony was given. And the Spirit appears like a dove, for now for many ages the dove had been known as the messenger that brought the tidings that the end of the deluge had arrived.

r. Jesus being baptized, and praying, the heaven was opened, \* and the Holy Ghost descended in a bodily shape like a dove upon him.

v. There shall come forth a rod out of the stem of Jesse; and the Spirit of the Lord shall rest upon him. \* And the Holy Ghost, &c.—Luke iii.; Isaiah xi.

##### LECTIO VI.

Let us therefore, on this day, hold in veneration the baptism of Christ, and pay due honour to the memory of it, not by pleasing the appetite and by sensual delicacies, but by the refreshings of spiritual enjoyment. Ye are washed—be ye clean. Though ye be by your sins red as scarlet, yet become ye white as snow. Though ye be red like crimmon, yet become ye white as wool. Be ye cleansed, I say, for there is nothing in which God is so much pleased as by the repentance and in the salvation of man; for it is for his sake that these words are spoken, and these mysteries are revealed. So shall it be that ye shall be like lights in the world, that ye shall be like a life-giving influence; like luminaries themselves endued with light from standing near that Great Light; kindled by that Divine Trinity from the emanations of which we have ourselves received a ray of Divinity in Christ Jesus our Lord, to whom be glory throughout all ages. Amen.

r. Lo, a voice from heaven, saying, \* This is my beloved Son, in whom I am well pleased.

v. The voice of the Lord is upon the waters, the God of Glory thundereth. \* This is, &c.—Matt. iii.; Psalm xxix.

##### IN HIL. NOCTURN.

*Ant.* This is He that came by water. And it is the Spirit that beareth witness, because the Spirit is Truth.—1 John v.

*Ant.* John cried, saying, This is He of whom I spake, He that cometh after me is preferred before me; for he was before me.—John i.

*Ant.* I knew Him not; but that He should be manifest to Israel; therefore am I come baptizing with water.—John i.

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- s. His dominion shall be from the one sea to the other :  
 r. And from the flood to the world's end.—Psalm lxxii.

*Lectio from the Sacred Gospel according to John.*

LECTIO VII.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Et reliqua.

*Homily of S. Augustin, the Bishop.*

John had received the ministration of baptism in the waters of repentance; not being himself the Lord, but in order to prepare the way for him. And there was no further occasion to prepare the way when the Lord had become known, for to those who know him, he is himself the way. Therefore the baptism of John was not of long continuance. But in what way was the Lord manifested?—in humility: as if it had been for this purpose that John had received the ministration of baptism, in order that in the same the Lord himself might be baptized. And was it necessary that the Lord should be baptized at all? Such a question will answer itself. Was it necessary for the Lord to be born? Was it necessary for the Lord to be crucified? Was it necessary for the Lord to die? Was it necessary for the Lord to be buried? If, therefore, he took upon himself so great humility for us, should he not submit to baptism also? And of what advantage was it that he submitted to the baptism of a servant?—that you may not disdain the baptism of the Lord.

r. John saw Jesus coming unto him, and said, Behold the Lamb of God, \* which taketh away the sin of the world.

s. My righteous Servant shall justify many, for He shall bear their iniquities, \* which taketh away the sin, &c.—John i.; Isaiah liii.

LECTIO VIII.

Behold, upon the Lord, when he was baptized, the dove descended. And there appeared the True and Holy Trinity, which is one God. For, as we read, the Lord ascended out of the water, the Spirit descended like a dove, and immediately a voice followed, "This is my beloved Son." Here the Trinity appears fully manifested. The Father in the voice; the Son in man; the Holy Ghost in the dove. In that Trinity were the disciples sent "in the name of the Father, and of the Son, and of the Holy Ghost;" and sent by Him of whom it was said, "He it is that baptizeth." He hath kept this power to himself in such a way as to transfer it to none of his ministers, although through the means of those ministers he has deigned to baptize. It is through this power that the unity of the church stands, which is signified in that dove of which it is said, "My dove is one." For if the power of baptism was transferred from the Lord to the minister, then there would be as many baptisms as there are ministers, and the unity of baptism would no longer remain.

r. He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, \* the same is He which baptizeth with the Holy Ghost.

s. Behold my Servant, I have put my Spirit upon Him. \* The same is He, &c.—John i.; Isaiah xlii.

LECTIO IX.

John recognised the appropriate meaning of this appearing of the dove, for it had been said unto him, He upon whom thou seest the Spirit descending like a dove, and abiding upon him, He it is who baptizeth with the Holy Ghost. John had already known that He who was to baptize with the Holy Ghost was the Lord. He had thus described him to those who had come to be baptized of him before the Lord had come to the river. What, therefore, was the lesson which he learnt from the appearing of the dove, but that in Christ himself existed, in a high and peculiar sense, the real and true baptism. So that although his ministers who should baptize should be many, and they might be righteous or unrighteous, yet that the sanctifying power of baptism was given by no one but Him on whom the dove descended, and of whom it was said, He it is that baptizeth with the Holy Ghost. Though it be Peter that administers, yet it is He that baptizes; though it be Paul that administers baptism, yet it is Christ that baptizes; though it be Judas that administers, yet it is Christ that baptizes.

r. I saw the Spirit descending from heaven like a dove, and it abode upon him. \* I saw, and bare record that this is the Son of God.

s. He shewed him his glory, and made him to hear his voice. \* I saw, and bare record, &c.—John i.; Eccles. xlv.

*In the Lauds the following Hymn and Prayer occurs. —*

Emergit undia, et Deo  
Fundit preces homo Deus;  
Patet polorum regia,  
Adest repente Spiritus,

He rises from the wave, and now  
To God on high God Man below  
He prays—that prayer is said,  
The Courts of Heav'n afar extending,  
And Holy Ghost is seen descending  
Upon that sacred Head

Instar Columbe, vertici  
Illapsus insidet sacro;  
Summi Patris vox personat,  
Dilectus hic est Filius.

E'en like a hovering dove : the word  
Of God the Father now is heard—  
"This is my Son beloved!"  
Around, afar, above, and under,  
Like to mysterious holiest thunder,  
The deepening echoes moved.

Christi dicata corpore  
Sic quem lavacra conspurant;  
Hic nascitur proles Dei,  
Colum precanti panditur.

Lo, washed within that hallowing tide,  
By Jesus' body sanctified,  
A people newly born!  
And to their prayers the opening Heaven!  
To them to be God's sons is given,  
And walk in endless morn!

Castis fit, expers sordium,  
Columba simplex moribus;  
Divinus hunc intus regit,  
Agit, fovetque Spiritus.

Emblem of unstain'd Purity,  
And sacred mild Simplicity,  
Descends the mystic Dove,  
And on their hearts divinely reigning,  
Protecting, cherishing, sustaining,  
Prepares for God above.

O Christe, sacri gurgitis  
Quos abluiti fontibus,  
Tuo cruore candidos  
Fac nulla labe inquinet.

O Saviour, who hast shed thy blood  
To wash our souls and make us good,  
Keep us from sinful stain;  
We have been wash'd within the Fountain,  
Flowing from out thy sacred Mountain!  
For aye with us remain!

*(The Doxology as before.)*

#### THE PRAYER.

O God, whose only begotten Son was manifested in the substance of our flesh, grant, we beseech Thee, that as we have seen Him outwardly made like unto us, so we may, through him, be inwardly formed anew into his similitude, through Him that liveth and reigneth with Thee. *Amen.*

The rest of the Lauds, the Hours, and second Vespers are here omitted. The five Antiphones in the Lauds are from the Gospel; those for the second Vespers from the Epistles; whereas those for the first Vespers were from the Old Testament, which serves as an instance of the progressive nature of the service, as was remarked in the last number respecting the Hymns.

This Octave, together with the preceding Festival, is very similar in substance in the Roman Breviary, the Collects being the same, and the Lectios from the same sources, but the words of the latter are altered in the Parisian.

The question may be asked by those who are unacquainted with the original, how far, in rendering these services, omissions have been found necessary on account of doctrinal error? Of course it must be remembered that the selections which have been made have been from services which are Catholic, and not Romish, and, therefore, in which we are not so likely to meet with these objectionable passages as in the latter. It is right to premise this, when the translator states that all he

can call to mind as having omitted for these reasons, in what has appeared in the Magazine, was one stanza in a hymn for the Festival of all Saints, which spoke of the Blessed Virgin, and the Collects for the Commune Justorum and Sanctarum Mulierum, in which the merits and intercession of the deceased are mentioned.

## SACRED POETRY.

### AUGUSTIN'S CITY OF GOD.

THROUGHOUT the older word, story and rite ;  
 Throughout the new, skirting those clouds with gold ;  
 Through rise, and fall, and destinies manifold  
 Of Pagan empires ; through the dreams and night  
 Of nature, and the darkness, and the light,  
 Still young in hope, in disappointment old,  
 Through mists which fall'n humanity enfold,  
 Into the vast and viewless infinite  
 Rises the Eternal City of our God.  
 The morning, with her disenchanting rod,  
 Dimly and darkly labours to disclose,  
 Lifting the skirts of the o'erhanging gloom :  
 Bright shapes come forth, gold, pinnacle, and dome :  
 In heav'n is hid its height and deep repose.

### THE CHURCH IN TROUBLE.

THE scene is darken'd, but to bring more near,  
 Through dimm'd perspective, calm and happy skies,  
 And everlasting hills where our home lies.  
 These clouds above (O gloom than joy more dear !)  
 Make the clear light of that blest home appear :  
 'Tis like a scene I cannot rightly prize  
 Which clouds and light had made for wandering eyes  
 Within a hilly amphitheatre.  
 Afar there was a pale and liquid light,  
 Where in the opening north a mountain band  
 Were brought so wildly near, they seemed to stand  
 Looking upon us, brought upon our sight  
 Strangely distinct in distance, and between,  
 The sea was like a bright blue river seen.

## *Lyra Apostolica.*

Γνωίεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπαυμαι.

NO. XXVII.

1.

ERE yet I left home's youthful shrine,  
 My heart and hope were stored  
 Where first I caught the rays divine,  
 And drank the eternal word.

I went afar ; the world unrolled  
 Her many-pictured page ;  
 I stored the marvels which she told,  
 And trusted to her gage.  
 Her pleasures quaffed, I sought awhile  
 The scenes I prized before ;  
 But parent's praise and sister's smile  
 Stirred my cold heart no more.  
 So ever sear, so ever cloy  
 Earth's favours as they fade ;  
 Since Adam lost for one fierce joy  
 His Eden's sacred shade.

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## 2.

"When thou goest through the fire, I will be with thee."

O HOLY LORD ! who with the children three  
 Didst walk the piercing flame,  
 Help ! in those trial-hours which, save to Thee,  
 I dare not name ;  
 Nor let these quivering eyes and sickening heart  
 Crumble to dust beneath the Tempter's dart.  
 Thou, who didst once Thy life from Mary's breast  
 Renew from day to day,  
 Oh might her smile, severely sweet, but rest  
 On this frail clay !  
 Till I am Thine with my whole soul ; and fear,  
 Not joy, to find some chance sin-season near.

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## 3.

"The effectual fervent prayer of a righteous man availeth much."

THERE is not on the earth a soul so base  
 But may attain a place  
 In covenanted grace ;  
 So that forthwith his prayer of faith obtains  
 Release from his guilt-stains,  
 And first-fruits of the second birth, which rise  
 From gift to gift, and reach at length the eternal prize.  
 All may save self ; but minds that heavenward tower  
 Aim at a wider power,  
 Gifts on the world to shower.  
 And this is not at once ;—by fastings gained,  
 And trials well sustained,  
 By pureness, righteous deeds, and toils of love,  
 Abidance in the Truth, and zeal for God above.

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## 4.

THEY do but grope in learning's pedant round,  
 Who on the fantasies of sense bestow  
 An idol-substance, bidding us how low  
 Before those shades of being, which are found

Stirring or still on man's scant trial-ground;  
 As if such shapes and moods, which come and go,  
 Had aught of Truth or Life in their poor show,  
 To sway or judge, and skill to heal or wound.  
 Son of immortal Seed, high-destined Man!  
 Know thy dread gift—a creature, yet a cause.  
 Each mind is its own centre, and it draws  
 Home to itself, and moulds in its thought's span,  
 All outward things, the vassals of its will,  
 Aided by Heaven, by earth unthwarted still.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

### LETTERS ON THE CHURCH OF THE FATHERS.

#### NO. XIV.

I OBSERVED in the close of my last paper that Antony believed himself to be subjected to sensible and visible conflicts with evil spirits. It is far from my desire to rescue him from the imputation of enthusiasm; the very drift of my account of him being to shew how enthusiasm is sobered and refined by being submitted to the discipline of the church, instead of being allowed to run wild externally to it. If he were not an enthusiast, or in danger of being such, we should lose one chief instruction his life conveys. This admission, however, does not settle the question to which the narrative of his spiritual conflicts gives rise; so I shall first make some extracts descriptive of them, and then comment upon them.

The following is the account of his visit to the tombs:—

"Thus bracing himself after the pattern of Elias, he set off to the tombs which were some distance from his neighbourhood; and giving directions to an acquaintance to bring him a supply of bread after some days' interval, he entered into one of them, suffered himself to be shut in, and remained there by himself. This the enemy not enduring, yea, rather dreading, lest before long he should engross the desert also with his holy exercise, assaulted him one night with a host of spirits, and so lashed him, that he lay speechless on the ground from the pain, which, he declared, was far more severe than from strokes which man could inflict. But, by God's good Providence, who does not overlook those who hope in him, on the next day his acquaintance came with the bread; and, on opening the door, saw him lying on the ground as if dead. Whereupon he carried him to the village church, and laid him on the ground; and many of his relations and the villagers took their places by the body, as if he were already dead. However, about midnight his senses returned, and, collecting himself, he observed that they were all asleep except his aforesaid acquaintance; whereupon, he beckoned him to his side, and prevailed upon him, without waking any of them, to carry him back again to the tombs.

"When he was shut in, as before, by himself, being unable to stand from his wounds, he lay down and began to pray. Then he cried out loudly, 'Here am I, Antony; I do not shun your blows. Though ye add to them, yet nothing shall separate me from the love of Christ.' And then he began to sing, 'Though a host should encamp against me, yet shall not my heart be afraid.' ..... The devil has no trouble in devising diverse shapes of evil. During the night, therefore, his servants made so great a tumult, that the whole place seemed to be shaken, and, as if the four walls of the building had been broken down, they seemed to rush in, in the form

of wild beasts and reptiles. .... But Antony, though sorely bestead with the stripes, felt indeed his bodily pain, but the rather kept vigil for his soul. So, as he lay groaning in body, yet a watcher in his mind, he spoke in words of taunting—"Had ye any power, one of you would be enough to assail me; you try, if possible, to frighten me with your number, because the Lord has spoiled you of your strength. Those simulated brutes are the proof of your impotence." .... But the Lord a second time remembered the conflict of his servant, and came to his help. Raising his eyes, he saw the roof as if opening, and a beam of light advancing towards him; suddenly the devils vanished, his pain ceased, and the building was whole again. Upon this he said, 'Where art thou, Lord? why didst thou not appear at the first, to ease my pain?' A voice answered, 'Antony, I was here, but waited to see thy bearing in the contest; since, then, thou hast sustained and not been worsted, I will be to thee an aid for ever, and will make thy name famous in every place.'

After this preliminary vigil, Antony made for the desert, where he spent the next twenty years in solitude. His biographer gives the following account of his life there:—

"The following day he left the toraba, and his piety becoming still more eager, he went to the old man before mentioned, and prayed him to accompany him into the desert. When he declined by reason of his age and the novelty of the proposal, he set off for the mountain by himself. .... and finding beyond the river a fortified spot, deserted so long a while that venomous reptiles had congregated there, he took possession of it, they retreating before him. Blocking up the entrance, and laying in bread for six months (as the Thebans are wont, often keeping their bread a whole year), and having a well of water indoors, he remained, as if in a shrine, neither going abroad himself, nor seeing any of those who came to him. .... He did not allow his acquaintance to enter; so, while they remained often days and nights without, they used to hear noises within, tumults, pitiable cries, such as 'Depart from us! what part hast thou in the desert? thou shalt perforce yield to our devices.' At first they thought he was in dispute with some men who had entered by means of ladders; but when they had contrived to peep in through a chink, and saw no one, then they reckoned it was devils that they heard, and, in terror, called Antony. He cared for them more than for the spirits, and, coming at once near the door, bade them go away and not to fear; 'for,' he said, 'the devils make all this ado to alarm the timid. Ye, then, seal yourselves with the holy sign, and depart in confidence, and let them mock their own selves.'

To enter into the state of opinion and feeling which such accounts imply, it is necessary to observe, that as regards the church's warfare with the devil, the primitive Christians considered themselves to be similarly circumstanced with the apostles. They did not draw a line between the condition of the church in their day and in the first age, but believed that what it had been, such it was still in its trials and its powers, that the open assaults of Satan, and their own means of repelling them, were such as they are described in the Gospels. Exorcism was a sacred function in the primitive church, and the energumen took his place with catechumens and penitents, as in the number of those who had the especial prayers, and were allowed some of the privileges, of the Christian body. Our Saviour speaks of the power of exorcising as depending on fasting and prayer, in certain especial cases, and thus seems to countenance the notion of a direct conflict between the Christian athlete and the powers of evil, a conflict carried on on the side of the former by definite weapons, for definite ends, and not that indirect warfare merely which the religious conduct of life implies. "This kind can come forth by nothing but by prayer and fasting." Surely none of Christ's words are chance words; he spoke *with a purpose*, and the Holy Spirit guided the evangelists in their selection of them *with*

a purpose ; and if so, this text contains a rule and an admonition, which was acted upon as such by the primitive Christians, whether from their received principles of interpretation or the traditionary practice of the church.

In like manner, whether from their mode of interpreting Scripture or from the opinions and practices which came down to them, they conceived the devil to have that power over certain brute animals which scripture sometimes assigns to him. He is known on one memorable occasion to have taken the form of a serpent ; at another time, a legion of devils possessed a herd of swine. These instances may, for what we know, be revealed *specimens* of a whole side of the Divine dispensation, viz., the interference of spiritual agencies, good and bad, with the course of the world, under which, perhaps, the speaking of Balaam's ass falls ; and the early Christians, whether so understanding scripture, or from their traditionary system, acted as if they were so. They considered that brute nature was widely subjected to the power of spirits ; as, on the other hand, there had been a time when even the Creator Spirit had condescended to manifest himself in the bodily form of a dove. Their notions concerning local demoniacal influences in oracles and idols, in which they were sanctioned by scripture, confirmed this belief. Accordingly, they took passages like the following literally, and made them an evidence in corroboration :—"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." "They shall take up serpents, and if they drink any deadly thing it shall not hurt them." "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." "I saw three unclean spirits, like frogs.....they are the spirits of devils, working miracles." Add to these, Dan. vii. 3, 4, &c. ; Isa. xiii. 21, 22, about satyrs ; and Job, xli., about the leviathan, which they interpreted of the evil spirit.

There is a ground, also, of deep philosophy on which such notions may be based, and which appears to have been held by the primitive Christians ; viz., that visible things are types and earnest of things invisible. The elements are, in some sense, symbols and tokens of spiritual agents, good and bad. Satan is called the prince of the power of the air. Still more mysterious than inanimate nature is the family of brute animals, the real intelligence of which, if they have no souls, is a supernatural something which makes use of their outward forms as its organs and instruments. If, on the other hand, they have souls, it is natural to attribute to them a moral nature, and a place, however subordinate, in the great conflict which is going on between good and evil. As to the connexion between the visible and invisible, the when, where, how, and how far, this it is doubtless idle to think about ; but surely there is nothing abstractedly absurd in considering certain hideous or frightful developments of nature as tokens of the presence of the unseen principle of evil, when we once admit that it exists. Certainly the sight of a beast of prey, with his malevolent passions, savage cruelty, implacable rage, malice, cunning, sullenness, restlessness, brute hunger, and irresistible strength, awakens very awful and complicated musings in a religious mind. Here, then, a philosophical

view of nature would be considered, in primitive times, to corroborate the method of scripture interpretation then adopted.

But, moreover, scripture itself seemed to be its own interpreter in the parallel case of demoniacal possessions. It was notorious that in the apostolic age devils made human beings their organs; why then, much more, should not brute beasts be such? The simple question was, whether the state of things in the third century was substantially the same as it was in the first; and this, I say, the early Christians *assumed* in the affirmative, and certainly, whether they were judges of this question or not, I suppose they were as good judges as we are. The case of demoniacs should be carefully considered, since their sufferings often seem to have been neither more nor less than what would now be attributed to natural diseases, and might be treated (and rightly, nay, perhaps successfully) by medical rules. We have no right to be sure that the demoniac whom the apostles could not cure, might not have recovered under the remedies usually administered in epilepsy. Again, the woman who was bowed together for eighteen years, and was cured by Christ, is said to have had "a spirit of infirmity," to have been "bound by Satan." If, then, diseases may be tokens of demoniacal presence and power, though ordinarily admitting of medical treatment, why is it an objection to the connexion of the material or animal world with spirits, that the laws of mineral agents, or the peculiarities of brute natures can also be drawn out into system on paper, and counteracted or aided by our knowledge of them? The same objection lies, nay, avails, against the one and the other. The very same scoffing temper which rejects, *at once and in the mass*, the primitive opinions concerning Satan's power, as "pagan," "oriental," and the like, does actually assail the inspired statements respecting it, explains away demoniacal possessions as unreal, and maintains that Christ and his apostles spoke by way of accommodation, and in the language of their day, when they said that Satan bound us with diseases and plagues, and was "prince of the power of the air."

Dreams are another department of our present state of being, through which, as scripture informs us, the Supernatural acts; and in the same general way; i. e., not always, and by ascertainable rules, but by the virtue of indefinite, though real, connexion with them.

On the whole, then, the ancients seem to have considered all that is seen as but a type or instrument of what is unseen, as external indications, unreal, but to us practically influential, of the Supernatural. This will explain what seems, at first sight, credulity and superstition in many great men. It is objected to them that they *mistake* what is natural for what is above nature; and it is condescendingly observed that, had they lived when "science" had made the advances which it has effected in these enlightened days, these men would not have been exposed to such errors. But, in truth, their theory, whether right or wrong, runs much deeper than we sciolists dream; for they take the *whole of nature*, not certain detached parts of it, for to be something supernatural; and the critics in question do not advance one inch towards removing them from their position, by shewing a certain *con-*



*nexion* and *order* between various parts of it which before seemed disconnected, and by using that connexion for certain present and temporal purposes. The plain astronomer speaks as if the sun went round the earth, the physical philosopher as if the earth went round the sun; this may be viewed as a question of practical convenience, the assumption of a theory or fiction necessary as an artifice for arriving at a certain end. On the other hand, it does not make the fire from heaven on Sodom less divine because it came from a volcano; nor, in like manner, need a comet or eclipse be less a sign of tumult and change because it proceeds upon a certain physical law. It is another matter whether it *is* such a sign,—that is a question of *fact*; and to us mortals, who have a difficulty at arriving at facts, it may be a matter of greater or less probability, and of a probability which may be affected by the phenomenon harmonizing or not with the established order of things; but it is one which modern “discoveries” (as they are called) do not tend to settle. And, in like manner, since evil spirits are known before now to have entered into brute animals, it is a question of probabilities whether they do now,—whether certain passages in scripture which seem to assert it are, or are not, to be understood literally; and, supposing I found a narrative, such as Antony’s, of *the apostles’ age*, I must think it would be sufficiently agreeable to scripture doctrine to make me dismiss from my mind all *antecedent* difficulties in believing it. On the other hand, did the miracle of the swine occur in the life of St. Antony, I venture to maintain that we of this scientific day should not merely suspend our judgment, or pronounce it improbable (which we might have a right to do), but should at once and peremptorily pronounce it altogether incredible and false. So as to make it appear that,

“There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy.”

What I have been saying comes to this, that there are a number of phenomena in the world, tokens of good and evil, which we may or may not, according as we please, refer to the presence and agency of invisible beings,—such as the course of nature, the accidents of life, the bearing upon us of brute animals, the phantoms which occur in dreams, the influences of the imagination, and the like. If we lived in an age of miracles, the (in that case) acknowledged presence of a supernatural power would lead us, doubtless, to refer many things to it, and reasonably, which otherwise we should have left as we found them; and in proportion as we come near in time or place to miraculous agency, in the same proportion will this persuasion affect us: When, then, we read of Antony’s sensible contests with the powers of evil, the abstract probability of these is to be decided by the existence, in his day, of such parallel *facts* as demoniacal possessions, which certainly *are* witnessed unanimously by his contemporaries; and the really superhuman character of what seem like natural occurrences is to be estimated, not by the mere circumstance that they may be brought under natural laws, as demoniacal possessions also may be by the physician, but by the actual presence of unseen agents to which they may be referred. Antony’s conflict in the tombs may be solved into a dream, or into an

attack from jackals; yet this only removes the real agent a step further back. Satan may still have been the real agent at the bottom, and have been discerned by Antony through the shadows of things sensible.

I have no wish to trifle or argue subtilly. We are upon a very deep subject. This earth had been Satan's kingdom; Christ came to end his usurpation; but Satan retreated only inch by inch. The church of Christ is hallowed ground, but external to it is still the kingdom of darkness. Many serious persons think that the evil powers have even now extraordinary powers there, whether through or beyond the order of nature. A venerable bishop who has had to do with heathen lands once told me, that he did not at all doubt, from his own experience, that Satan had power in them which he has not with us. Certainly there are strange stories among them of sorcerers and the like. Nay, how strange are the stories which only in half-heathen, or even Christian places, have come perhaps to our own knowledge! How unaccountable to him who has met with them are the sudden sounds, the footsteps, and the tumults which he has heard in solitary places, or when in company with others!

These things being considered, I judge of Antony's life thus:—There may be enthusiasm here; there may be, at times, exaggerations and misconceptions of what, as they really happened, meant nothing. And still, it may be true that that conflict begun by our Lord, when he was interrogated and assaulted by Satan, was continued in the experience of Antony, who lived not so very long after him. How far the evil spirit acted, how far he was present in natural objects, how far was dream, how far fancy, is little to the purpose. I see, any how, the root of a great truth here, and think those wiser who admit something than those who deny all. I see Satan frightened at the invasions of the church upon his kingdom; I see him retreating step by step; I see him dispossessed by fasting and prayer, as was predicted; and I see him doing his utmost in whatever way to resist. Nor is there anything uncongenial to the gospel system that so direct a war should be waged upon him; a war unconnected with the ordinary duties of life and of society, as its subject matter and instruments. The text already referred to is (as it were) a canon in sanction of it; our Saviour himself was forty days in the wilderness, and St. Paul, in prison, St. Peter, at Joppa, and St. John, at Patmos, shew that social duties may be suspended under the Gospel, and a direct intercourse with the next world be imposed upon the Christian. And if so much be allowed, certainly there is nothing in Antony's life to make us suspicious of him personally. His doctrine was pure and unimpeachable; and his temper is high and heavenly,—without cowardice, without gloom, without formality, and without self-complacency. Superstition is abject and crouching, it is full of thoughts of guilt; it distrusts God, and dreads the powers of evil. Antony at least has nothing of this, being full of holy confidence, divine peace, cheerfulness, and valorousness, be he (as some men may judge) ever so much an enthusiast.

But this will be best seen by some extracts from his address to his followers at the end of his twenty years sojourn in the desert.

"He had now spent nearly twenty years exercising himself thus by himself, neither going abroad nor being seen for any time by any one. But at this date,

many longing to copy his manner of life, and acquaintances coming and forcibly breaking through the entrance into his hermitage, Antony came forth as from some sacred shrine, fully perfected in its mysteries, and instinct with Divine influences. This was his first appearance outside the inclosure, and those who had come to see him were struck with surprise at the little change his person had undergone, having neither the faintness which want of exercise occasions, nor the shrivelled character which betokens fasts and spiritual conflicts. He was the same as they had known him before his retreat. His mind also was serene and bright, neither narrowed by sadness nor relaxed by indulgence, neither over-mirthful nor melancholy. He shewed no confusion at the sight of the multitude that was about him, no elation at their respectful greetings..... The Lord gave him grace in speech, so that he comforted many who were in sorrow, and reconciled those who were at variance, adding in every case, that they ought to set nothing of this world before love towards Christ. And while he conversed with the people, and exhorted them to remember the bliss to come, and God's loving-kindness to us men in not sparing his Son, but giving him up for us all, he persuaded many to choose the monastic life. And from that time monasteries have been raised among the mountains, and the desert is made a city by religious brethren leaving their all and enrolling themselves in the heavenly citizenship.....

"One day, going forth to these, when they were all collected about him and begged him to discourse to them, he spoke as follows, in the Egyptian language:—

"Holy Scripture is sufficient for teaching, yet it is good to exhort one another in the faith, and stimulate one another with our discourses. You then, as children, bring hither to your father whatever you have learned; and I in turn, as being your elder, will now impart to you what I know and what I have experienced. Let this preeminently be the common purpose of every one of you, not to give in now you have begun, not to faint in your holy toil, not to say 'We have been long enough at these exercises.' Rather as though, day after day, we were beginning for the first time, let our zeal grow stronger; for even the whole of human life is very short compared with eternity, or rather nothing. And every thing in this world has its price, but what price can you put upon the promise of everlasting life? Yet it is bought at a trifling purchase. 'The days of our life are threescore years and ten,' as scripture says,..... yet did we persist in our holy exercises even for fourscore, or for a hundred, this would be no equivalent to our reign in glory. Instead of a hundred years, we shall reign for ages upon ages; not upon this poor earth on which is our struggle, but our promised inheritance is in heaven. We lose a corruptible body to receive it back incorruptible.

"Wherefore, my children, let us not weary, nor think we have been a long while toiling, or that we are doing any great thing; for our present sufferings are not to be compared to the glory which shall be revealed towards us. Let us not look at the world, or reckon we have made great sacrifices, for even the whole earth is but a small spot compared to the expanse of heaven. Though we had possessed it all, and had given it up, it is nothing to the kingdom of heaven. It is no more than a man's making little of a piece of copper coin in order to gain gold; thus he who is lord of the whole earth, and bids it farewell, does but give up little and gains a hundred fold. But if the whole earth be so little, what is it to leave a few acres? or a house? or a store of gold? Surely we should not boast or be dejected upon such a sacrifice. If we do not let them go for conscience' sake, death, at least, will rob us sooner or later. .... What gain is it to acquire what we cannot carry away with us? far different are the graces of prudence, justice, temperance, fortitude, understanding, charity, love of the poor, faith towards Christ, gentleness, hospitality, by which we shall find entertainment in the country of the meek.....

"Let us, then, apply ourselves to our religious exercise, and not be downcast. We have the Lord to work with us. It is well to study the text which says 'I die daily.' We shall not sin if we so live as to be dying daily, that is, if we rise as though we should not last till evening, and go to rest as though we should not rise; life being of an uncertain nature, lengthened out by Providence alone from day to day..... Thus we shall be ever militant and looking forward for the day of judgment; and this more urgent fear and peril of torment will rid pleasure of its sweetness, and restore the wavering soul.

"Therefore, having set out upon the path of holiness, let us the rather reach forward to what is before..... Be not alarmed when you hear speak of holiness, nor regard the name as strangers to it; for it is not far from us, it is not external to us;

the work is in us, and the thing is easy, if we are but resolved on attaining it. The Greeks travel beyond sea to learn letters,—we need not travel for the kingdom of heaven, or cross the sea for virtue. Christ anticipates us, 'The kingdom of heaven (he says) is within you.'.....

"We have able and subtle enemies, the evil spirits; with these we must wrestle, as the Apostle says.....There is need of much prayer and self-discipline to gain, through the Holy Spirit, the gift of discerning of spirits, to detect their nature, viz., which of them are the less abandoned, which the more, what is the aim of each, and how each is overthrown and ejected.....When the Lord came on earth the enemy fell, and his power waxed weak; yet, though fallen and powerless, he uses, from his tyrannical nature, threatening words, which is all he can do. Let each of you consider this, and he may scorn the evil spirits.....Behold, we are here met together and speak against them, and they know that as we make progress they will grow feeblener. Had they then leave, they would suffer none of us Christians to live; had they power, they would not come on with a noise, or put forth phantoms, or change their shapes to further their plans; one of them would be enough, did he come to do what he could and wished to do. Such as have power do not disguise themselves with a view of killing another, nor alarm by noises, but use their power to effect at once what they wish. But evil spirits, since they can do nothing, are but actors in a play, changing their appearance and frightening children by their tumult and their make-belief.....whereas, the true angel of the Lord, sent by him against the Assyrians, needed not tumult, appearances, or noises of any kind; yet, in that quiet exercise of his power, he slew at once a hundred fourscore and five thousand.....But the devils had not power even over the swine without his leave to enter into them."

The length of the address of which this is part makes it impossible to cite all that bears on the point under illustration; yet the above extracts serve to shew both the calmness and the fearlessness of St. Antony's mind.

#### ON THE DAYS OF CREATION.

In former papers I have pointed out that the beasts of the field, mentioned in the second chapter of Genesis, were a subsequent and totally distinct creation from the beasts of the earth described in the first, and that our present races of carnivorous animals are a postdiluvian creation. This scriptural example of successive and widely-distant creations, which is so exactly in accordance with the deductions of science, may authorize us to apply the same principle to the six days of creation. We could not tell beforehand what was to be expected on this subject in a revelation from God; but it seems only reasonable to conclude that, if the Almighty endowed his creatures with faculties to discover former states of the earth, his revealed word would contain nothing in opposition to that fact, or rather that it would afford some obscure notices in corroboration of it; such notices, I mean, as would be insufficient to make it known in the infancy of science, and yet enough to confirm it when brought to light in the gradual progress of discovery.

1. In the beginning, the earth was covered with water, and enveloped in darkness: this was the first evening. "And God said, Let there be light; and there was light:" this was the first morning. The light was produced by the sun's rays, which now, through some change in the region of our atmosphere, first penetrated to the earth's surface, whilst the sun itself was veiled from sight by a permanent dense vapour. "And God called the light day, and the darkness he called night."

From this definition it is clear that day and night were caused by the absence or presence of the sun's rays, through the revolution of the earth on its axis; the evening and morning were entirely different, and relate (as I suppose) to the successive convulsed and tranquil states of the earth's surface. Thus the first evening lasted during the period when settled darkness was on the face of the deep; the regular alternations of day and night, subsequently, constituted the morning of the first period. Again, the violent convulsions that broke up the earth's surface, so that the waters were gathered together unto one place and dry land appeared, formed the evening of the third period; the subsequent settled state of the continents which admitted the growth of vegetation formed the third morning; and similarly for the other evenings and mornings. To apply the same phraseology to the last great convulsion, we should say that the *evening* of the deluge ushered in the *morning* of the postdiluvian *day* or *era*.\*

2. "And God made a firmament (literally, an expanse), and divided the waters which were under the firmament from the waters which were above the firmament; and God called the firmament Heaven." This definition relates solely to our atmosphere, and records the second change which that region underwent since the beginning, when God created the heaven and the earth.

3. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so." It is undeniable, says Cuvier, that the masses which now form our highest mountains were originally in a state of liquefaction; for a long time they were covered by waters which did not then nourish any living creature; it was not only after the appearance of vitality that important changes took place in the nature of the matter deposited; the masses formed before that period differ in substance from one another, as well as those produced subsequently to it. They have even undergone violent changes in their situation, and a portion of these changes took place when these masses alone existed, and were not covered by layers of shells; the proof is evident in the overthrows, in the dislocations, the rents, which we perceive in their stratification.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." This vegetation, which the earth brought forth on the third day, is quite distinct from the shrubs

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\* The following passage from Censorinus is quoted by Lipsius de Physiologia Stoicorum:—"Est præterea annus quem Aristoteles maximum potius quam magnum appellat, quem solis et lunæ vagarumque stellarum orbes efficiunt, cum ad idem signum ubi quondam simul fuerant unâ revertuntur. Cujus anni Hiems Summa est *καταλυσμος* quem nostri diluvionem vocant; *Æstas* autem *εκαπρωσις* quod est mundi incendium. Nam his alternis temporibus mundus tum exiguiscere tum exauescere videtur." This tenet of successive deluges and conflagrations was derived by the Greeks from the Egyptians, who held it in common with the Hindoos and Chinese. Vide Leland on the Necessity of the Christian Revelation, vol. i. p. 52, and vol. ii. p. 251.

and plants of the field which the Lord God formed out of the ground, on the sixth day, for the use of man. It existed

“ Even before any shrub of the field was in the earth,  
And before any plant of the field sprung up ;  
When the Lord God rained not on the earth,  
And there was not a man to till the ground ;  
But there went up a mist from the earth,  
And watered the whole face of the ground.”

Geologists inform us that the coal measures in the secondary strata supply the first appearances of vegetation on our earth, and that it consisted of gigantic rushes, ferns, palms, bamboos, &c. Their character indicates not only a tropical, but also an insular, climate ; i. e., they must have grown on islands in a very moist atmosphere, and in a heat as great, or even greater, than that of the West Indies. To account for the extraordinary luxuriance of the vegetation, it has been suggested that there might have been a much larger proportion of carbonic acid gas in the atmosphere of that period than now exists, that gas being one great source of vegetable matter in the growth of plants ; and as it is also wholly incompatible with animal life, the conjecture is supposed to receive some support from the absence of the remains of land quadrupeds among the fossil plants of the carboniferous strata. But although there are not yet any appearances of animal life, not even of oviparous quadrupeds, nevertheless, the extensive beds of coal, and the trunks of palms and ferns, of which they retain the impression, give undoubted evidence of dry land and a vegetation thereon.

4. “ And God said, Let there be lights in the firmament of heaven.” The luminaries of heaven are here spoken of only in their relation to the earth, and not in reference to their own distinct creation. In the first verse we read—“ In the beginning God created the heaven and the earth,” and in vv. 6—8, heaven is defined to be the region of our atmosphere ; the first verse, therefore, restricts the whole history to this globe alone, and is to be understood in this manner—In the beginning God created this earth, with its atmosphere ; and then follows an account of the successive changes that have taken place on the earth’s surface and in the atmosphere above it. The great alteration that took place on the fourth day is the third recorded change in the atmosphere since God created it, in the beginning, with the earth. From the way in which the rainbow is mentioned after the flood, I infer that another great change took place in the atmosphere at that period, which was the final cause of rain ; but of this I have spoken at large in the third volume of this Magazine.

“ And God said, Let there be lights in the firmament of heaven to divide the day from the night ; and let them be for signs and for seasons, and for days and years. And God set them in the firmament of heaven, to give light upon the earth.” At this period, by a farther purification of the air, which was necessary for animal life that was to follow, the sun and stars became visible in the region of our atmosphere. The statement of natural phenomena presents us

with real facts, as well as the scientific explanation of them. Thus the appearance of the heavenly luminaries in the region of our atmosphere, on the fourth day of creation, is a fact revealed to us in scripture ; but the actual existence of the sun and stars beyond the region of our atmosphere, and previously to the fourth day of creation, is a fact demonstrated by science ; and those two facts are plainly compatible. The earth, with other subordinate members of the solar system, is governed in its motions by the attraction of the sun, and it could hardly have existed even three natural days before that luminary ; still, it was only on the fourth day of creation, and through the direct agency of God, that the sun entered visibly upon its office of giving light and heat upon the earth—vide Psalm xix. 1—6. The history of the creation, like every scriptural notice of natural phenomena, is addressed to the senses, and is thereby intelligible to man in every stage of cultivation ; the instructive lesson that “the sun knoweth his going down” is unambiguous to all, and conveyed one and the same religious truth to the unscientific Hebrew and to the Christian who has attained unto the heights of science.

It is certain (says Cuvier) that we are now living in the fourth succession, at least, of land animals ; and that (1) after the age of reptiles, (2) after that of palæotheria, (3) after that of mammoths, mastodons, and megatheria, (4) the age arrived in which man, together with some domestic animals, peacefully governs and fertilizes the earth. As this last is the postdiluvian age, we are concerned at present only with the first three ; and I shall endeavour to shew that this statement of the learned naturalist is in strict agreement with the account of the inspired historian.

5. *Age of Reptiles.* On the fifth day “God created great whales,” or, as the word is generally translated in other places, “great dragons.” This is the first mention of animal life in the word of God ; from the book of nature we learn that it is only a little above the coal, in the coppery bituminous slates, that we discover the first traces of animals ; and, what is very remarkable, the first quadrupeds are reptiles of the lizard tribe. In the limestone strata a little above, they become fully developed, and manifest themselves in various forms and of a gigantic size. The Tethyosaur, twenty feet long, had the head of a lizard, with fins analogous both in their use and construction to those of cetacea. This reptile lived in the sea ; on land, it could at best only crawl along like a seal ; and at the same time it breathed elastic air. The Plesiosaur must have appeared even more monstrous than the former ; it had a slender neck, as long as its body, rising from its trunk like a serpent, and terminated by a very small head, like that of a lizard. If anything (says Cuvier) could justify those hydras and other monsters which are so often drawn on the monuments of the middle ages, it would assuredly be this Plesiosaur. The Megalosaur was a lizard as large as a whale. The Iguanodon, nine feet high and seventy feet long, was also of the lizard tribe. Besides these oviparous monsters, this epoch abounded in crocodiles and tortoises ; but the most remarkable animals of the time were the Pterodactyls, or flying lizards. They are reptiles, with a very short tail, and are sup-

ported on high legs, with wings like a bat. One of these strange animals, whose appearance would be frightful, was about the size of a thrush; but from fragments we find that there existed a much larger species.

"And God said, Let the waters bring forth . . . fowl." These fowls which the *waters* brought forth on the fifth day are clearly different from those which the Lord God formed out of the *ground* on the sixth day; and it seems only in accordance with analogy that web-footed fowls should precede land birds, as the amphibious monsters preceded land animals. Geology, however, makes no mention yet of birds,\* though it presents to our notice the frightful Pterodactyls. "Tis a pretty observation of Eustathius (Hex. p. 23), that as fish and fowl were the product of the same element, so there is a remarkable resemblance or affinity between them in their manner and organs of motion, the flying and the wings of fowls answering to the swimming and fins of fishes."—Bibliotheca Biblica on Gen. i. 20.

Keyser Vicarage, Beds.

W. B. WINNING.

(To be continued.)

#### AGE OF THE LXX.

SIR,—The interesting question of the age in which the Septuagint Version originated, receives light, I think, from a passage in Eusebius, which is not affected by the arguments of Hody. This historian of the church is drawing the character of a distinguished Christian, Anatolius, the president of the Aristotelian school of philosophy at Alexandria; the qualities drawn by Eusebius must have rendered Anatolius eminently adapted to fill that station, and also to execute the work which he undertook, of establishing canons (founded on historical and astronomical calculations) for regulating the time of observing the feast of Easter.

From this work, "*De Canonibus Paschalibus*," a long quotation is contained in the 32nd chapter of the 7th book of the "*Ecclesiastical History*." The Jewish authorities which Anatolius refers to are those of Josephus and Philo, and to the still more ancient one of Aristobulus, who was, says Anatolius, one of the LXX who interpreted the sacred writings of the Hebrews to Ptolemy Philadelphus and his father, *ἐν τοῖς ἑβδομήκοντα, τοῖς τὰς ἱερὰς καὶ θείας Ἑβραίων ἐρμηνεύσαι γραφὰς Πτολεμαίῳ τῷ Φιλαδέλφῳ καὶ τῷ τούτου πατρὶ*. It was, therefore, the opinion of Anatolius that the Septuagint Version was executed during the two years in which Ptolemy Philadelphus and his father reigned jointly at Alexandria, which were the 286th and 287th before the Christian era. A more unexceptionable witness of such a fact could not be produced

\* Cuvier makes no mention of birds; but in the English strata, besides the monstrous Sauri, Mr. Conybeare says that teeth, palates, and vertebræ of fishes of several varieties occur, as also leg and thigh bones apparently belonging to birds.—*Outlines*, &c. p. 206. It well deserves the attention of geologists to examine more closely whether these are the bones of *water-fowl*.



than Anatolius, who, from the nature of his studies, which were both mathematical and rhetorical, (ἡ τε ἀριθμητικὴ, καὶ γεωμετρίας, ἀστρονομίας τε καὶ τῆς ἄλλης διαλεκτικῆς, ἐν τε φυσικῆς θεωρίας, ῥητορικῶν τε αὐ μαθημάτων ἐληλακὼς εἰς ἄκρον) was not likely to form his opinion without sufficient evidence, and whose information, from the researches he was led into, would be most extensive.

If the expression from 'Anatolius, that Aristobulus was one of the LXX who interpreted, &c., seem to give countenance to the exploded theory of the 70 interpreters, the present received opinion (that the version was the work of private individuals, and not originally undertaken under the auspices of any of the kings of Egypt,) is perfectly consistent with the supposition of 70 persons having been appointed from Jerusalem to examine and to stamp with authority the version which the Hellenist Jews had provided themselves with at Alexandria. Our own authorized version affords such an analogy,—originally executed by private individuals, and authorized after a final revision under the auspices of James the First, to whom it is presented by those engaged in the revision, who are styled interpreters, or "the translators of the Bible."

J. H. B.\*

#### THE OBLATION OF MELCHISEDECK AND HIS HISTORY.

SIR,—The question agitated in your journal concerning Melchisedeck, the priest of God, namely, whether he consecrated and administered to Abraham the elements of the Christian eucharist, and, in that sense, had a priesthood likened unto Christ's, and abiding in His church for ever, or whether he merely offered food and drink to the weary man before he bestowed on him "his benediction, may, I think, be more clearly solved by aid of the text John, viii. 56, "Your father Abraham rejoiced to see my day, and he saw it." I am aware of nothing whatever in the life of Abraham to which these words will apply, except his eucharistic and bloodless communion with the king of Salem, or Peace. It cannot be explained of the meditated sacrifice of Isaac for abundance of reason:—1st, He did not rejoice in the commandment to offer up his son; and 2ndly, (assuming that he knew and understood the similitude thereby intended,) if he did but see types and shadows of it, he saw no more of Christ's day than all the fathers and prophets saw. In beholding such, he saw his own days, and was not carried forward to the more complete stage of the Divine counsels. But this circumstance perfectly explains and justifies the words of the Lord. What others perceived in figures darkly, or, if clearly, foresaw as remotely future, Abraham beheld in present existence, and actually participated in, ages before either Jew or Gentile was enabled so to do.

\* It would add to the favour which "J. H. B." confers by writing, if he would give a translation of passages quoted. He can hardly imagine the horror felt in these learned days, when people know everything, or say they do, of a few words of Greek or Latin. 'It is quite unpleasant to many readers to be undeceived in this way as to their own universal knowledge.—Ed.

I conceive that this argument goes to evince that which is otherwise probable.

It may be observed, that from the earliest times sacrifice was adapted to the future change in its character, and comprehended in its entirety that residue which was to abide for ever. The daily sacrifice consisted of one lamb, one-tenth part of flour, and one-tenth part of wine for the drink-offering, (Exod. xxix. 40.) The similar rites of the Gentiles included the *sacrifice* or offering of the slain victim, the *immolation* or oblation of a consecrated wafer, and the *libation* or oblation of wine.

Melchisedeck's "descent was not counted" from Levi or any other privileged family, and therefore no sacerdotal records inscribed his parentage, or the commencement or end of his ministry. The style of the sacred writers was, in their writings, left to themselves. Their habitual mode of diction was that which they used in them. Some used a language to which education and learning had contributed more than to that of others; and while most of them had learnt from childhood the illiterate but pleasing discourse of nature, in one of them the light of God, conveyed in human phraseology, had to pierce its way through such an habitual style and taste in writing as would be formed and acquired at a Gamaliel's feet. This feature in Melchisedeck's priesthood is set forth in Heb. vii. 3, in phrases that, perhaps, no other apostle would have selected, and which are most opportunely explained in ver. 6. Notwithstanding the explanation, it proved a stumbling-block. The followers of Theodotus Byzantinus, called psilanthropists, used to offer their oblations to Melchisedeck, whom they styled their Introducer or Hierophant, the Great Power, the Son of God, and the son of Hercules and Astarte; and the place of his abode was one of their ineffable secrets.—(*Epiphan. Hæres*, 55.) Certain modern illuminati held that Melchisedeck was the eternal wisdom and demiurgic power of God, and that it was by receiving his body and soul that the Son of God became ruler of all things.—(*Postel Clavis Absconditorum*, c. 7.)

The history of those ages being lost, his real circumstances can only be approached by indirect inference. "The Canaanite was then in the land," (Gen. xii. 6; xiii. 7.) But although the Canaanites were then arrived, their power could not have been at its height, nor their borders extended from Sidon unto Gaza. For at that time there were in Palestine other nations, and those strong enough to contend with Elam, Babylonia, and other powers of the east; viz., the Rephaim, Zuzim, Emim, Horites, and Amalekites. And of the first-named so great was then the puissance, that the most redoubted enemy the Israelites met with was only a relique of their reliques, "only Og, the king of Bashan, remained of the remnant of the Rephaim," (Deut. iii. 11.) At the same time, and in some sort of alliance with these powers, flourished the famous Pentapolis of Sodom. No people of the blood of Canaan, excepting the Amorite, is specified, by name, as having been then in the land. The almost total excision of the Rephaim and their allies by the eastern powers, and the burning of the Pentapolis, gave the grand impulse to Canaanitish ascendancy. We

have, therefore, no need to imagine that the Jebusite was reigning in Salem when Abraham went in pursuit of Chedorlaomer; nor can we suppose that the man of whom Abraham, "without all contradiction the less, was blessed of the better," came of the seed of the accursed, of the servant of servants unto his brethren. Jebusi was an after-name. But Salem, interpreted "peace," or "Jerusalem," interpreted "the vision," or "beholding of peace," was a name bestowed upon the seat of his royal priesthood (in which place the Lord said, "I will give peace,") by him who, together with Abraham, amidst bloody wars and barbarous idolatries, beheld the peace of the Lord and his day, and rejoiced.

The names of both king and city, being in a Semitic dialect, was not likely to proceed from the lineage of Cham. As it was declared to Noah that Jehovah should dwell in the tents of Shem, and as the covenant with Abraham was a farther limitation of that with Shem, it will not be credited that the priest of the Most High God, by whom Abraham was blessed and made to see the Lord's day, was of any other seed. But between Abraham and Shem there had intervened another limitation of the promise; viz., unto Cheber, Heber, or Eber, whose name, and not Abraham's, the people of God always bore, and were called, after him, the Hebrews. That he was a grandsire of Heber became a peculiar mark and confirmation of Shem's divine vocation,—"*Unto Shem also, the father of all the children of Heber, unto him also were born children.*" Now, wherefore was this distinction made? Abraham, David, the Lord himself, and all Israel were not more the descendants of Heber than they were the descendants of Arphaxad, or Peleg, or Rehu, or Nachor. The only imaginable solution is, that Heber was an eminent saint of God, who was called by him out of the darkness of that wide spreading apostacy which formed what we now call paganism, and with whom the old covenant was renewed in a solemn and memorable manner. A portion of his family (called, therefore, *the sister\** of the Jewish family), was settled in the parts of Palestine between Jerusalem and the ancient vale of Siddim, now covered with water, at the time when Abraham and Lot came into the land; and Lot fixed his sojourn among them. That these people cherished a recollection of the promises made and renewed to their fathers, Shem and Heber, sufficiently appears in the name of Shem Eber, chief of the city of Tseboim. But their remembrance of them was superstitious, ambitious, and corrupt, rather than religious, like the feeling with which the Jews regarded their prophecies at the Christian epoch. For the calling of Abraham to the inheritance of Shem, through Heber, synchronized with the judgment of God which obliterated the defiled and apostate cities from the face of the earth. Our first conclusion seems to me to be, that Melchisedeck, a patriarch of the Pentapolis of Sodom, had withdrawn himself from those scenes of wickedness and impending ruin, together with all the remnant of

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\* They were descended from Joktan, Heber's younger son, and not from Peleg, his elder, inasmuch as Ezekiel has termed Samaria the elder, and Sodom the younger, sister of Jerusalem, (Ezek. xvi. 46; see British Magazine, vol. iii. p. 663.)

the faithful, founded a petty\* kingdom at Salem, and planted his sanctuary there or upon Sion, where he still kept alive the faith of the fathers. Such an emigration helps to account for there not remaining ten righteous in all Sodom. Melchisedeck met Abraham at the very same time and place that the king of Sodom met him; and Abraham, who rejected the liberal offers of the latter, partook of the bread and wine produced by the former.

But the small and righteous community over which he presided did not survive Melchisedeck; and it was so entirely destroyed by the mixed breed of Hittite and Amorite Canaanites, called Jebusites, that no part of the structures or of the population of Jerusalem, as conquered by the Israelites 400 years afterwards, could be referred to that origin. Thus much may be collected from Ezekiel's words—"Thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of Canaan, thy father was an Amorite, and thy mother an Hittite," (chap. xvi. 3.)

H.

## MR. KNOX.

SIR,—I think the observations of your correspondent, T. D. A., on Fidelis's letter, are very just as far as they go; and I do most cordially agree with him, that Mr. Knox's questions are not to be dismissed by any measure of logical acuteness, nor by reference to any modern theological compilations.

Mr. Knox appeals to the writings of the Fathers; and it is from these only that he must be confuted, notwithstanding Mr. Milner's poor opinion of their accuracy as divines. As, however, antiquity and truth itself will not gain much attention, unless they be shewn to agree with some modern standard of orthodoxy, perhaps the best way to recommend these excellent volumes will be to shew, from approved writers, that at least they contain nothing very extravagant on the doctrine of justification. First, what is Mr. Knox's view? Fidelis makes him to state that "God's justifying a sinner means making him just, by implanting a root of righteousness in his heart." Now, this is hardly a fair exposition of Mr. Knox's meaning, who always supposes the reputable idea to be included in the term justification. In vol. i., 278, he says, "I have largely allowed that *δικαιωσις* means our being made just or righteous in the opinion of others, as well as being made actually so in ourselves. I have also meant fully to grant, that St. Paul often gives a prominence to the former sense, when he ascribes the agency of God; and, indeed, I doubt not but in this case it is always included. But what I am impressed with is, that our being reckoned righteous, *coram Deo*, always and essentially implies a substance of *δικαιοσύνη* previously implanted in us; and that our reputative justification is the strict and inseparable result of this previous

\* Since Adonizebek detained seventy kings in captivity, it is manifest that the ruler of every town, if not almost every village, enjoyed that title, as was the case in Greece at that remote period when Hesiod wrote his "Works and Days"

efficient moral justification. I mean, that the reckoning us righteous indispensably presupposes an inward reality of righteousness, on which this reckoning is founded." The sum of Mr. Knox's assertion is, that God's accounting us righteous is *not independent* of a work of the spirit within us; which Waterland asserts yet more strongly, viz.: that "justification cannot be conceived without some work of the spirit, in conferring a title to salvation." Again, "inward sanctification of the spirit is necessarily presupposed, in some measure or degree, with respect to adults in their justification; because, 'without holiness, no man can see the Lord,' no man shall be entitled to salvation; i. e. no man justified. But though this consideration sufficiently proves that sanctification and justification are near allied, yet it does not prove that they are the same thing, or that one is properly part of the other. An essential qualification for any office, post, dignity, or privilege, must be supposed to go along with that office, post, &c.; but still the notions are very distinct, while the things themselves are in fact connected of course. So stands the case between sanctification and justification; the one is a capacity for such a grant, the other is the very grant itself; the one is an infused and inherent quality, God's work within us, the other an outward privilege, or extensive relation, God's gracious act towards us. In short, sanctification denotes the frame of mind, the holy disposition; while justification denotes the state which a man is in with respect to God, his discharge from guilt and penalty, his Christian membership, his heavenly citizenship, his gospel rights, pleas, and privileges."—(View of Justification.)

Again, Fidelis totally misunderstands Mr. Knox as to his assertion, that the reputative idea of justification must be understood subordinately to a moral justification; as if he maintained that a man is justified *on account* of this moral justification, or the righteousness wrought in him. This was the Romish error; and it was in avoiding this that some of the Reformers ran into the opposite extreme of denying an accompanying inward righteousness. But Mr. Knox does not fall into this error: he is well aware that the righteousness which justifies and entitles to heaven *must be perfect*—which no internal righteousness can be; that we are accounted righteous before God only for the sake of our Lord Jesus Christ, which righteousness is imputed to them only *who are found in him*. But does it, I would ask, therefore follow, that God's reckoning of us should be independent of some moral effect in ourselves, by this incorporation with Christ? Nay, rather would it not be strange if the members of a righteous head and glorified body did not partake of a measure of holiness—of a root of righteousness—which, though it certainly does *not justify* in the sight of God, *is always found in the justified*? The truth is, we are justified, not because we are holy, but because we are members of one who is holy.

Let us hear another orthodox divine, the judicious Hooker.—(Discourse of Justification, sect. 21.) "There be two kinds of Christian righteousness,—the one without us, which we have by imputation; the other within us. . . . God giveth us both the one

justice and the other, the one by accepting us for righteous in Christ, the other by working Christian righteousness in us." Hooker proceeds to shew that these different kinds of righteousness "*we receive at one and the same time* : whensoever we have any of these we have all ; they go together." . . . . "which sheweth how *faith is a part of sanctification*," &c. &c. As I am anxious that it should appear that Mr. Knox is, at least, not propounding to the world some new and heterodox notions, you will excuse my quoting the other extract from the profound and spiritually-minded Cudworth : "The end of the whole gospel is not only to cover sin, by spreading the purple robe of Christ's death and suffering over it, whilst it still remaineth in us with all its filth and noisomeness unremoved, but also to convey a powerful and mighty spirit of holiness, to cleanse us, and free us from it. And this is a greater grace of God to us than the former, which still *go both together* in the gospel ; besides the free remission and pardon of sin in the blood of Christ, the delivering us from the power of sin by the spirit of Christ dwelling in our hearts."

It would appear from these authorities, that there must be a root of moral righteousness in the justified person ; that the faith which justifies also sanctifies. Very different is Fidelis's notion of justifying faith : it appears to be simply a mental operation, with respect to the last act on the cross ; an application of Christ's blood to the sinner, giving ease to the conscience, through reliance on what Christ has done to satisfy divine justice. Faith, according to Mr. Knox, is a coming to the *living* Saviour,—the being united to him,—and imbibing from him a new and spiritual life, and power over our corruptions. Such a faith is ready to exclaim with Fidelis, "who is he that condemneth ? It is Christ that died, (but, without pausing here, continues,) yea, *rather that is risen again* ;" risen again, and become the accepted, the glorified head, from whom all the streams of spiritual health, and strength, and comfort flow.

As to the text quoted by Fidelis, (Rom. iii., 26,) "That he might be just, and the justifier of him that believeth in Jesus," I would briefly remark, that the context does not appear to warrant the usual interpretation. The apostle's object is to shew the extensiveness of God's righteousness, and that in accepting the Christian, he was not necessarily unfaithful to the Jew ; that he would both keep his promises to the children of Abraham, and at the same time justify the believer in Jesus. I refer Fidelis to Lock on this passage ; and as he seems to think the text so conclusive, I should be glad to know which of the *early* Christian writers have used it in the Calvinistic sense.

I confess, Sir, I feel interested in the fate of Mr. Knox's book, because it brings prominently forward doctrines which, in my humble judgment, are too commonly kept in the back ground, if not altogether lost sight of ; and because I am persuaded that it would tend to produce a greater union of feeling between the two parties in the church. Mr. Knox displays an ardent love for the church of England, her liturgy, and doctrines, together with a devotional fervour, which must awaken a corresponding feeling in the breast of every pious Christian. It is an easy matter to cry down a book by charging it with heterodoxy,

for it is natural that men (especially those who have not much leisure) should shrink from the study of a writer, who is represented as shaking the very foundation of those doctrines which have been embraced by the Christian world for the last three hundred years. But such a charge is false, though pretty generally circulated by those who find it easier to adopt this mode of attack than to confute Mr. Knox's positions. He does not disturb the foundation of our faith. He points to the cross throughout. He makes Jesus Christ the chief corner stone of his building, though it must be confessed his superstructure is somewhat different from that of the Geneva school. At all events he deserves an impartial hearing. He does not dogmatize. He is an humble, rational, and pious inquirer after truth. He brings to the study of the scriptures a large acquaintance with primitive Christianity; and as no reasonable man takes up a book with the intention of adopting *all* the author's sentiments, so no one ought to be prejudiced against Mr. Knox, because *some* of his views are original.

CATHOLICUS.

July 7th, 1835.

#### HOME MISSIONARY TACTICS.

REV. SIR,—To shew what regard the dissenting home missionary agents pay to truth in matters respecting the church, I send you the following statement, which appeared in the "Congregational Magazine" for July, and with it its corrector. The article, of which the statement forms a part, is headed, "New Congregational Chapel, Richmond, Yorkshire," and gives an account of the "opening" of the said chapel. The statement alluded to is this:—"The two churches and methodist chapel (in Richmond) do not probably contain more than 1,500 sittings; the contributions of the inhabitants to the British and Foreign Bible Society from its foundation amount to less than 50*l.* and to the Church Missionary Society from its commencement do not make 100*l.*" On seeing this statement in the "Congregational Magazine," and suspecting its accuracy, I wrote to the place and made inquiry into the matter, and the result I have to communicate. With regard to the sittings, a surveyor who was employed for the purpose thus testifies:—"I hereby certify that I have examined and found accommodation or sittings for 2,004 persons in the places and in numbers as stated below, allowing for each person twenty inches lineal measure:—Parish Church 1,500, of which 335 are free; Trinity Church 172, all free; Methodist Chapel, 332, of which 138 are free." Thus, according to the dissenting correspondent of the "Congregational," the sittings are only 1,500, but according to truth 2,004. According to the same writer, the contributions of the inhabitants to the Bible Society "amount to less than 50*l.*," but according to truth I find they amount to 285*l.* According to the same veracious personage, the contributions to the Church Missionary Society "do not make 100*l.*;" but, according to truth, they make 200*l.* 19*s.* 0*d.* And, besides this, Richmond and its neighbourhood have contributed to the Society for the Propagation of the Gospel in Foreign Parts,

252l. 17s. 7½d. The Society for Promoting Christian Knowledge have also a flourishing branch in the town, but the amount contributed I have not been able to ascertain. These slandered inhabitants also contribute liberally towards the support of the national and Sunday-schools, the Tract Society, and the District Visiting Society of the town.

The public may now be left to judge of the truth of the statements of the "Congregational," furnished, I have every reason to believe, by an agent of the Home Missionary Society, who is stationed at Richmond for the purpose of propagating the principles of dissent. The course generally adopted by these strolling preachers is to represent the places they enter as destitute of the "gospel,"—in great want of a "gospel ministry," and of religious instruction; and this they do in order to excite public sympathy, that an "appeal to the Christian public" may not be unsuccessful. Thus by gross exaggeration, and very frequently sheer falsehood, they sometimes succeed in drawing money out of the pockets of their dupes to build a meeting-house, and thus an "interest" becomes established in the place; and the teacher affords a rallying point for all the disaffected, and becomes the promoter, if not the leader, of all the opposition to every thing at all connected with the welfare of the church. Nor is he backward in "creeping into houses," and insinuating what may prove injurious to the church and the clergy, and advantageous to the "interest." I humbly think that it is high time to expose the manœuvres of these Home Missionary gentry in sowing division and disturbance in our towns and villages, and to caution the people to beware of them, and to keep their money in their pockets, or to devote it to some pious purpose connected with the church, when they may rest satisfied that it will be spent in furtherance of the object for which it was given, which is not always the case as it regards some dissenting societies.

I remain, yours, Mr. Editor, most respectfully,

DETECTOR.\*

#### BAPTISMAL SERVICE.

SIR,—It has often happened in my parish, that among two or three children brought to the font together, one has been already baptized. Now, though there is much that is common to the offices of public baptism, and reception into the church, (as the gospel, the Lord's prayer, the abrenunciation, the last prayer, and the exhortation,) yet they are distinct offices, and are clearly intended to be separately administered. I should be much obliged if any of your correspondents would kindly furnish me with any suggestions, as to the best manner of proceeding in such a case, where the baptisms are solemnized after the second lesson; for if one child is to be baptized, and another re-

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\* The proper use to be made of this and similar valuable statements is to circulate them in the newspapers of the county to which they relate. Unless the friends of the church will take the trouble to give every publicity to these contradictions of slander, they are comparatively useless. Detector's future letters will be most acceptable.



ceived into the church, the performing of these two offices separately, from beginning to end, would seem like the baptismal service twice repeated, and would occasion an interruption of about forty minutes in the evening service.

I remain, yours very truly,

RUSTICUS.

14th July, 1835.

#### CRANMER AND LATIMER'S EXPENSES IN CONFINEMENT.

MR. EDITOR,—I had occasion lately to examine a curious old MS. in the Corpus Library, at Cambridge, being a bill for the expenses of Cranmer and Latimer during their confinement at Oxford after they had been condemned; and I am tempted to give some account of it, not only as interesting in an antiquarian point of view, but as bearing, in some degree, upon the subject of fasting, so admirably handled in a late letter in the *British Magazine*.

It is true that, from their mode of living as prisoners, we can form no certain judgment of what it might have been when they were not so; and that, even if they were left to themselves in this respect, they might have been guided by the principle of giving no offence even to their persecutors, and have fasted as Romanists\* then, as a matter of indifference, in which compliance was therefore right, without having been used to do so before. It may be observed, however, that there seems to be ground from other documents for believing that the mode of fasting adopted by the reformers themselves did agree with that sanctioned by the previous use of the Roman church, and that during Lent, for instance, they abstained very generally from meat, &c.

The following is an accurate account of the expenses of Bishop Latimer during the last week of his life, beginning from Thursday, the 10th October, 1555.—

##### The 10th of October.

DYNER.		s.	d.
Item, bread & ale	... ..	0	4
Item, boyled meate	... ..	0	6
Item, roasted befe...	... ..	0	10
Item, a capon	... ..	0	15
Item, wine	... ..	0	1 ob.
Item, chese & pearces	... ..	0	2
		3	3 ob.
SUPPER.			
Item, bread & ale	... ..	0	8
Item, a calve's headd	... ..	0	4
Item, a shulder of mutten	... ..	0	11
Item, two chikens	... ..	0	10
Item, wyne	... ..	0	1 ob.
Item, chese and pearces	... ..	0	2
		2	7 ob.

##### The 11th of October (Friday.)

DYNER.		s.	d.
Item, breade & ale	... ..	0	3
Item, butter	... ..	0	2
Item, lynge	... ..	0	6
Item, fresche samon	... ..	0	10
Item, roche & perche	... ..	0	10
Item, wyne	... ..	0	1 ob.
Item, chese & pearces	... ..	0	2
Item, drinking betwixt meales	... ..	0	1
		2	11 ob.
BEVER.			
Item, bread & ale...	... ..	0	3
Item, wine	... ..	0	1 ob.
Item, pearces	... ..	0	2

\* This would account, perhaps, for the observance of the 7th December, 1555, by Cranmer, as a day of abstinence, which I noted in the MS. This day was not a Friday, nor is it a fast of our own church, but, as being the vigil of the Conception of the Virgin, is observed as a fast by the Romanist.

*The 12th of October (Saturday.)*

## DYNER.

	s.	d.
Item, breade & ale ... ..	0	3
Item, sugar butter & eggs ... ..	0	6
Item, for lynges ... ..	0	6
Item, for freshe samon ... ..	0	12
Item, for yles & roches ... ..	0	8
Item, wyne ... ..	0	1 ob.
Item, chese & pearces ... ..	0	2
	3	2 ob.

## SUPPER.

Item, breade & ale ... ..	0	3
Item, eggs & butter ... ..	0	6
Item, lynges ... ..	0	6
Item, freshe samon ... ..	0	10
Item, roche & perches ... ..	0	8
Item, wyne ... ..	0	1 ob.
Item, pearces & chese ... ..	0	2

*The 13th of October.*

## DYNER.

Item, breade & ale ... ..	0	4
Item, stewed meate ... ..	0	10
Item, roasted befe ... ..	0	10
Item, a breaste of vele ... ..	0	7
Item, a woodcocke ... ..	0	5
Item, wine ... ..	0	1 ob.
Item, pearces & chese ... ..	0	2
Item, drinking betwixt meales ... ..	0	1
	8	7 ob.

## SUPPER.

Item, breade & ale ... ..	0	3
Item, a shoulder of mutton ... ..	0	11
Item, a pygg ... ..	0	12
Item, a woodcocke ... ..	0	5
Item, wyne ... ..	0	1 ob.
Item, chese and pearces ... ..	0	2
	2	10 ob.

Item, sugar & spyce to dress his meat at wyke ... ..	0	16
Item, candle & fyre for his chamber, & to dress his meate at wyke ... ..	10	0
Item, his barber and lawnder ... ..	0	8
Item, two men to watche with him, every one of them for every daye & night ... ..	0	6
The somme of the watchemen for the whole wyke ... ..	7	0

*The 14th of October.*

## DYNNER.

	s.	d.
Item, in breade & ale ... ..	0	3
Item, boyled meate ... ..	0	6
Item, a calve's head ... ..	0	4
Item, a loyne of mutton ... ..	0	12
Item, a conye ... ..	0	6
Item, wyne ... ..	0	1 ob.
Item, chese & pearces ... ..	0	2
Item, drinking betwixt meales ... ..	0	1
	2	10 ob.

## SUPPER.

Item, breade & ale ... ..	0	7
Item, a breaste of mutton ... ..	0	6
Item, a pygg ... ..	0	11
Item, a conye ... ..	0	6
Item, wine ... ..	0	1 ob.
Item, pearces & chese ... ..	0	2
	2	5 ob.

*The 15th of October.*

## DYNNER.

Item, breade & ale ... ..	0	4
Item, boyled meate ... ..	0	6
Item, roasted befe ... ..	0	15
Item, a cony ... ..	0	6
Item, wyne ... ..	0	1 ob.
Item, chese & pearces ... ..	0	2
Item, drinke betwixt meales ... ..	0	1
	2	10 ob.

## SUPPER.

Item, breade & ale ... ..	0	3
Item, a shoulder of mutton ... ..	0	9
Item, a pygg ... ..	0	11
Item, a plover ... ..	0	4
Item, wyne ... ..	0	1 ob.
Item, chese & pearces ... ..	0	2
	2	6 ob.

*The 16th of October, (being the day on which he and Ridley suffered martyrdom.)*

## DYNNER.

Item, breade & ale ... ..	0	3
Item, boyled meate ... ..	0	6
Item, a loyne of vele ... ..	0	14
Item, a conye ... ..	0	6
Item, wyne ... ..	0	1 ob.
Item, chese & pearces ... ..	0	2
	2	8 ob.

Here it will be observed, that on Friday and Saturday no food was served up, but that which the church of Rome prescribes upon days of abstinence, and that whereas, on ordinary days, dinner and supper constitute the two meals of the day, on Friday supper is commuted for what is called "Bever." The word is not found in Johnson, but

\* So in the MS., in which there are other mistakes, as below.

occurs in other dictionaries, and is explained to mean an afternoon draught, the derivation being perhaps *bevere*, the Italian for "to drink," from which Johnson derives "beverage." The substitution in the bill of bever for supper every seven days first drew me to remark that the days on which it occurred were, in fact, fast days. The bever seems to have consisted of fruit and cheese, wine and ale, neither of which last seems to have been prohibited on any of their fasts. On one occasion only, a dish of fish was, I think, also added to the bever.\*

The account as regards Cranmer is much longer than that of Latimer, and so lets us into more particulars. On Saturday, the 26th of October, for example, bever is substituted for supper, as well as on the 25th. This is, no doubt, on account of the Vigil of St. Simon and St. Jude, which could not be observed on the 27th, being Sunday. The 31st of October is a day of abstinence, though a Thursday, as the Vigil of All Saints. Throughout Lent, beginning the 19th of February in the following year, up to the period of his death, nothing but fish is found charged in the account, and that even on Sundays. Every Wednesday and Friday, bever is substituted for supper, consisting of fruit, cheese, wine, and ale alone (no fish). On Monday, the 24th February, St. Matthias's day, I found dinner and bever only charged, which is not so easy to account for, except it were to make up for an omission on Saturday, which should have been kept as a vigil, and on which dinner and supper are charged as usual.

I remain, Mr. Editor, your obedient servant, O. R. H.

#### AN INTRODUCTION TO THE CONTROVERSY ON THE DISPUTED VERSE OF ST. JOHN AS REVIVED BY MR. GIBBON, ETC.

BY THE BISHOP OF SALISBURY.†

SIR,—This book consists of two short treatises, with a preface of twenty-seven pages and an appendix. "Christian Theocracy," the last of the two, will be read with gratification and improvement by all whose sentiments are not confuted by it. It meets the audacious assertion of those who deny the catholic doctrine of the Trinity, that it is not to be found in Scripture, as well as the thoughtless admission of the believer, that it is only the man of learning who would have discovered it there without previous aid. The author accompanies the humble, unlearned inquirer through all parts of the New Testament, and lays before him, in the simplest form, evidence everywhere, of which he himself is left to be the judge. I may, therefore, recommend it to every one who would either establish his faith on the only real foundation, or, having established it, would be ready to give an answer to every man that asketh

\* In a trial in the North, a few days ago, the word occurred, and was explained to be "*luncheon*," which is its common use there.—ED.

† This review of the Bishop of Salisbury's book (which the Editor has not seen) is communicated by an excellent friend, and is given as the opinion of an individual only. The Editor will, at any time, be glad to receive notices of other books in the same way, and, whenever he has room, and the book is one of consequence, will insert them. It is very often, as in the case of Mr. Knox, better to discuss a book by various opinions being offered than to give merely a short tranchant notice of it.

a reason of the hope that is in him. I am persuaded, from a delightful circumstance that has been communicated to me, that it will be received with peculiar satisfaction by Mrs. Joanna Baillie, to whom it is addressed.\*

The first tract concerns the origin of the second grand controversy respecting the two disputed verses of St. John. The first was excited by Mr. Emlyn, in 1715. When I call this the first, I am perfectly aware that the world has been drilled into the belief of there having been a decided controversy occasioned by Erasmus having given at first only that portion of the two verses that is retained by Griesbach. Nothing, however, can be farther from the fact. No one will venture to give that name to Erasmus's exposure of Lee's puling over his two favourite texts, 1 John, iv. 3, (*qui solvit Jesum*), and v. 7, for he is equally concerned for them both. And it is a pretty considerable abuse of language to give it to the very little which passed between him and Stunica here. Each of the combatants stands repressed on this particular passage with a consciousness that the high ground which he had assumed could not be maintained, and that he was in presence of an adversary who would be ready to take advantage of that false position. Now, if the question had been left as the first controversy did leave it, the critics alone would have been concerned in it. We might all have read our New Testaments in comfort, whatever would be the issue of their debate. But the enemies of the Heavenly Witnesses were too highly triumphant over the imbecility of Martin to be contented with saying that improved versions ought to eject them. The passage must be held out as a distinct and separate act of forgery in every one of the numerous Greek documents in which it has appeared. In this view, the question is of the greatest importance to every man, woman, and child that uses the received text and the authorized version. And great thanks are due to Bishop Burgess for his examination of Mr. Gibbon, and of Mr. Gibbon's decision in his celebrated note, which is set up as the brief rule of faith on the point, that must be professed by every one who would aspire to the character of a critical scholar. Though you, sir, have held the scales with blind justice, you have shewn throughout your deep feeling of the momentous consequence of the general question, whether Robert Stephens was as honest an editor of the New Testament as he confessedly was of classical authors. Under this impression, you refused, at vol. vi. p. 120, to attend to the call you had received to put a stop to the discussion which was then proceeding, and afterwards spoke in the strong terms that may be seen, vol. vii. p. 60, note. With respect to the controverted passage of St. John, as Mr. Oxlee had laid down that "for the original text of the Heavenly Witnesses, no authority can be alleged than that of a printer of the sixteenth century, who *must have translated* it from the corrupted Latin version;" his language at your vol. vii. p. 302, cannot be much wondered at—viz., "could the printed text have been supported by one single Greek MS., however humble its pretensions to antiquity, . . . we should have been compelled to *blush less*, when required to say whence we have that passage." But what does this say for all those who hold with him, and yet read, as *the word of God*, whether in Greek or English, the text that is given upon the authority of the collations of this printer of the sixteenth century? If Mr. Porson's second Cloten left *him* who does this publicly to be suffused with blushes, he may stand forth as a workman that needeth not to be ashamed, when he sees at pp. 21 and 23 of the bishop's little book the exposure of Mr. Gibbon's assertion, even as it appears corrected by his mighty defender, (Porson, p. 132,) that the passage owes its place in our printed copies to the typographical error of Robert Stephens in the placing of a crotchet, and the strange misapprehension of Theodore Beza. The crotchet, as the historian was pleased to call it, was used in the folio edi-

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\* I have been assured, upon authority which I cannot doubt, that this highly respectable lady received the sacrament at Hempstead Church, last Trinity Sunday.

tion of 1550, for marking what appeared in the MSS. that were selected to furnish *opposing* readings to the text of that edition; but the passage, as it stands in our printed copies, was given in the 16mo edition of 1546, and again in that of 1549, for the text of which the printer had fifteen MSS. from the royal library; and solemnly pledged himself, in those editions, not to give a single letter which was not warranted by these royal MSS., eight only of which were selected, first and last, to oppose the text of the folio in the margin. In the name, then, of common sense and common honesty, how could "the three witnesses have been established in our present printed Greek Testaments by any fraud or error of Robert Stephens, "whether of the pen in preparation or of the press in printing, by the placing a crotchet," *four years afterwards*, or again, *seven years after that*, by "the deliberate falsehood or strange misapprehension of Theodore Beza"—and strange indeed is the misapprehension that is made for him.

The bishop's preface gives a concise account of the evidence for the two verses. Without saying that I accord with his Lordship throughout, in every particular, I recommend it to the general reader, and that upon far better authority than my own—viz., that of a fair lady, who would be perfectly shocked at the thought of being classed among the *bas-bleu*. She was induced to look at it, probably, by veneration for the author, and expressed her gratification, declaring that it was the only "*readable*" thing on the subject she had ever met with.

## NOTICES AND REVIEWS.

*The Name and Number of the Beast.* Λατίνος—LATINOS—or, the only proper and appellative name of the MAN, whose prophetic number in Greek numerals is χξϛ, or 666, (Rev. xiii. 18,) &c. &c. &c., being none other than the Pope of Rome, &c. By the Rev. Reginald Rabett, A.M., of Queen's College, Cambridge. Seeley and Burnside. 1835. 8vo. pp. 306.

Mr. Rabett has written this learned work to settle, once for all, the grand question of the meaning of the mystical number, 666, which he pronounces most positively to be, as Irenæus said so long ago, *Lateinos*, which seems to be Latin for the pope. He falls sadly foul of Mr. Faber, Professor Lee, and various other writers, and shocks the reviewer's tender feelings considerably by pronouncing terrible things of poor Archbishop Laud, who (alas!) was more than half a papist. It is a very *emphatic* book, being nearly half *italics*; but in so fierce an encounter, on so mysterious a subject, the reviewer thinks it best to say nothing, and leave parties to fight their own battles.

*The Constitution of Society as designed by God.* E. Wilson. 1835. 8vo. pp. 630.

THE object of this large 8vo, closely printed, is, as far as the Reviewer can make out, to prove that every government where any man is excluded from any right which another possesses, is directly against the law of God, which commands that every man should do to others, &c. &c.—that this law is regarded in no form, but a pure democracy—and that, consequently, to get rid of all vice, evil, &c., we ought at once to overturn our present government—that no one of the family of Guelphs, Lords, Commons, or Judges, can be a wise or good man, as all by their station contradict this great law, or, at least, have never shewn that their condition agrees with it. Probably it is more charitable to say no more about this gentleman's book.

*The Child's Book of Bible Stories.* By the Rev. J. H. Gallandet. London: Seeleys. 1835. 24mo.

THE stories are nicely told for children, and no objection can be made to the views; but it strikes the reviewer in this, and in many other books of the same kind, that there is much incongruity in addressing children, on the one hand, as infants, who want every word explained, and then calling on them to think and act in the full light of the Gospel Covenant.

*First Impressions: a Series of Letters from France, Switzerland, and Savoy.* By John Davies, B.D., Rector of St. Pancras, Chichester. London: Seeley and Burnside. 1835. 8vo. pp. 330.

MR. DAVIES is a person of very considerable powers of thought, and wherever his ground-work of facts is sufficient, his reflexions on them are truly valuable. His work relates principally to the *religious* condition of the countries he saw.

Now, while it may be allowed that the first impressions of a sensible man have some value, perhaps it may be open to those who may not agree with Mr. D. to say that religion is a subject where it is not safe to trust to *first impressions*. The French, for example, on whose religious condition he is very severe, may say this. But it is to be feared that though his own observation was not long enough to supply the facts, he could collect from competent evidence quite enough to bear out all he has said. Indeed, the actual religious condition of France is one of the most melancholy exhibitions which can be conceived, and our own close intercourse with that country makes it a matter of the deepest interest to us.

Mr. Davies's work gives some information on the state of religious societies in France; and on this account, as well as for its own merits, will be read with interest.

*Testimonies of the Fathers of the first four Centuries to the Doctrine and Discipline of the Church of England, as set forth in the Thirty-nine Articles.* By the Rev. H. Cary, M.A., of Worcester College, Oxford. Oxford: Talboys. 1835. 8vo. pp. 402.

MR. CARY has done a most acceptable service in giving a fair selection of passages (either pointed out by others or suggested by his own reading) from the works of the early fathers, shewing that what we hold was held in the first four centuries. To the principles of Mr. Cary's preface the reviewer would, for himself, accede, but the ultra-protestant churchman need not be alarmed. Mr. Cary, at present, uses the fathers as *witnesses only*, and no protestant, it is to be presumed, will be offended at finding that the fathers of the churches of the four first centuries agreed with him. Those who know the value of *antiquity* will feel deep obligations to Mr. Cary for the service which he has rendered in turning the student's attention to a quarter too much neglected. Does not Mr. Cary give rather too much space, comparatively, to Tertullian?

*A Letter to the Rev. S. R. Maitland, on the Opinions of the Paulicians.* By J. G. Dowling, M.A., Rector of St. Mary Crypt, Gloucestershire. London: Rivingtons. 1835.

It is a matter of real pleasure to find another writer pursuing the same path of church history as Mr. Maitland, and on the same principle of *original* investigation. Mr. Dowling's object is to shew, by passages from early writers, what was their opinion as to the Paulicians, and thus to give the general reader safe ground for forming his judgment. This task he has performed very well, and displays a clearness and diligence which will lead us to hope for very valuable contributions to church history from his pen.

*A Journal of the Plague Year, by Daniel De Foe ; a new edition (in the Family Library, Vol. 52.)* By E. W. Brayley. London : Tegg and Son. 1835.

Nothing need be said in recommendation of this very interesting work. Mr. Brayley has discussed the sources from which De Foe took his facts, in a pleasant preface, and has added some useful notes. But there are some few of these which should not have appeared. Why does Mr. B. state, in p. 146, on the credit of a *non-conformist*, that the clergy fled, and the non-conformists braved the plague and officiated, when, in p. 149, De Foe, no friend to the church, especially mentions, that although there *were* clergy who fled with other men, yet others kept up constant service as long as any one ventured to attend service? Mr. Brayley's own conclusion of the note, p. 248, is in an equally unfriendly spirit to the church.

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*Sonnets.* By the Rev. C. Strong, formerly Fellow of Wadham. London : Murray. 1835. 8vo.

One rarely sees a more elegant little volume, as relates to its *outward* being ; and it is only justice to say, that the contents shew a refined and gentle mind, expressing its feelings in pleasing versification.

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*Ten Discourses on the Communion Office of the Church of England.* By the Rev. Robert Anderson, Perpetual Curate of Trinity Chapel. London : Hatchards. 1835. 12mo. pp. 372.

This is a part of a series of discourses explanatory of the Liturgy, delivered by Mr. Anderson ; and if they were all (as doubtless they were) as full of good sense and kind affectionate teaching, the series must have been most useful. The plan of explaining the Liturgy, so as to open to the congregation the *mind of the church*, is most useful and advisable. If it were more common, and if with it were joined good and sound (occasional) instruction on the *discipline* of the church, and the grounds of her separation from Rome, we should not have the disgraceful ignorance manifested in the House of Commons, *through which the church is ruined*. Mr. Anderson has done an acceptable service to his congregation, and churchmen generally, in publishing so useful and pleasant a series of discourses on so important a subject. The notes, containing extracts from several of our best writers, are very judicious and useful ; and Mr. Anderson's book is one among many proofs how far Alex. Knox's Remains have made their way.

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*Noble Deeds of Woman.* London : Hookham. 1835. 12mo.

An interesting collection, from all sources and all times, of the heroism and virtues of the female sex. Some omissions might be made with advantage. How the obstinate perseverance of a Miss Tucker to plead her own cause at Exeter, and in a way which the judge tried to stop as improper, is a proof of female eloquence, is hard to tell. The jury acquitted her, to be sure, contrary to the judge's direction. But juries are absurd as well as ladies eloquent.

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*Historical Sketch of the Art of Sculpture in Wood.* By R. F. Williams. London : 1835. 8vo.

They who have observed the richness, variety, grotesqueness, and yet frequently the beauty, of many of the wood sculptures in our cathedrals, churches, and halls, as well as of the carvings on articles of furniture, or ornaments for domestic use, will be much interested in this pleasing volume, which gives a learned and curious account of the art. Mr. Williams gives, too, a full account of the very curious wooden statues of the reformers, by Brustolini, brought from Venice, and now exhibiting in London.

*Ten Plain Sermons and Two Assize Sermons.* By the Rev. F. W. Fowle. London: Rivingtons. 1835.

ONE of Mr. Fowle's assize sermons was favourably noticed in this Magazine, and the present volume deserves an equally favourable notice. The sermons are *plain*, which is one merit, and are *earnest* and *useful* also. In one respect the reviewer may differ with Mr. Fowle. While he is well aware that too many persons trust to their own decent lives *implicitly*, he very much doubts whether any but the insane would maintain *explicitly* that they deserve heaven. See p. 62.

*Two Sermons, with Notes.* By J. S. Cox, M.A., Fellow of Pembroke College, Oxford. London: Hatchards. 1835. 12mo.

THE first of these sermons is on Episcopacy; the second on the testimony of Scripture to certain elementary doctrines of revealed religion. The first is a sensible sermon; of the second, (which is called a sermon from the press,) the reviewer has failed to catch the object.

*Lectures on some of the Articles of the Church of England.* By the Rev. R. C. Dillon, M.A. London: Hatchards. 1835. 12mo.

MR. DILLON thinks it advisable to take bulls by the horns, and canvas all the hardest questions on divinity in sermons to audiences at Charlotte-street, Pimlico. *A la bonne heure*. His doctrines are the *total depravity* of man, &c. His reasoning on the old *Quam longissime* is as follows:—"Not to insist on the plain and unquestionable fact, that if I am *very far gone* from any particular place, *I cannot be in that place at all*. Let it be seriously considered, that if man be not totally fallen, he is not, and cannot be, fallen at all. A partial fall is a state unintelligible and impossible. There is no medium between righteous and unrighteous." When Mr. Dillon or others speak of *moral loveliness* as attainable by those who are not *real Christians*, if the words have any meaning, is not this an express admission that we can both speak and do good things without God's grace?

*The Church's Self-regulating Privilege a National Safeguard in respect of Real Church Reform, or, Reasons for reviving Convocations or restoring Provincial and Diocesan Synods.* By John Kempthorne, B.D. London: Hatchards. 1835. pp. 203.

THE second of these titles describes Mr. Kempthorne's object, which he fulfils by giving a pleasant and correct sketch of the history of Convocation, and then going on to point out the various important uses which a church council would render, by correcting falsehoods and misrepresentations, making or suggesting the required changes and improvements in discipline and education, putting down false doctrine, &c., promoting union both within and without. On every one of these subjects Mr. K. writes with good and gentle feeling, and there is, doubtless, much truth in what he says under most of these heads. In other words, a church council of some kind would be a great good if one could see the means of making it at once *safe* and *efficient*. But that is a difficulty which no one has yet solved.

It seems to be more and more evident we shall have a cry raised in favour of Convocation. The one strong argument against it, which deserves *full* and *serious* consideration, is that we are no more fit for it than the blacks for freedom. Now, it *may* not be justifiable to withhold a right, but that cannot make it wise to give *power* to those who cannot use it well, and who, by having it, may injure others as well as themselves. We are scarcely equal at present to



legislating for ourselves from disuse, and we know but little of the questions of doctrine and discipline which would come before us. If there were a Convocation, the waverers in the church would be all for concession on every point; our Prayer-book would be assimilated to the American, &c.

Again, Convocation is almost a creation of the State—it came in with civil violence towards the church, it was suspended by the same. The State has destroyed its own work; ought we to resuscitate it? Here Mr. K. agrees, preferring diocesan and provincial synods. These would have this advantage, that from the multitude of deliberative bodies one should think nothing dangerous would be done, for the diocesan synods could but recommend to, and again receive, or not, the decisions of, the provincial. But it is, of course, difficult to see the effect of any such arrangement; and, after all, *difference* is an evil. The following brief notes may deserve Mr. K.'s attention:—

Mr. K. claims the British Magazine as *favourable* to the revival of Convocation. What articles does he mean? (vide p. 10.)

The most questionable part of Mr. K.'s book is his description of "Standard Doctrines" (p. 10), and application of his theory, (pp. 138—140.) He defines them as those with which "all persons blessed with the Holy Scriptures, who rightly and prayerfully use them, as the only Divine standard, and ordinarily none else, may expect to become acquainted," and then says that they are "man's total ruin," &c. If this is a correct definition, supposing A. or B. chooses to assert that the apostolical succession is a standard doctrine, and that those who do not hold it have not rightly and prayerfully used Holy Scripture, how will Mr. Kempthorne refute them? What is his authority (p. 47) for "laymen sitting and voting in Convocation," (vide p. 168.) P. 65, Mr. Kempthorne recommends "a council of patronage." Surely this is a dangerous precedent—must it not be withstood? is it not likely to be acted on; P. 77—There is here a singular contrast between the Articles and Liturgy. Suppose another person should reverse Mr. K.'s statement, what would be his answer? Pp. 78, 79, 84—Mr. K.'s own objections to an alteration of the liturgy are *very good*, yet he destroys all their force (pp. 86, 87) by saying, that a Convocation ought to decide the matter. Surely this is like saying, "I am quite sure that if a certain beam is dislodged, my house will fall; but as builders have advanced different opinions, let us get together a number and decide by the majority."

*The Rambler in North America, 1832 and 1833.* By C. J. Latrobe. London: Seeley and Burnside. 1835. 2 vols.

MR. LATROBE is a very lively agreeable traveller, with a great deal of poetry in his mind and a great deal of force in his descriptions. To these qualifications he adds much good sense and some humour. He tells you what he has seen and observed himself, and with this, a great deal of curious and interesting information as to the original settlers in many parts of America, and the origin and growth of many customs and inventions which give a character to the nation. He justly observes, that to talk of describing "Men and Manners" in America, where every state is widely different, is absurd; and that it is equally absurd of the American of one state to be offended if an absurdity in the citizen of another is pointed out. What he *does* say on this subject is just, sensible, and in good taste, and the volumes are very creditable altogether.

*Scripture Biography. (Second Series.)* By the Rev. R. W. Evans, M.A. London: Rivingtons. 1835. 12mo. (RIVINGTON'S THEOLOGICAL LIBRARY.)

If original thought, warm piety, taste, and imagination, can give a work claim

to regard, Mr. Evans's work has this claim in no common degree. The more it is known and studied, the more will these qualities be felt and known. They who observe that in some cases he has given the lives of those of whom little is told in Scripture, and who think they must say something about his book, are very likely to talk of the impossibility of *adding* to what Scripture says, &c., &c. Now, the merit of Mr. Evans is that he *does not* do this. When a striking remark in Scripture (as for instance, those on Demas, on Aquila and Priscilla, &c.) is made, he most skilfully takes hold of it as indicating a particular *class of character*; and then shews what, in a Christian view, are the faults or beauties of it, its dangers and temptations, or its excellence as an example. Such a work so executed, as Mr. Evans has executed it, is one of the best modes of conveying Christian instruction.

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THE following pamphlets and tracts really deserve notice:—*The Nature and Design of the Poor Laws Explained*; by a Norfolk Clergyman. The second edition of Mr. Capper's *Practical Results of the Workhouse System*. Professor Lloyd's, of Oxford, *Lectures on the Poor Laws* (which ought to be more fully noticed). The second edition of the *Essays on the Church* (which is *materially improved*).

The following also must be noticed—*Church Establishments Defended; or, Church and State in America*. By the Rev. J. G. Lorimer. (London: Burns.) A most useful pamphlet. Mr. Perceval's *Letter to Sir R. Peel*; and a most excellent tract, called, *Advice to Churchmen who have Votes for Members of Parliament*, reprinted in a cheap form by Mr. Cock, in Fleet-street.

A second edition of the *Schoolboy's Manual* (a most sensible and excellent book) has just been published by Messrs. Hatchard; as have also the late Mr. Howel's *Prayers before and after Sermon*, taken down by one of his hearers, many of which have a depth of thought and power of words truly remarkable.

The *Memorials of Oxford*, and Beattie's *Views in Switzerland*, go on as well as before.

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## MISCELLANEA.

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### ACCURATE INFORMATION.

OXENSTIERN said, that it was remarkable how little was the wisdom which governed the world. We might add, that the knowledge which guides it is still less; or rather, that the gross ignorance of those who write and speak confidently on all subjects, is perfectly marvellous, and only exceeded by the greater ignorance of those who listen to them. In church matters, the assertions made perpetually by public writers are wonderful. A new review is just started by the Whigs, called "The British and Foreign Review," which handles ecclesiastical reform. Among other things it says, that "They (*the canons*) are *always printed and published with the common prayer-book, that all possible notoriety* may be given to what is not law, &c." As every one who knows any thing knows that it is really quite hard to find the canons; that they are *never* printed in any but the enormous prayer-books for the desks, in chapels and churches, one may guess how to value the coolness of this writer on church reform, who actually either mistakes the canons for the articles, or has never looked into a prayer-book in his life.

## USE OF THE BIBLE AMONG THE ROMANISTS.

*(From the "Northern Whig.")*

At a meeting in honour of Mr. Carlile, in the Commercial Hotel, Belfast, The most Rev. Dr. Crolly (Catholic Primate of all Ireland) rose and said, that he was ready to subscribe to every thing that had been said by Mr. Carlile. He was, with his rev. friend, *equally the friend of bible instruction*. It had been charged against the Catholic clergy of Ireland, that they were opposed to the circulation of the scriptures. The accusation was, in every way, untrue. From their peculiar and unfortunate situation, the Catholic people of Ireland were unable to purchase bibles; but this obstacle was fast being removed, by means of cheaper editions. *For himself he could say, that he (Dr. C.) had circulated more copies of the Old and New Testament than any man in Ireland. He had got an edition printed entirely at his own expense. The Bible, which formerly cost 18s., was now sold at 6s.; and Mr. Smyth and Mr. Mairs (Belfast printers) could testify to the extent of copies which he had circulated. To Mr. Mairs alone, within a very short period, he had paid upwards of 1000l.* The Catholic prelates of Ireland have not been fairly represented, in regard to biblical instruction. They are men who will never allow the serpent of bigotry to coil itself round the tree of knowledge.

[It is thought only common justice to give this statement; and, at the same time, to call on Irish Protestants to look to it.]

## DOCUMENTS.

## HOME MISSIONARY SOCIETY'S FACTS.

SIR,—I was not aware till last Friday of the existence, in the Number for December last, of the British Magazine, at page 672, of a letter in which an account is given of a professed statement of facts, which, if true, would reflect discredit upon a parish of which I was curate for the period of eight years, and, of course, upon myself also. This statement, according to your Correspondent, was made at an anniversary meeting of the Home Missionary Society, by a person "who described himself as the society's missionary at Midhurst." A friend of mine, resident at Midhurst, to whom your correspondent's letter was pointed out some months ago, immediately called on this home missionary, and demanded of him whether the report of his speech was correct. He complained much of his statement having been misrepresented, but, upon being questioned as to particulars, allowed that, in some points at least, his allegation of facts agreed with your correspondent's account. Upon my friend's remonstrating with him, and pointing out to him the groundlessness of his charges, he admitted that he had been misinformed, and promised to write a retraction of his statement, for insertion either in your periodical or in the *Patriot*. My friend, soon after this, was called from home upon anxiously urgent business, which engrossed his attention for months, and was the cause why he did not inform me of the existence of this letter till last Friday, when the accidental sight of your publication recalled the circumstance to his mind. In the meanwhile, the society's missionary had taken his leave of Midhurst, his congregation, as I understand, not being able to support a resident teacher, without the society's aid, which I am informed is now withdrawn.

Not knowing whether the author of this statement has or has not published a retraction, I feel called upon, by a regard for my public character,

as a minister of the church, to take notice of it; and I trust that you will have the goodness to allow me, through the medium of your miscellany, to give to all and each of the charges, respecting the town of Midhurst, a distinct and unequivocal denial. As a specimen of the correctness of the statements, I will observe that, so far is it from being true that we had no schools of any kind for the poor till this missionary came amongst us, that there have been both Sunday and day schools, on the national system, at Midhurst for a very long period—I believe for nearly forty years—viz., from the commencement of the incumbency of the late eloquent and pious vicar, the Rev. Richard Lloyd. Mr. Lloyd is the author of some volumes which have been honoured by the high commendations of eminent dignitaries of the church, besides various pamphlets, in some of which he has passed severe strictures upon the constitution and proceedings of the Home Missionary Society, after having been himself, I believe, attacked through the medium of his parish, in the Home Missionary Register—

“Hinc, forsan, illæ lacrymæ.”

I am, Sir, your obedient servant, C. CANDY,  
(Late Curate of Midhurst.)

*Hazlemere, Surrey,—July 20th, 1835.*

### THIRTY-NINE ARTICLES' BILL.

THE Archbishop of Canterbury said it was not his intention to follow the noble lord through the arguments he had drawn from the state of the Universities on the Continent, or of our Universities established in modern times. He always had an objection to arguments drawn from the state of places with which we were not acquainted, in which the circumstances were probably different to ours, or with which we were not fully acquainted. Oxford or Cambridge, he apprehended, had no occasion to take a lesson from the Universities on the Continent. In some of them, it was well known, the utmost laxity of religious opinions prevailed, and the greatest indifference to all religion. In the Roman Catholic Universities it was not surprising that there should be the absence of any test whatever. Having thus adverted to some few of the observations made by the noble earl, he would revert to the Bill now before the House, the title of which prohibited subscription to the Thirty-nine Articles in certain cases. The reason was given in the preamble, and was—“Whereas the subscription of particular articles of faith in the cases of persons of tender years, and before they can have so accurately and minutely examined the same, and the grounds on which they rest, as to give an entire and implicit assent to the doctrines therein laid down, is unreasonable, and may tend to evil consequences.” This was the gist of the noble earl’s argument—that requiring the subscription was unreasonable, and tended to evil consequences. He would observe, that this Bill proceeded upon an assumption that subscription to the Articles, on all occasions, and in all persons, had exactly the same significance and import, and that import was an entire and implicit assent to the doctrines therein laid down. If this were the case, the proposition would be untenable. There was a distinction which he felt bound to make between the matriculative subscription at Oxford, and that which took place afterwards. He would take the lowest age, to shew what the intention was—a student at twelve years old matriculating at Oxford was required to sign the Thirty-nine Articles. Was it not absurd to suppose that a boy of that age was to be taken as having fully and maturely considered every one of those Articles in such a way as to be able to give an entire and implicit assent to them all? The University never looked for or required any such thing. He was admitted simply upon the subscription, without having undergone any previous examination, without any questions having been put to him, and without his even having heard the Articles read over. If such un-

derstanding on the part of a boy of that age could have been expected by the divines and statesmen, and the statesmen in Queen Elizabeth's time were divines, who were parties to the enactment requiring the subscription, they must have entirely lost their own understandings. A boy having thus been required to sign the Articles, he was placed on the University books and transferred to a tutor, who was directed to instruct him in the rudiments of religion, and particularly in the Thirty-nine Articles. If it was to be expected that a boy should understand the Articles at the moment he first signed them, it would be worse than ridiculous to direct immediately afterwards that he should be instructed in the rudiments of religion, and particularly in the Thirty-nine Articles. That being so, he pursued his studies for three or four years, under the immediate direction of his tutor; he was then called upon for a second subscription to the Articles; but was he allowed to subscribe to them in the same way as before? Certainly not. His early subscription, therefore, was only a mark of his adherence to the church of England, and that he was desirous of being instructed in the Articles. Another objection had been raised, and that more particularly in reference to himself, as if he had acted simply upon the fact that no subscription was required before a boy was twelve years of age. There was an age, before which a child was not capable of forming a choice with respect to religion, and that was fully acknowledged by the rite of confirmation in our church. In old times, twelve years was the age at which children were called upon to take upon themselves the vows of their sponsors. Under certain circumstances children were received at confirmation at that age now, although it was preferred that they should be a little older. By this Bill it was proposed that the student was twenty-three years old, or had taken a degree, before he could be supposed capable of being called upon to subscribe satisfactorily the Thirty-nine Articles. That had been stated so clearly by the noble lord, that it required not to be gone over again. The fact was, that young men generally went to the University between the ages of seventeen and nineteen, and took their first degree from the ages of twenty and twenty-two; and he was of opinion that the Thirty-nine Articles, containing the rudiments of religion as taught in the church of England, were in such language as might be fully understood by any young man of twenty-two or twenty-three years of age, who had obtained a liberal education, and studied in the University for three or four years, so that he might be able fairly to give his assent to them. Some of those Articles were founded on the natural principles of religion; others, though at first they might appear startling, were capable of being proved by a reference to Scripture; and who could wish for more than that they should be borne out by Scripture? Many of the doctrines of religion were far beyond any of our comprehensions; but we thought they were sufficiently proved by being once brought to the test of Scripture. A young man taught, therefore, as he had pointed out, was to be expected at the age of twenty-two or twenty-three to be able to understand the Articles; and he would deny that calling on such an individual to subscribe them was unreasonable. On the other hand, he would contend that it was most reasonable that the University should require a proof from those whom she admitted into her bosom that they had fulfilled her intentions, made themselves acquainted with those doctrines she taught, and imbibed those principles she endeavoured to instil. He thought the University was bound to prove to the country that those whom she sent forth to the world had made themselves acquainted with the doctrines of the national church—not only that they had made themselves acquainted with them, but that they received them as true, and believed them to be consonant with the Scriptures. Thus much as to the unreasonableness of the subject; and he now came to the assertion that the subscription might tend to evil consequences. It might be supposed that in the course of three centuries (for he believed it was more than two hundred and fifty years ago that subscription was introduced at Oxford,) the tendency, whether good or evil, must have been fully developed, and he thought it had. To him the tendency appeared to be, not

to evil, but to good consequences. He deprecated, therefore, alteration in a system so fruitful of good. In this he could see nothing whatever that could tend to evil consequences, but fatal indeed, in his apprehension, would be the consequences of this Bill, if it ever should be passed into a law. The sanction of that House, the sanction of Parliament, would then be given to a calumny against the church, and against its fundamental principles. It would go forth to the world as the opinion of Parliament, that a peculiar creed of the church was unfit for the assent of students, as being above their comprehension, or altogether unworthy of their belief; and that it regarded her peculiar doctrines, not only with indifference, but with disapprobation. The passing of this Bill would be the heaviest blow which had yet been inflicted against the church. It would be indirectly condemning her tenets, and pronouncing an assent to the proposition that those tenets were unreasonable and tending to evil consequences. It was an interference with the discipline of the Universities without any charge of mismanagement, and that in a manner which threw a slur upon our church, and a censure upon our Universities for teaching a system of doctrine unfit to receive the assent of those who were educated in our institutions. He would conclude by moving, that this Bill be read a second time this day six months.

#### STATE OF THE CONGREGATIONS OF THE ESTABLISHED CHURCH IN IRELAND.

(Compiled from the First Report of the Commissioners of Public Instruction.)

DIOCESSES.	STATIONARY.	INCREASING.	DECREASING.
Clogher .....	20	38	2
Killmore .....	10	30	1
Ardagh .....	14	21	2
Meath .....	39	51	9
Armagh .....	22	65	4
Dromore .....	5	27	0
Down .....	16	25	1
Connor .....	15	42	1
Derry .....	14	41	2
Raphoe .....	11	26	1
Kildare .....	14	21	5
Leighlin .....	17	29	3
Ferns .....	22	38	2
Dublin .....	54	52	10
Ossory .....	16	35	1
Waterford .....	3	5	0
Lismore .....	8	26	3
Cashel .....	11	17	4
Emly .....	6	6	2
Cloyne .....	32	45	6
Cork .....	20	58	3
Ross .....	4	21	2
Ardfert and Aghadoe .....	8	25	10
Limerick .....	10	24	6
Killaloe .....	29	28	3
Kilfenora .....	1	2	1
Kilmacellagh .....	1	3	0
Clonfert .....	8	4	1
Elphin .....	17	18	5
Tuam .....	15	16	4
Killala .....	9	6	0
Achonry .....	2	10	0

<i>Summary.</i>		<i>By Report.</i>	
Stationary.....	473	Churches .....	1338
Increasing.....	854	Chapels, &c. ....	196
Decreasing .....	94	Total .....	1534
Total .....	1421		1421
			113

Of these 113 no account is given in the Report, or they have been lately erected.

## DISSENTERS IN IRELAND.

(From the "Patriot.")

(1.) "An article in the *Glasgow Argus* has led us to look a little more closely into the ecclesiastical statistics of the Irish Commissioners' Report; and there certainly appears to be an unaccountable miscalculation in one of the items. In the enumeration of the places of worship, those belonging to the Presbyterians are set down at 452, for 642,356 souls, being one for every 1426 souls. Those of the other protestant dissenters are 403 in number, for 21,808 souls, or one for every 52½ persons. This discrepancy is partly explained by the absurdity of reckoning the Wesleyan methodists among members of the established church, while their places of worship are reckoned among those of protestant dissenters. We have taken the Wesleyans at 90,000, which, added to the numbers assigned to "other protestant dissenters," as set down in the Report, would make only 112,000; and still we should have a place of worship for every 278 persons, man, woman, and child, or for every 112 that would, out of that number, require church room! This calculation refutes itself. The Wesleyan methodists count 7000 in the city of Dublin, and they have not more than six chapels. Two of the Independent congregations number from 600 to 800; and the Rev. J. B. McCrea sent up an address to the King signed by 900 of his congregation.

(2.) "The writer of the letter signed 'Scoto-Hibernicus' in the *Glasgow Argus*, thinks that "all the methodists of three denominations in Ireland" may be taken at 100,000. Allowing them a chapel for every 400 of their people, this will leave for the "other protestant dissenters," 145; which, at the same rate, will produce 58,000 other dissenters. But a congregation of 400 must represent a population of from 800 to 1000 persons. A Wesleyan population of 100,000 would require church-room for not more than 40,000, or, at the rate of 400 to a chapel, not more than 100 places of worship; which would leave 300 places of the 403 for the other dissenters; and these 300 places would, on the reckoning assumed, afford accommodation for 120,000, representing a dissenting population of 300,000; instead of 22,000, as given in the statistical returns.

(3.) "We do not suppose this to be the fact. On the contrary, we think 400 much too high an average for the congregations. But since the presbyterians, who have 452 chapels, number 642,356, one might reasonably infer that another less wealthy denomination, who number less than a sixth of that aggregate, cannot require more than some 70 or 80 places of worship. At all events, if 452 presbyterian chapels give a population of 642,000, we should surely be justified in inferring that 403 dissenting places of worship must represent a population of something approaching to 570,000; which would give a total of 1,210,000 protestant dissenters. Add to these the 6,427,712 Roman catholics, and there will be left for the members of the established church little more than 300,000 of the Irish population!

(4.) "We by no means think that so low an estimate as this would be correct; but it is quite evident that, in the Report, the numbers of the established church are very greatly over-rated at 850,000, while those of the protestant

dissenters are as absurdly under-rated ; the numbers of their *congregations*, so far as ascertained, being, in their case alone, set down as the numbers of the population they represent. We impute no unfair intention to the commissioners ; for, though it is certain they have made out the best case they could for the established church, they have furnished the means of detecting their own inaccuracies. If we have committed any mistake we shall be glad to have it pointed out ; but we cannot but think the *Chronicle* is fully justified in reckoning that, excluding the chapels of all kinds supported by free contributions, not more than 100,000 persons are to be found at one time, throughout Ireland, attending public worship in the churches of the establishment. We had estimated them at double that number.”—*Patriot*.

It is very clear, and not very surprising, that the dissenters are exceedingly annoyed at the return of the Irish commissioners, which states the whole number of dissenters—not including Wesleyans—to be under 22,000. The *voluntary system*, the *pure protestantism*, free from the incubus of an establishment, certainly does not work well in Ireland. Is there a want of courage ? Do the preachers not quite like a country where the established clergy are murdered and starved ? Or, is there a want of zeal ? Do they not find that there would be a sufficient income ? However this may be, the Irish commissioners *do say* that there are not 22,000 dissenters ? And what says the dissenters’ organ—the *Patriot* ? Why, that though doubtless the commissioners meant no harm, yet that they wished to make the best case *for the church that they could*. Now, though the *Patriot* is fearfully ignorant, it is not so ignorant as this. It knows very well that the commissioners are most of them young Whig or Radical lawyers appointed by the Whig Government, and esteemed so hostile to the church, that at first many clergy declined communicating with them. Nay, one, if not more, is a Roman catholic. These gentlemen would be the first to laugh most heartily at the notion of their extreme love for the church ! But the *Patriot* betrays itself. If these gentlemen *had been* really strong churchmen, and produced this return, instead of the gentle language now used by the *Patriot*, no terms of reviling would have been too strong for them. The *Patriot* therefore, it is clear, knows the truth, but it must say something for “the interest.”

What it has said is very edifying. The writer contrives to make an absurd hypothesis in each paragraph, to confess its absurdity in the next, and then replace it by one still more absurd. Thus, in par. 2, assuming the Wesleyans to be 100,000, he says that they would want church room for 40,000, or at the rate of 400 to a chapel, not more than 100 chapels, which would leave above 300 for the other dissenters (this is the great point !), and these 300 would, at the same calculation, afford room for 120,000, representing a population of 300,000 dissenters, instead of 22,000. But, says the writer, in par. 3, no doubt 400 is *much too high* an average for the congregations. Well, then, as the congregations are to be less in number, the same population will require more chapels. So a common reasoner would say, but the “*Patriot*” says, No ! they will require fewer, and having supposed the Wesleyan chapels to be 100 in par. 2, he reduces them to 70 or 80 in par. 3. Having settled that 400 is *far too many* for a congregation, and *ergo*, that even if the dissenters have 300 chapels, they must not be reckoned as having near 120,000 attendants, nor consequently near 300,000 population, in par. 3 he makes them 570,000 ! This, he says, would reduce the established church to little more than 300,000 ; but he allows that this is too low. And after this, he says that the “*Morning Chronicle*” is fully justified in reckoning that not above 100,000 persons of the established church are attending public worship at one time. Now, as he reckoned, above, that 120,000 attendants represent 300,000 population, 100,000 attendants represent less than 300,000. That is, 300,000 is *too high* an estimate ; whereas, ten lines above, it was allowed to be too low ! Such are the absurdities to which a determination to misrepresent leads !



The Irish commissioners will, doubtless, appreciate the compliment paid by the dissenters' organ to their good sense, when it states that they had not the ability to know whether the dissenters in Ireland were 22,000, or 570,000 !

But if the "Patriot" wished for the truth, why did it not ascertain the truth? The report would have enabled it to say exactly how many Wesleyan chapels, and how many dissenting chapels there are in Ireland. Perhaps the "Patriot" was repelled from so disgusting a task by the odious fact every where starting to view, that the Wesleyans consider themselves as in strict communion with the established church. That, however, which the "Patriot" did not choose to do shall be done for it. The facts shall be stated in a shape which will not give it any particular satisfaction. This, then, is the state of the case :—

The Wesleyans have...	281	chapels	...	30,997	attendants.*
Independents ...	31	—	...	3,850	—
Quakers ...	35	—	...	2,303	—
Baptists ...	18	—	...	728	—
Moravians ...	6	—	...	700	—
Other non-descript ("protestant") sects	13	—	...	966	—
Socinian ...	1	—	...	600	—

There are some others which are described as meeting-houses for protestants, all of whom are members of the established church.

This statement appears then to give, as *attendants* on service, (roughly speaking,) 35,000 Wesleyans, 10,000 dissenters.

But the "Patriot" shall be better satisfied (or dissatisfied) yet. The "Patriot" complains of the absurdity of a calculation which made the average congregation at each chapel only about 50. Now, this calculation makes it above 100; and when we look at the actual state of the case, how do we find the congregations? Let us look at the independents :—

In Armagh there are 6 chapels, and the attendants are stated, respectively, at 90, 40, 30, 90, 80, there being no service at one chapel.

In Killaloe there are 3 chapels, with congregations of 50, from 20 to 40, and 30 respectively.

In Cloyne, 2 chapels have congregations of 80, and from 50 to 100.

In Dublin (diocese) they have 4 chapels, two with congregations of 500 each, two with congregations of 50, and from 80 to 100.

It is unnecessary to proceed in this enumeration. Its minuteness speaks sufficiently for its accuracy. And nothing can better shew the extreme accuracy of the "Patriot," and its exquisite knowledge of religious statistics (if it is honest) than its conjecturing the Wesleyan chapels to be 70 or 80, when they are 280 !

#### LORD MORPETH'S IRISH CHURCH BILL.

"IN conformity with the provisions of the Bill of last year, and of that which the late Government intended to have introduced this session, he proposed to convert the existing composition into an annual rent charge, payable by the owners of the first estate of inheritance, or such other equivalent estate as would be accurately defined by the Bill, equal to seven-tenths of the amount

\* The numbers vary in many cases. If the *highest* are taken, it has been found, on trial, that in 12 dioceses this would add 1,850. If 4,000 then are added for the whole of Ireland, this will give the maximum. (Many of these, however, are merely occasional attendants, and not Wesleyans in any way.) It will be seen that at the rate of 120,000 attendants to 300,000 or 2 : 5, the Wesleyans in Ireland will be from 80 to 90,000. At the same rate, the dissenters will be about 23,000, as there are about 9,100 attendants.

of composition, or 70*l.* for every 100*l.* (The Right Hon. Baronet, the late Secretary for Ireland, proposed that the amount of the rent charge should be equal to three-fourths of the composition, or 75*l.* for every 100*l.*.) By the Bill of last year the rent charge was fixed at only three-fifths of the composition, or 60*l.* for every 100*l.*; but in addition to that there was a settled charge of 17½ per cent. on the Consolidated Fund, and that act also made no remission of the million. It was proposed to charge the cost of collection on all tithe owners, because they would be relieved from all risk and trouble. This charge would be sixpence in the pound, which would leave the sum of 68*l.* 5*s.* as the net income derivable from every 100*l.* of composition. He had considered it advisable to make a distinction, not only between existing and future clerical incumbents, but also between clergymen and lay impropriators, inasmuch as the latter had no duties, and generally other sources of income, whilst, on the other hand, the clergymen had, or were assumed to have, duties to perform, and he was afraid that in a great many instances they had been reduced to a state of great privation and distress. . . . . He proposed that the existing clerical incumbent should receive 73*l.* 8*s.* for every 100*l.* of composition. The additional five per cent. in this case would be charged upon the perpetuity purchase fund. This charge would be temporary, and not perpetual, as was proposed by the Bill of last year, and, as he had stated, amounted to only five per cent. instead of 17½ per cent. . . . . The machinery of the Bill which he proposed to introduce was so similar to the Bill of last year, that he did not feel called on to enter into any of the details respecting the real charges payable to the Crown, and the investments, which would be placed under the management of the commissioners of land revenue. It was likewise proposed to extend the provisions of Lord Tenterden's Act for the limitation of suits to Ireland, in the same way as it was included in the Bill of last year. These were the principal enactments of the proposed measure, as far as regarded the immediate settlement of property in tithe, and the interests of existing incumbents. He ventured to recommend the proposed measure as being, in the first place, liberal to the clergy, (inasmuch as it remitted to them the million of money which was now due from them, and secured to them for the time to come a certain amount of revenue, subject, it was true, to certain deductions, but guaranteed beyond the risk of failure, and without the trouble or cost of collection;) in the next place, as being satisfactory to the occupying tenant, whom it relieved from an obnoxious impost, which had driven even well-disposed persons to the resistance of the law; and lastly, as being conducive to the real interests of the landlord, to whom, in addition to all the indirect advantage which he must derive from the tranquilization of the country, it gave a direct bonus of thirty per cent., as far as the land of which he was the owner was concerned. . . . . There now lay on the table of the House the Report of the Commissioners of Public Instruction. . . . . As far as circumstances permitted, the Report of the Commissioners was framed in such a manner as made it as accurate and authentic as any document of such a kind could pretend to be. The House would observe, that the census of 1831 was taken as the basis of the present census. The census of 1831 was not formed in any expectation of its being used for the purpose of ascertaining the relative proportions of the different religious denominations in Ireland, and it was not consequently liable to the imputation of partiality in that respect. The enumerators by whom that census was made were appointed by the magistrates of the counties, who were not persons likely to favour any very violent and subversive views. By this Report it appeared that the total population of Ireland amounted to 7,943,940; or, in round numbers, to 8,000,000 persons. Out of that number the members of the established church amounted to 853,064, the presbyterians to 642,356, and the other dissenters to 21,808 persons. The number of the Roman catholics was 6,427,712, in other words, the members of the established church amounted to 853,064 persons, and the number of those who dissented was 7,091,876. The

distribution of the members of the established church was almost as disproportionate as their total amount. Now, how was it proposed to meet those glaring instances of disproportion? He should ask the House to give authority for the suspension of the presentation or appointment to every benefice in Ireland where the number of protestants did not exceed fifty. But he might perhaps be asked, whether it was his intention to leave, in all those parishes in which the number of protestants did not exceed fifty, the members of the established church who might be found in them entirely without the means of spiritual instruction or public worship? . . . . He would take a case, which was not a solitary instance, that of a parish in which there was neither glebe-house, church, nor churchman; yet even in this spot, if some member of the established church should chance to reside, or if even any casual passer-by should be in need of spiritual consolation, he would find that the legislature of the country had appointed some one on whom every member of the establishment would be authorized to call for the purpose of obtaining the religious aid which he desired. . . . . In the instance which he had taken, of a parish without either church or churchman, the cure of souls (which he believed to be a correct though contradictory expression) would be committed to the care of a neighbouring minister, appointed by the bishop of the diocese, at a stipend of 5*l.* a year, (loud and general laughter,) in which case it was indulgently proposed to depart from the principle that where there was no duty performed there should be no pay. . . . . It was likewise proposed in the Bill which he should move for leave to introduce, that in case of a suspended parish, in which there was any number of members of the establishment, from one to fifty, the ecclesiastical commissioners, to whom it was thought that the superintendence of all these matters could be most properly confided, should be empowered, subject to the approbation and consent of the Lord Lieutenant in Council, either to assign the cure of souls in that parish to the care of the neighbouring minister, in like manner as was done where no protestant was to be found in the parish, or else, should they think that the spiritual wants of the members of the established church could not be adequately provided for by such assignment, to appoint a separate curate. It would also be enacted, that in all parishes where there now existed a church and a resident officiating minister, a separate curate should there be appointed. He would state what provision it was proposed to make to the clergymen so appointed. When the cure of souls was committed to the care of a neighbouring minister, excepting the case before-mentioned of a parish without a church, and without a single member of the establishment, the ecclesiastical commissioners might, with the consent and approbation of the Lord Lieutenant in Council, assign any amount of stipend which they should consider adequate remuneration for the duties performed, which shall not be less than 10*l.* or more than 50*l.* a year. Where a separate curate was appointed, the salary allowed to him was not to exceed 75*l.* a year; and if he chose to occupy the glebe-house, and undertook to keep it in repair, he was to be allowed to take possession of it, together with so much of the glebe land as the ecclesiastical commissioners should think proper to grant him, provided its amount did not exceed in value 25*l.* In every parish where a cure of souls was committed to a neighbouring minister, and where his own church was so situated as not to be calculated to afford accommodation for the spiritual wants and public worship of the members of the established church in the annexed parish; and also in those parishes where a separate curate was appointed, provision was to be made for the erection of suitable places of public worship, fit to accommodate the probable number of the different congregations, which were to be built at a cost not exceeding 100*l.*, or rented at a cost not exceeding 15*l.* a year. (Laughter.) . . . . With respect to other parishes not coming within the provisions before-mentioned, if it should appear, after deducting thirty per cent. from the existing tithe composition, and the payment of the tax on ecclesiastical benefices, that the income of any parish should exceed 300*l.* per annum, the ecclesiastical commissioners would be required to

report the circumstance, on the voidance of the benefice, to the Lord Lieutenant, who would be empowered to make such a reduction as should seem to him fitting, taking for his guidance the report of the Commissioners as to the amount of the congregation, and the extent of the duty to be performed. The income was never, however, to be reduced below 300*l.* a year. In cases of livings in the gift of the Crown and the bishops, he thought it would readily be conceded that if it should appear to the Parliament to be good for the country and for the church that such provisions should be brought into operation, there should be no delay in carrying them into effect. But the cases of lay advowsons stood on a different footing. . . . . Provision would be made to empower the ecclesiastical commissioners to indemnify the owners of lay advowsons, and to charge that indemnification on the fund which would be created from the various sources which he had mentioned, and which it was proposed to call the "Reserved Fund." That fund would be applicable in the first instance to pay the salaries and stipends of the neighbouring ministers, or separate curates, to be appointed under the proposed act; in the next place, to pay all charges which accrue on the suspended parishes; then, to pay for the erection or provision of places of public worship; and after all those purposes had been satisfied, it would then be just, and in accordance, as it seemed to him, with the resolution moved and carried by his noble friend, that all the surplus fund accruing from year to year should be applied by the Commissioners of National Education in Ireland to the religious and moral instruction of all classes of the people, without distinction of religious persuasions. (Cheers from the ministerial benches.) In the next place, the government would take care that the object of parliament, with respect to education, was not defeated during the unavoidable scantiness of the means which must prevail in the infancy of the "Reserved Fund," and the lives of the present incumbents. The government proposed a modification and curtailment of the present ecclesiastical revenue of Ireland, which the state of the Irish church establishment, in their opinion, admitted, and to appropriate a portion of it to the great object of the moral and religious education of the Irish nation. (Hear, hear.) But he would call the attention of those who were disposed to sneer at the stipend of 5*l.* proposed to be given to clergymen without duty, to a statement of the number of parishes which would come under the operation of the Bill. In the twenty-six dioceses of Ireland, the number of parishes without any member of the established church was no less, as appeared from a report on the table, than 151; of parishes containing less than ten protestants, 194; less than twenty, 198; less than thirty, 133; less than forty, 107; less than fifty, 77; total number of parishes that would come under the operation of the Bill, 860, (hear, hear;) and consequently these parishes contained an overpowering number of other persuasions who were entitled to share in the benefits of a moral and religious education. He had also had a computation made of the amount of the property which would be derived under the provisions he had mentioned, when the Bill came into full operation, from the suspended benefices, not including the reduction of benefices exceeding 300*l.* a year, because it was difficult to arrive at this computation; and he had not made any computation of the value of glebe houses or glebe lands. Without going through the dioceses, he might say, that after deducting thirty per cent. for the tithe composition, there would accrue from the suspended benefices, in parishes within royal or ecclesiastical patronage, 47,898*l.* He had computed the salaries of the curates at 65*l.* each; and after the existing interests were provided for, there would accrue to the reserved fund 47,898*l.*, to which when was added, on account of indemnified patronage, 10,178*l.*, the whole would amount to 58,076*l.*"

## SUMMARY OF PART OF SIR R. PEEL'S SPEECH ON THE IRISH CHURCH BILL.

(From the "Times," July 22nd, 1835.)

IN the first place Sir R. Peel proceeded to describe, with great care and minuteness, how the Irish Church Temporalities Bill bore upon the arrangements of the present Bill. Suffice it to observe, for the present, that Sir R. Peel shewed, from parliamentary documents, that the perpetuity fund created by that Act not only cannot provide for the objects which Lord Grey contemplated, but that with a heavy annual charge upon it, *which it cannot meet, it has already contracted an enormous debt, and supposing what it has borrowed—viz., 100,000*l.*, to be paid off in August, which is impossible, still its annual excess of charge over revenue will prevent its being otherwise than in debt for more than thirty-seven years to come.* Upon this fund, nevertheless, Lord Morpeth proposes to saddle the payment, that is to say, the *ultimate* payment of five per cent. to every clergyman. This proposal, however, is not so farcical as it sounds, for the Treasury is to *advance* the money in the first instance, which means, of course, that the English people is to pay it first and last, as they are to pay the 1,000,000*l.*, which was also, by a joke which we should have thought too practical to be played a second time, charged upon the same perpetuity fund.

Having disposed of this part of the subject, Sir R. Peel proceeded to observe that there was in mathematics a process called the process of exhaustion; but he said that he doubted whether the most skilful algebraist could have brought it to bear so effectually as Lord Morpeth has in this Bill. His lordship has directed three batteries against the funds of the protestant establishment of Ireland. The first is his deduction of three-tenths per cent. from tithes. The second is the re-opening of the compositions for tithe—the *forcible* re-opening of those compositions which have been made by the consent of both parties. The third is the fixing of those compositions at the average price of corn for the last seven years. As to the first, Sir R. Peel said he had little to say, except that it reduced the amount to be received by the clergyman to a certain extent; which, however, was necessary in effecting compositions. The second exposed the clergyman, who might have received no tithes for the last three years, to the expense of defending a composition of fifteen years' standing before a tribunal, to the expenses of which the clergyman was to contribute. This tribunal, the triple curse of three barristers, was to visit the unhappy clergyman and re-open his composition; but what expense it might put him to was obviously not capable of estimation, though the vexation and the injustice of the course must strike every one. It *was* possible, however, to estimate the loss that would accrue to the clergyman from forcibly fixing the composition on the average price of corn for the seven years immediately preceding the passing of this Bill. By the Acts now regulating compositions for tithes, the average price of wheat was 1*l.* 15*s.* 10½*d.*, and of oats, 13*s.* 11½*d.*; while the average of the last seven years would be, for wheat 1*l.* 10*s.* 1½*d.*, and of oats, 11*s.* 8½*d.* This change, therefore, would effect a diminution of one-sixteenth per cent., or one-sixth of the whole.

Sir R. Peel then proceeded to demonstrate the effect of Lord Morpeth's process of exhaustion upon the funds of the church; taking, as illustrations, first, 100*l.* of tithes; secondly, a living of the nominal value of 600*l.* a-year; thirdly, the revenues of the church generally.

As to the 100*l.* worth of tithes, from that there is to be taken three-tenths, or 30*l.* Thus by the first battery the 100*l.* is reduced to 70*l.* What reduction the battery of the three barristers may effect is omitted from the calculation. But the third battery, the *forcible* opening of old agreements for compositions, takes off one-sixth of 70*l.* or 11*l.* 10*s.*, which melts down the 100*l.* to 58*l.* 10*s.* Then there is to be a further reduction of 6*d.* in the pound for collection, which is 1*l.* 9*s.*, and that brings the 58*l.* 10*s.* down to 57*l.* 1*s.*

With regard to the living of 600*l.* a-year, three-tenths of 600*l.* being 180*l.*, the 600*l.* is at once reduced to 420*l.* Take from this 420*l.* one-sixth, or 70*l.*, the sum will be further brought down to 350*l.* The 6*d.* in the pound for collection will make further deduction of 8*l.* 15*s.*, so that the 600*l.* becomes 341*l.* 5*s.* One might suppose that here the process of exhaustion upon the 600*l.* would be itself exhausted, but the fact is otherwise. Under the Church Temporalities Act, this living of 600*l.* will be further liable to a reduction of 2½ per cent., which, amounting to 8*l.* 10*s.*, gives a further squeeze to the late 600*l.*, and out it comes just 332*l.* 15*s.* at last. Now suppose, said Sir R. Peel, that the incumbent of such a living should, with a view to a future provision for his family, insure his life, paying 40*l.* a-year for that purpose, and suppose he required a curate to assist him in the discharge of his duties, the stipend of that curate being 75*l.* a-year,—what would the House say to the surplus emoluments of such a clergyman?

The gross amount of the tithes payable to parochial incumbents was shewn by Sir R. Peel to be 507,367*l.* In the first place, three-tenths of this sum, or 152,700*l.* being deducted, there remain but 354,667*l.* The 6*d.* in the pound for collection amounts to 8,872*l.*, which further reduces the sum to 345,795*l.* Deduct again one-sixth for the change in the corn averages, which is 57,632*l.*, and the amount of tithe payable to parochial incumbents will, under this process of exhaustion, be reduced from 507,367*l.* to 288,163*l.* To this sum of 288,163*l.*, however, is to be added the value of glebes, which Lord Morpeth had estimated at 60,000*l.*, but which Sir R. Peel said he believed might be taken to be as much as 76,778*l.*, which, together with the ministers' money, which amounts to 12,838*l.*, gives as the total provision for the parochial clergy, 377,779*l.*

After comparing this sum with the statements of Dr. Doyle, of Mr. Hume, of Mr. Ward, and of Lord Althorp,—Sir R. Peel triumphantly asked the majority of the House how they came to pledge themselves that there was, that there must be, a surplus.

We have left ourselves no room to notice the elaborate and striking description which Sir R. Peel gave of the actual condition of the protestant establishment in Ireland, with the view of further demonstrating the absurdity of talking about "a surplus." Some features of it, however, are too remarkable to be passed over even in this hasty summary. He shewed that there are 1385 benefices in Ireland; that in 264 of these there are fewer than fifty protestants, and in the remainder, namely, 1121, more than fifty. Divide the amount of tithe (288,163*l.*) by this number (1121), and it appears that the average amount of tithe for each benefice throughout Ireland, with more than fifty protestants, will be only 256*l.* a-year. Again, there are 2405 parishes in Ireland, of which 860, according to Lord Morpeth, contain less than fifty protestants, while the remainder, 1545, contain more. Even supposing these 860 parishes to be put into Lord Morpeth's spiritual schedule A, which his lordship proposes, calling them facetiously "feeders of his reserve," still there will be on an average only 188*l.* a-year for each of the 1545 parishes saved,—notwithstanding all Lord Morpeth's *feeding*.

To sum up Sir R. Peel's description in a few words, there are 961 benefices in Ireland with more than 100 protestants in each, and 1165 with a church in each, some having two churches. There are in all 1383 churches in Ireland; so that if each of these were served by an incumbent with 220*l.* a-year, the funds necessary would be 304,260*l.*, which is more than the amount of tithe.

#### INCREASE OF PROTESTANTISM IN IRELAND.

(From Mr. Sergeant Jackson's Speech,—Thursday, July 23.)

"The report, such as it was, did contain some statements which demonstrated that a great improvement had taken place in the condition of the Protestant population of Ireland. Taking first the diocese of Ardfer, he found that in

the two periods mentioned in the report of 1831 and 1834 the state of the Protestant population in different parishes was as follows:—

PARISHES.	NO. OF PROTESTANTS.	
	1831.	1834.
Ballyhujar - - - -	41	96
Castle Island, 4 parishes - -	252	294
Dromod - - - -	32	49
Kilcashan - - - -	129	164
Kilgobbin - - - -	87	102
Kilnaughten - - - -	531	562
Dingle - - - -	228	249

The hon. and learned gentleman here stated that the spread of the Protestant religion in Ireland had been greatly impeded at the time of the first introduction of the reformed religion, by the appointment to benefices of men ignorant of the native language, and incapable fitly to discharge their important duties. A great change, however, had taken place in this respect, and the result had been, an increase of the Protestant population in the various dioceses through Ireland from 1831 to 1834. The hon. and learned gentleman here read the following statement of the Protestant population in various parishes in the dioceses of Kilmore, Meath, Armagh, Leighlin, and Tuam:—

PARISHES.	NO. OF PROTESTANTS.	
	1831.	1834.
Ennismag Rath - - - -	454	483
Ballygarth - - - -	23	42
Carlow - - - -	1,409	1,755
Clonfert West - - - -	1,021	1,121
St. Peter's - - - -	486	592
Burrishoole - - - -	455	497
Abbey Strowny - - - -	210	246
St. Mary Standon - - - -	1,564	1,666
Achil - - - -	76	156

With regard to the parish of Achil, he would mention the system of persecution which had been put in practice against a Protestant clergyman, who went there for the purpose of attending to the discharge of his spiritual duties. He established several schools in the parish, and spent upwards of 1,500*l.* in making improvements there, in founding a dispensary, and in providing the people with clothing. Yet he was denounced from the altar by the Roman Catholic priests; the children who went to his schools were attacked, and the clergyman himself was literally hunted out of the place. He would now let the house hear the language in which the Roman Catholic Archbishop spoke of these meritorious exertions on behalf of this amiable Protestant clergyman:—‘It is in that island (Achil) that the demon of fanaticism and religious rancour has fixed, as if his last resting place. Driven from the interior of the country, through the wise forbearance of its inhabitants, who are resolved at last to laugh at itinerant readers, and not to lend themselves to schemes of delusion, in order to prolong the lingering dominion of a falling establishment, that was so long the bane of the country, it takes up its citadel in the island of Achil, ere it utterly disappears from the land.’ Good God! was it a proof of religious rancour to found schools for the education of the people where, none before existed? Was it the spirit of ‘religious rancour’ which induced this benevolent person to expend large sums of money in providing his destitute fellow creatures with food, clothing, and medicine, and furnishing them with the means of employment? Was not the hon. member for Middlesex warranted in saying, that he looked upon the present measure, not as all that was justly due, but only as an instalment of 3*s.* 4*d.* Here we had a prelate of the Roman Catholic church avowing the doctrine that the Protestant church was to be rooted out of the land.”

## DR. MURRAY.—DENS'S THEOLOGY.

Dr. MURRAY, the Roman Catholic Archbishop of Dublin, has published, in the *Dublin Evening Post*, the letter subjoined, addressed to Lord Melbourne:—

*"To the Right Hon. Viscount Melbourne, &c.*

"MY LORD,—I would hardly venture to claim one moment of that time which is so valuable to the public, if the subject on which I presume to address your lordship, though in a great degree personal to myself, did not acquire some importance by its reference to a measure of much public interest. It appears, my lord, that an attempt has been made to injure, through me, an institution of great value—I mean the commission which his Majesty's government has so wisely established for the purpose of promoting in Ireland a system of national education. With this view, if I can credit the public journals, a statement has been made in your lordship's house of parliament, attributing to me certain doctrines contained in a theological work of Dens, on the ground that I directed the publication of that work, and appointed it as a text-book for the conferences of the Catholic clergy. What was really said on that occasion I have no means of knowing, and, perhaps, have no right to inquire; but I distinctly aver, that those imputations, from whatever quarter they may have found their way into the newspapers, are wholly devoid of any foundation in fact. I do not entertain the doctrines thus attributed to me; my solemn oath attests the contrary. I did not direct the work of Dens to be published; it was undertaken by a respectable bookseller, as a speculation in trade, entirely at his own risk, as a work which comprises a large mass of very valuable matter, though containing, too, some obsolete opinions, wholly unconnected with any article of Catholic faith, and which opinions it was known that hardly any one at the present day would think of defending. Finally, I did not make the text-book for our theological conferences; for, on such occasions, we have no such book, if by this expression we are to understand the work of any writer whose opinions (when not already defined by the church, as articles of faith) the clergy are required, or in any manner whatever expected to maintain. In fact, our clergy are too well instructed to have the least notion of submitting to such a restriction. The questions proposed in conference are brought forward for the very purpose of being freely discussed on their own merits; and the decisions which, after due examination, are approved of, rest entirely not on the individual opinions of this writer, or of that, but on those arguments which seem best calculated to carry conviction to the mind. The opinions of Dens regarding the right of temporal states to compel their subjects, by confiscation and other punishments, to embrace religious doctrines of which their conscience could not approve, were unfortunately too prevalent throughout Europe at the time he lived; and I must add, nowhere more prevalent than where the reformation was established. And why are the Catholics of Ireland now forced, by this unprovoked taunt, to remember that those desolating opinions were but too deeply imbibed, and too cruelly acted on by their Protestant rulers, during those centuries of religious persecution, from which they are but just recovering, and the horrors of which they are desirous to forget? Blessed be God! those doctrines are now little more than the record of bygone intolerance. They are yielding everywhere to that better and more scriptural spirit of mutual forbearance which has grown up and is spreading through all Christian communities; and they seem to have found almost their last resting-place in the minds of those misguided, though otherwise (let me hope) respectable individuals, who lately exhibited such a miserable display of fanaticism in Exeter Hall, and a few (let me again hope,) very few fiery zealots, who have allowed themselves to be so far blinded by passion as to participate in their anti-social opinions. As to the Irish Catholics, their doctrine on this subject is thus solemnly attested:— 'I, A. B., swear that I do abjure, condemn, and detest, as unchristian and impious,



the principle that it is lawful to murder, destroy, or in anywise injure any person whatsoever, for or under the pretence of being a heretic.'

"I have the honour to be, with the most profound respect, my Lord, your Lordship's faithful humble servant,

"D. MURRAY."

*Mountjoy-square, Dublin, July 2.*

## A PRACTICAL SPECIMEN OF ROMANIST TOLERATION.

### 1.—A REFUGE FOR PROTESTANTS, IN THE PARISH OF KILMOCUE, CO. KILDARE.

IN many parts of Ireland, protestants dare not declare themselves such but at the risk of much persecution, and oftentimes assassination. They have, therefore, been obliged, of late, to renounce their religion, or to emigrate. After very painful contemplation of the frequent adoption of one or other of these alternatives, the Rev. Arthur John Preston, incumbent of the parish of Kilmocue, in the county of Kildare, has, with the concurrence of the neighbouring landlords, established in his parish a colony of protestants, who flock to him from every direction. Seven years ago he found there a congregation of six persons; he now reports the census of protestants in his parish, five hundred and twenty, and these, individually, most respectable characters.

Considering the site peculiarly eligible, he has, within a few months, commenced building a village in the centre of the colony; the landlord (Sir Gerald Aylmer) giving an acre of land rent free, with each house leased for twenty-one years, or for the lives of the Princess Victoria and Prince George of Cumberland. The houses are built two stories high. The tenants are obliged to meet full half the expense of the building; that is, walls, joists, doors, and window cases are found and fixed for them; but the slating, glazing, carpenters' and plasterers' work, they themselves must supply.

By this arrangement the funds are spared, and not merely paupers, but persons able and willing to help themselves, are protected. Many truly respectable candidates wait anxiously for this protected accommodation, and the work is rapidly proceeding through Mr. Preston's indefatigable exertions, aided by donations and subscriptions.

### 2.—EXTRACTS FROM MR. PRESTON'S LETTERS.

*(To be continued.)*

It may not be amiss to give you, for the information of your English friends, some account of the sufferings which we have endured for the last three years in this parish.

Seven years ago, as I mentioned before, I had a congregation of but six persons. Every thing was under the influence of the priest; none dare dispute his sovereignty—in the very centre of a popish country, inhabited by demi-savages, and under the influence of the deadliest of despots, in the neighbourhood of the college of Maynooth and within but a few miles of the Jesuits' establishment of Clongarve's wood. I knew well I should earn for myself the hostility of the priest. I was prepared for it, and sorely I felt his iron hand. Many a time have I and my poor protestants been the subjects of his Sunday discourse,—held up by him to a fierce and cruel people in the most invidious manner, the subjects of vituperation, the almost victims of assassination. Oh, if English protestants knew but the hundredth part of our sufferings, they would not forsake us. Would you believe, that on a Sunday three Roman catholic priests, with an immense mob at their back, came to the church door just as the service had concluded, and as the congregation were leaving the church, yelling in the most terrific manner, to the no small terror of the poor people, who had assembled there for the worship of their Maker? Would you believe that these same priests desired their flock not to deal with, to buy from, or sell to, any protestant? Would you believe that there were persons paid nine shillings a week each for standing in markets, and before the

doors of the shops, to prevent others who were disposed to sell their goods to protestants from so doing; and that, in consequence, starvation nearly ensued? Had it not been for the prompt assistance of Government in sending a military and police force to escort provisions, bought privately in a distant market town, many would have absolutely died of hunger; as it was, two or three fainted from excess of weakness brought on by want of food.

I pledge myself to the truth of this, as of every other fact which I have stated; that, at the very time when our distress was at its height, the priests rode up to the poor people's doors, and asked them in the most insulting manner, "*Had they plenty to eat?*"—"Was the mutton done?"—"How much longer will your provisions last?"—"We hope you are not hungry;" and such like expressions; thus adding insult to injuries, which they were instrumental in originating. But this is not all. Those who had the temerity to go any distance for provisions, (and some went upwards of twenty miles for them,) were met on the roads, on their return, and their horses destroyed, cars broken, and provisions trampled under foot, and the owners obliged to betake themselves to flight.

Believe me, your most obliged,

A. J. PRESTON.

*Rathernan Glebe, June 9th, 1835.*

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EXTRACT FROM A LETTER FROM THE REV. P. WOODS, CHAPLAIN  
 &c., TO THE ROMAN ARCHBISHOP OF DUBLIN.

"In the course of the year 1828, the Most Rev. Dr. Murray laid his commands on me to compile the *Priests' Directory* for the following year; a request which has since been annually repeated. Now, this *Priests' Directory* is neither more nor less than a clerical almanack, distinguishing Sundays and festivals from ordinary and week days, and announcing the mass and office for each day throughout the year; it also contains the names of the Catholic bishops throughout the British dominions, and some other information interesting to the clergy. But the calendar is only compiled by order of the Archbishop; and to prevent collision between charitable institutions, and for the greater convenience of the clergy, it is his Grace's wish that the arrangements of the charity sermons and the questions for discussion at the conference should also find a place in the *Directory*. These are the only authorized portions of that publication; and the printer or myself, or both, may prefix or append any matter we think convenient or useful. Mr. Coyne is not empowered or employed in any way by Dr. Murray to print or publish the *Directory*—that respectable and worthy individual has hitherto printed and published it in consequence of a private agreement between him and myself. When I was named to compile the *Directory*, the questions for discussion for Dublin only were prepared by me: every other diocese had its own matter for conference. By a subsequent arrangement, the bishops of the province of Leinster, four in number, agreed to have the same matter discussed, and the same order observed in discussion at their respective conferences. The person who furnished the questions before me was understood to have followed the order of Antoine; my education at Maynooth gave me a bias in favour of the treatises most familiar to me, and I adopted that of Bailly. The provisional bishops, however, judged it expedient to have a fixed order, and gave the preference to that of Dens. When the time for the publication of the *Directory* next following this arrangement was at hand, Dr. Murray announced to me that we were to discuss the three treatises on Human Acts, Sins, and Conscience, in the successive conferences of the following year, and that the questions were to be taken in the order of Dens. Some of the clergy had been previously complaining that they did not know whence the questions were taken, and to obviate this difficulty, as well as to avoid being taunted with having set down, for discussion, matter which the priests might consider useless, light, or trifling, I honestly gave in crotchets, at the head of the ques-

tions, the name of the author from whose work I had taken them by command. Of this Dr. Murray knew nothing until the Directory was printed and put into his hand. Nay, further, he never desired me to publish the name of Dens, nor to announce it to the clergy. He proposed that author to me for my guidance in preparing questions; he did not name any book whence the clergy were to gather their solutions, and he publicly declared so at a full and numerously attended conference of the metropolitan clergy. Dr. Murray has nothing to do with Mr. Coyne's catalogue, which is bound up with the Directory for the purpose of circulation. It derives no authority from this circumstance; it is neither more nor less than what it professes to be, 'a catalogue.' Perchance his Grace never cast his eyes over it. But what is the whole upshot of this monstrous discovery?—1stly. The Catholic prelacy of Ireland approved of Dens's Theology in the year 1808. More than a fortnight ago the editor of the Freeman's Journal was authorized to state that no such resolution was ever passed at a general meeting of the Irish bishops. He did so, and called for the proof of this alleged approbation. It is not yet forthcoming. 2ndly. 'Dr. Murray confirmed the acts of the bishops of 1808 by a new approbation in 1832.' This his Grace has emphatically denied; 'but he approved of an eighth volume, and thereby sanctioned the foregoing seven. When the new edition of Dens was nearly ready to issue from the press, it was suggested to Mr. Coyne by a friend, that a volume, not at all by Dens, (as the advertisement in the Directory clearly shews,) would prove a useful supplement to the forthcoming work. Doctor Murray was already aware of the valuable information contained in this proposed supplemental volume, and he gave his sanction to its publication, without reference to Dens or any other work. What more?' Dr. Murray made Dens a conference book.' So says the printer's advertisement, and very fairly too (it has served the sale of the work within the last few weeks.) But Dr. Murray says not, and he said so before his assembled clergy in 1831. Which is the better authority on the subject? If the opinions of any one private theologian were to form the standard of our belief and practice, what necessity for 'discussion'? If we had a conference book, then why publish questions? The same prescribed book which would furnish the answers, would also give the questions, and the bishops of Leinster had but simply to state that the clergy would be interrogated from page 1 to p. 10, in vol. — of Dens's Theology. We have merely adopted the order followed by Dens, and we shall, God willing, continue to do so. It is true that he maintains some obsolete opinions, which nobody holds at the present day; but are we, therefore, to reject the useful matter with which his work in many places abounds? While I write I have a book before me which professes to record the doctrine of Coke, the celebrated jurist, on heresy; I have not his works in my possession, but I am referred by my author to 'Inst. iii. 5.' If he be truly reported, I never read anything more intolerant in Dens: and this Sir Edward Coke was attorney-general to Queen Elizabeth, and a great luminary of the British bar in the reign of that princess; and will any one pretend to say that the lawyers of the present day hold his opinions on this subject because they read his works, and that he is to be exiled from their studies because he maintains an opinion now exploded, but too commonly held and acted upon in the age in which he lived?

"I have the honour to remain, your very obedient, humble servant,

P. Woods."

#### DENS'S THEOLOGY.

The following documentary evidence will be useful to confirm what will be found in the last number of the magazine:—\*

\* One correction is requisite in the extract from Mr. M'Ghee's speech there given. The declaration of the prelates' approbation is from Mr. Coyne's catalogue. What appears from Mr. Wyse's book is, that the prelates *did* hold a meeting on the day on which Mr. Coyne alleges that this approbation was issued.

(1) *The dedication of the work.*—Strange to say, *almost every copy* now in the hands of protestants has had this *dedication cut out*. A person perceived, at last, as he thought, marks of such an operation; and then diligent search was made, and at last, in the copy placed in the library at the Athenæum, all the care of the extirpators had neglected to extract the fatal dedication to Archbishop Murray. There it stands;—after due praise of the archbishop, it concludes thus:—“*Hanc secundam editum Theologiæ P. Dens. Ejus cum approbatione susceptam, &c. &c., D.D.D., &c. &c. Recordus Coyne.*” The *authorized Roman bookseller* dedicating a system of theology to the archbishop, declaring that it is *undertaken with his approbation*. Is it to be denied after this?

P. S. It appears by the “Standard” of July 25, that the copies imported by Mr. Cowie from Mr. Cumming, a presbyterian bookseller, who has, however, a large Romanist connexion, *have this dedication*. If this had been known, would Dr. Murray’s and Mr. Wood’s letters have appeared?

(2) *Mr. Nolan’s declaration.* (From the Bishop of Exeter’s speech on Thursday, July 16.)—“He had seen only that day a letter, published in the Dublin newspapers, written by Mr. Nolan. In reference to a remark made by Mr. Maguire, a Roman catholic priest, that ‘the Roman catholic religion rested on the authority of Johanna Southcote as much as on that of Peter Dens,’ Mr. Nolan observed, ‘Pray, sir, let me ask you, is not “Dens’s Theology” one of the reference-books of Maynooth College, where you and I have studied, though not as contemporaries? *Is not that book left in the public library for the perusal of all the students?* Again, have you or I ever heard of its perusal being prohibited? Had you not often made its contents your answers for class? And with all these questions, which must be answered in the affirmative, will you still assert that your religion no more rests upon the authority of Peter Dens than upon the authority of Johanna Southcote? Many students had copies of it in my time for their own use, and were never prevented from reading it. When I officiated as a Roman clergyman, many of the priests’ conferences in Ireland were regulated by questions and answers from ‘Dens’s Theology.’ To these circumstances must be added the fact, that Dens’s opinions are as much respected in Maynooth as Blackstone’s ‘Commentaries’ in the protestant universities of England.” Was not Dr. Murray president of Maynooth in 1813?

(3) *Mr. Croly’s declaration.* (From the “Times” of July 22, page 6.)—The Rev. Mr. D. O. Croly, whose pamphlet on the state of the Irish Roman catholic priesthood is well known, has just published “An Address to the Lower Orders of the Roman Catholics of Ireland.” The postscript contains unanswerable testimony to a fact which nobody in Ireland disputed, though it was positively denied here by the low radical prints:—

“Postscript. Omnibus quorum interest.—The ‘Theology of Peter Dens,’ which is now before the world, is a standard work of Irish catholic orthodoxy, and of Roman catholic orthodoxy universally. It was published in Ireland and on the continent in the customary way, ‘*permissu superiorum*,’ with the full sanction and approbation of episcopal authority. No exception was ever taken to it in whole or in part. It was printed in Ireland expressly for the use of the Irish catholic priests—to be their guide in casuistry and speculation. In the library of Dr. Murphy’s seminary, in Cork, there were fifty or sixty copies of it, for the use of the seminary and the diocesan clergy. It should be remarked here, that Dens is not singular in his doctrine respecting ‘heretics.’ Every Roman catholic theologian who has written on the same subject coincides with Dens. This matter shall be handled in my next publication. —D. O. C.”

(Much more document which was marked for insertion is deferred for want of space.)

## CHURCH MATTERS.

## DENS'S THEOLOGY.

MUCH and deserved attention has been excited by two very important meetings lately held, in order to bring before the public the tenets *now* held and taught by the Roman church in Ireland. The character of these meetings seems to have been misunderstood in various ways and quarters (in *some, wilfully*), and a few words shall therefore be given to explain it. They were not meetings for *discussing* the doctrines of the Romanists. There have been such, and very grave objections exist to them. Whether, at particular periods, *indirect* good may not be done by such meetings, by exciting attention, is not indeed clear; but they cannot *tend directly* to forward the truth, because in meetings, nine-tenths of which are ignorant alike of divinity, of the original language of even the New Testament, of the right principles of interpretation, and of sound logic (and such must be a true account of miscellaneous audiences), real or sound argument cannot be appreciated, while there is a strong temptation to each speaker to gain the favour of the audience by means of appeals to passion, and of those common arts of debate which are too well known to need description. Neither, again, were these meetings in any degree like those of *religious societies*, where a great religious object is to be urged, or great duties of religion and charity are to be recommended, by means of the interest excited by narrations and appeals of clever and experienced speakers. These meetings neither discussed doctrines, nor sought to recommend any particular object. What they wished to do was this. It has always been very difficult to know exactly what doctrines the Romanists will and what they will not own. Many books *appearing* to have authority are repudiated by them. But a *system of theology* has lately been discovered by some protestants in Ireland, of which it was alleged that it had received the approbation of the Roman Archbishop of Dublin, and other prelates—that large editions had been published by the authorized Roman bookseller in Dublin, and that it had been made the text book for the *conferences* among the priests. In this book were contained a number of doctrines which have ever been denounced by protestants as most wicked and dangerous. Now, the object of these meetings was to *establish the truth or the falsehood* of these alleged facts—and, in case of their truth being made apparent, to *state*, not to *discuss*, the doctrines, so that it might be clear what is taught *by authority* among the Romanists in Ireland. Whether it could be expected that the Romanists would attend or ought to attend such meetings, is a question of which men may judge differently. The belief that their declining *discussion* of doctrines in public meetings by no means implies any doubt on their part of the truth of these doctrines, is not at all inconsistent with the belief that they would have done *wisely* to attend these meetings and rebut the very serious facts alleged

against them if they had the means of doing so. But, however that may be, very many who, in quiet times, would deprecate even discussion of *facts* in a public meeting as *inexpedient*, cannot but form a different judgment now. They see the gigantic strides to *power* made by the Roman church in Ireland, the horrible spirit of persecution displayed towards the protestants waxing gradually fiercer as the power of shewing it increases, the denunciations of *protestants* by *priests* in their *chapels*, and the murder of protestant clergy—they see the progressive steps by which the government thinks fit to weaken the protestant episcopal church in Ireland, and by which, ere long, protestants must be delivered over, bound hand and foot, to their enemies; and they remember what were the principles entertained towards heretics by Romanists, avowed by their highest authorities, and *never renounced* by any authority which, on another occasion, the Romanists themselves think sufficient. At such a crisis, they cannot but feel anxious to know exactly what the Romanists teach at this moment *among themselves* as to heresy and various other points—what, in short, is the *exact complexion* of that religion which seems likely to be dominant in Ireland—that they may see *what protestants have to expect*, if they allow it to become so. They know well that (witness the cruelties of St. Bartholomew and of the Revocation of the Edict of Nantes) the Romanist doctrines as to heresy were bad enough as held by the Gallican church; but they know that there is a spirit even fiercer than this—the *ultra montane* Romanism, and they have had strong grounds for suspecting that *this* is the Romanism of Ireland—*more cruel* and more *intolerant* to the heretic subject, and more *dangerous* to the heretic monarch and heretic constitution than that form which existed in France. They may and do regret the *necessity* of such an inquiry—they may and do regret the spirit of anger and suspicion which they must awaken. But they see that this is no time to talk of peace—that Romanism is growing in strength and growing in *fierceness*\* in Ireland every day—that not a month passes which does not furnish a thousand proofs of it—that as no conciliation can soften, so no open declaration of hostility can produce any feeling or any effects worse than what exists already—and that to sit down now and decline opposing it for fear of a breach of charity, is only to give up the cause of truth to destruction without a struggle, and those who hold it to the destroyer. Such then are the grounds on which, in the writer's opinion, these meetings were not only justifiable, but most desirable and important.

But one may go a step farther than this, and say, that the strange sentiments prevalent among many protestants render some such steps almost indispensable. It is certainly not a very amiable employment, at first sight, to set men suspecting their neighbours of evil; nor is it very often that the race of man requires much *stimulus* in that direction. But there is either an affected, or (from party motives) a wilful blindness on the subject of popery, which is remarkable, and, at this time, likely to be most mischievous. The *liberal* world is quite in

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\* Look, too, at Mr. Shiel's speech of July 28.

amazement, or horror, or scorn, or commiseration, at the folly, want of charity, credulity, or childishness, which can believe that the papists have evil designs. They shrug their shoulders, and bless their stars, that they are not bigots, and have no idle fears, no foolish, fond, absurd belief that any body of men care one farthing more than they do themselves about the rise or fall of this church, or that. Certainly they have good ground to go on, if you will grant them *THIS*, that it is fair to reason from themselves to others, for so far from committing any crime, in order to farther the good of their church, they would think that strengthening it, or promoting its interests, is so completely a *party* object, that a probability of success, in either object, would be a considerable objection to their doing their duty. It is edifying to hear their holy indignation at the narrow views, and party prejudices, which can lead any one to admit the possibility of evil being dreamt of, far less done, towards protestants by papists. They who are outrageous against any other priestcraft and despotism, and will not hear their very names, scoff at the notion of any priestcraft, or any love of despotic power in the popish clergy. History bears no witness to it: reason is against it; charity forbids us to think of such things! The clergy of the reformed church, indeed, are monsters, lovers of gain and power, and ready to attain and maintain both by every evil means; but the popish clergy, the sweet popish clergy, the kind popish clergy, the true popish clergy, oh! banish not them! banish the popish clergy, and banish all the world!

Talk to an individual liberal, and he puts you to the test at once. "What," says he, "do you believe that my good friends and neighbours, Mr. A. and Mrs. B., the papists, would do me any harm? Have not they been good friends with me, and other protestants, for years? Ought I to suspect them of any such evil intentions as those which you charge on their brethren?" The answer to this question is not a very pleasant one to give, but it is a very important one. "Mr. A. and Mrs. B. may be liberals, and, like many protestant liberals, perfectly careless about all forms of religion; or, if not, they may be like many other liberals, very ignorant of their own, and very probably are so. The times have been quiet, and, till lately, the Roman catholics have had no hopes of recovering their lost ground: it has not, consequently, been necessary for the papist clergy to point out to their flocks their duties towards the church, as regards heretics. They might recommend zeal in *conversion*, but when they were, and were likely to remain, without any power over protestants, of what good could it be to teach them how such power was to be exercised? In all probability, therefore, no such lessons have been given; and Mr. A. and Mrs. B. being like too many Christians of other denominations, careless people, have not sought what was not put in their way, and have therefore never considered their protestant neighbours as persons to whom they could have any other relation than the common relations of neighbourhood, courtesy, and friendly intercourse. But the question is, how is the case altered by an alteration of circumstances, by the prospect and the hope of power on the part of the Romanists? That is to say, what does the Roman church teach her children, as to

their duty to heretics, over whom they have any power, or chance of power? And then, how far do true Romanists hold themselves obliged to obey the commands of the church? And, finally, are Mr. A. and Mrs. B. *true* Romanists? If they *are*, they will obey the church; and the church will take good care to teach them their duty, when it is for their interest that they should know it. They may, therefore, never have had an unkind *thought* towards you or any other protestant before. But in changed circumstances, will they not both think and do, if they are sincere, whatever their church teaches?" If this answer is common sense, the *practice* of the liberals at present is any thing but common sense; for they will not inquire into one of these points, but keep to their old logic. "They never saw any evil designs on the part of Mr. A. or Mrs. B., and therefore, under no possible change of circumstances, can there be any such." An Irish protestant liberal is indeed just now the most absurd of human beings. He who suspects all other men of all bad things which can disgrace humanity, cannot believe that the Irish Romanists have a single evil feeling towards the reformed church, nor the slightest wish to establish their own upon its ruins. He resists, without a moment's thought, all the testimony of the whole history of all countries, and all times, with which the Romanist religion has been connected, on the solitary ground, that *in these days* nobody is intolerant, or violent, or bad!

Having made these prefatory remarks, let us look at the facts in the case of *Dens's Theology*, which has excited so much discussion, and see whether the conduct of the *liberals* respecting it is not absurd beyond belief.

In 1808 a *System of Theology*, in seven 4to volumes, is approved by the Roman catholic prelates in Ireland, and the Roman bookseller at Dublin publishes 3000 copies of it. In 1832 he republishes it (in another edition of the same extent) with another volume, sanctioned by the present Roman Archbishop of Dublin, who in the mean time, when a bishop, had used it as a conference book for his diocese, and afterwards united with the other bishops of the province of Leinster to authorize its use for the whole province.

Now, the Roman church has, as is well known, very peculiar advantages of all kinds with respect to discipline. It *can*, and *does*, constantly condemn books, and, what is more, *parts* of books; so that it has no excuse for letting any thing erroneous or evil go forth unnoticed. In our church, from want of a competent organ for censure or approbation, a bishop, or person in authority, who recommends a book to a young man's notice, must always recommend it on the ground that it is *on the whole* a good book, though there may, and probably must be, some errors in it. However, if *all* the English bishops (even without the means of censuring books) were to venture on the strong step of proposing a book as a *system* of divinity for all the clergy, they could not escape from the charge which would be naturally made against them, if in the midst of much good, many *cruel, mischievous, intolerant, indecent, or immoral* doctrines were taught in the book. Still less, then, can the Roman church, or its prelates, escape from similar



charges, if they can be brought with justice, for they have no difficulty to prevent their marking with reprobation every bad passage in a book: they are only following their usual rule in doing so, and departing from it if they neglect this step. For the doctrines, then, whatever they may be, in Dens's Theology, no one can doubt that the Roman prelates, by giving their approbation to it,\* have made themselves fully and completely responsible.

But this is not the strength of the case. There are certain doctrines with respect to the treatment of heretics, and the power of the papal church over them, which were once avowed and acted on by the Romanists, and which, from their intolerance and cruelty, have ever roused the warmest indignation of protestants. So far has this gone that, latterly, the Romanists have thought proper to disavow these doctrines, to declare that they are not matters of faith, that they arose in a barbarous age, and that they have given way before the mild and enlightened spirit of the present day. The prelates in Ireland abjure these doctrines—their universities on the Continent repudiate them. Thus the Romanists well know the feeling which exists as to these doctrines, and the prejudice which is done to their cause by them. Yet these doctrines are found in their worst form in the book *adopted* within these few years by the Roman prelates in Ireland, (so *secretly* adopted, that while it was in the hands of their priests everywhere, its use was not *known* to protestants,) and *adopted without one word of reprobation of these doctrines*. Nay, in order to prove yet more fully that the parts of the book where these horrible doctrines are held *were not overlooked in carelessness*, the subjects for discussion in the conferences of the Roman priests for Leinster have been taken from these very parts of the book for the last five or six years. That is to say, ever since the prospects of the Roman church gaining the dominion in Ireland have been brightening, *the attention of the priests has been called to all these questions as to the toleration of heretics and of their rites*, and as to the authority of the church over them, and the right to force them to embrace the truth. Will any man of common powers of reasoning then say, that if he finds that doctrines *extremely favourable to the powers of the Roman church*, but so cruel and intolerant as to have been disavowed when occasion required, are most unflinchingly held in a book adopted (*with great privacy*) by the Roman prelates as the *best* book for their clergy, and that the attention of the clergy is carefully turned to these very doctrines, at the exact time when the power of their church seems to be daily increasing—will any man, finding all this to be the case, hesitate to pronounce that such facts cast the strongest discredit on the *disavowal* of these doctrines, and make it but too probable that they are held with just as much eagerness as ever?

But farther still. When the House of Commons examined the Irish prelates as to their doctrines, some years ago, and asked to what books they referred as their standards, they mentioned, besides Pius IV.'s

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\* The formal and technical proof of this will be found in Mr. M'Ghee's speech, given in the last number, and in the additional documents in this.

Creed, and the Catechism of the Council of Trent, Holden's "Analysis," Bossuet's "Exposition," and Verron's "Rule of Faith." *Dens's book was never named!* Now it has been ascertained, within these few days, that the Roman bookseller in Dublin, (who is the bookseller to Maynooth,) not only never reprinted one of these *standard* works, but has not a copy of them, while he reprinted two enormous editions of Dens, a work in 7 vols. 4to! It has been found, too, that the questions for the priests' conferences are not taken from these books, or from the authorized books at Maynooth, (De La Hogue and others,) *but from Dens!* Who, then, can fail to see and acknowledge that there must be some most powerful reason for the Romanists having a book in such general use among the priests that they take their conference questions from it, though not avowed, and privately circulated, while they are not taken from those books which they openly declare that they use?

It is exceedingly difficult to imagine any reason for this, except that they know, on the one hand, that the doctrines of that book would cause a great outcry, and yet that, on the other hand, they are most anxious for the propagation of them. If they wished to circulate the good parts of Dens's book only, what possible difficulty could they have in adding a caution against the *bad* parts, especially against those very doctrines for which they have so often been called into question, which they know do them so much harm, and which are so *fully* and so *folly* set forth in this book which they recommend? Do they wish to bring evil on their own heads? Do they wish to be suspected of holding what they say they do not hold? If they do *not* hold that of which they are accused, then their conduct in recommending and using a book in which all this is held in the most offensive shape, is positive *insanity* or *folly*—a total want of that wisdom of which their worst enemies never accused them of having an ample share.

In one word, the *privacy* with which a book holding abominable doctrines has been circulated, is certainly a very reasonable ground for concluding that the doctrines are held, and that their being held is to be kept a secret.

But farther. Dr. Murray and other Romanists say, that the doctrines complained of are *obsolete*; and that no one, consequently, would attend to this part of Dens's book. How happens it then, as the Bishop of Exeter asks, that, under Dr. Murray's authority, these very obsolete questions have been made the subject of discussion for the priests for the *last two or three years*—i. e., since circumstances have arisen which may make clear notions *on the proper way to treat heretics* very desirable?

Look, then, at this chain of evidence. The authorized Roman bookseller says he has the authority of the prelates of his church to publish this book; he prints three thousand copies of it: that large number is all sold, (not a copy to protestants, for they do not know of its existence;) a demand for another supply *as large* arises, and another edition, *dedicated* to the Roman Archbishop of Dublin, (the dedication stating his approbation of the work,) is published. That is,

to say, *the Irish priests are fully supplied with this book.* The prelates of Leinster direct their attention especially to certain parts of it, by taking the conference questions from it. These parts contain *the very offensive doctrines* of which protestants complain, *as to the treatment of heretics* wherever the Roman church has power, *and the questions taken from this book canvass these very doctrines.*

A twentieth part of this evidence would convict a man of murder, and yet the *liberals* cannot possibly believe that the Romanists *either hold a single evil doctrine, or would put it into practice*—not a suspicion, good easy men, and wise men, that protestant worship, or, what they love much better, protestant property, is in the slightest danger in Ireland! Three hundred Anticyras would not cure such heads as these!

They who have sounder minds will feel no little obligations to the gentlemen who have rendered to protestants the great service of establishing, in one country at least, a *standard authority* for Roman doctrine, from which the Irish Romanists at all events will find it impossible to escape, and of calling public attention at this eventful crisis to the doctrines taught, and the subjects canvassed, by the Roman clergy in Ireland, under the direction of their prelates. It is easy to cry out *bigotry and fanaticism, &c. &c.* But if these cries are just, it seems that it is bigoted and fanatic to say that a certain prelate authorized a book, that his bookseller published it, and that then the same prelate called his clergy's attention to certain parts of it. It is bigotry to *state facts*, to call attention to them, and to quote a writer in common use among a body of men, as evidence of the nature of their studies. They who observe Mr. O'Connell's fury about those meetings, and Lord Melbourne's extraordinary irritation on the subject, will see that these things have not been done in vain, and that their full force is felt in *some* quarters at least. At this moment, when Mr. O'Connell is *quite satisfied* with the Irish church bill, it is necessary for those, who wish to appreciate that measure, to know what Mr. O'Connell and his prelates really wish, expect, teach, and inculcate as to the protestants in Ireland. It may be fanatic to ask, but considering how many protestant clergy have been murdered, how many are starving, and what is the nature of the pastoral instructions given *from the altar*, it is prudent also. And before any man makes up his mind on the nature of the Irish Church Bill, let him practise this prudence, and see what a bill must be which satisfies those who hold such and such doctrines, and nourish such and such expectations!

But do not let us deceive ourselves with imagining that Romanism either is or will be contented with Ireland. The English Romanists, it is very true, may not tolerate the doctrines inculcated in Ireland, (and if they do not, those doctrines *will be held back*,)\* but no one who

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\* The extraordinary violence and vulgarity displayed by the Roman priests latterly must be highly offensive to their elder brethren, who were *gentlemen*. Let any one who has read Mr. Halme's speeches at Whitwick, observed the usual tone of the "Catholic Magazine," or heard the language and the cries of the Romanists at the Exeter Hall meetings, say whether he could possibly imagine that they who indulge in this conduct have any affinity with gentlemen, or any knowledge of the habits and manners of decent life.

has examined the facts can doubt that most strenuous efforts are making by the Romanists at this moment to proselytize in England. The extraordinary increase of their chapels within a few years clearly shews this; and many curious facts which could be alleged of the struggle made in America, and of the large sums supplied by continental Romanist funds to assist the progress of this corrupt church, tend to shew the hope nourished at this particular season of a general renovation of the power of the papal see. That such an hope will ultimately be disappointed no one who loves the truth will doubt. But neither, when he remembers the miserable state of schism exhibited by protestants, the total ignorance of the controversy, of the history of the church, and of all church principle, existing among too many churchmen, (need one appeal to the House of Commons for proof?) can he doubt that the Romanist has a *fair field*, and will use the opportunity?

A few words may be said to those who will have to stand in the fore-ranks on this occasion—the clergy. That we shall have to *fight* seems perfectly clear; and that we may fight *with courage*, first of all let us be sure of our *grounds*. Warfare is *defensive* as well as *offensive*, and we must look well to see that we can stand on the ground which we choose. On this point it is better to speak plainly at once.

If we in England are to fight matters of doctrine on what are called the grounds of *common protestantism*, if, because the danger is great, we are ready to call in *any* allies of *any* principles whatever, the fight is fought *before it is begun*. No doubt we may call up in a large body of men violent feelings against popery and its corruptions and superstitions; nay, we may resist popery, if need be, by force and numbers. But that *real victory of the gospel* over popery, which has been won before, and may be won again, we shall not win, the real fight with the real weapons we shall not fight. If the warfare were *offensive* only, the matter *might* be different. If we had only to *destroy*, if we were only anxious to hold up to scorn and hatred, or pity, the lamentable delusions of the rosary, and the girdle of St. Dominic, &c. &c., the *atheist*, the *deist*, the *Socinian*, the *quaker*, &c. &c. &c., might join with the churchman. But on whom will the scorn, and hatred, and the pity rest, if the Romanist turns on his assailants, and asks them what they believe themselves, and by that one question dissolves the confederacy against him, and turns these false allies into bitter enemies? Do not let men deceive themselves with saying that the differences between protestants relate to *externals*, and *non-fundamentals*, &c. &c. Is it *nothing*, for example, but a non-essential matter, whether, as the *quakers* say, there are *any sacraments*, any outward means of grace at all—whether, as the antinomians teach, the believer *cannot* sin? and so on. And when it is remembered not only that all the monstrous doctrines which might be named exist among protestants, but that they exist *in consequence* of a flat denial on part of those who hold them of any authority whatsoever, of any kind, in the church catholic on matters of faith, the flat repudiation of the general opinion of holy men of all ages, the flat repudiation of what would be deemed the most elementary knowledge of the human

heart, nay, what would be deemed the dictates of common sense on any other subjects, no Christian man can fail to confess that the Romanist may, with but too much semblance of justice, hurl back the scorn and the pity on doctrines hardly less pernicious or absurd than his own—that he may well ask how truth can be found in the leaguer of falsehood—whether the protestant faith is a mere *negation*, meaning nothing more than a denial of Romanism—whether the only bond of protestants is not hatred of him—and whether, when he is out of the way, they do not and must not, if they are sincere, fight more grievously with one another than they do with him. No! the one only way of opposing the falsehood of popery is by owning no league, no bond, with *any* falsehood, by standing up for no one thing which we cannot defend to the death—by shewing that we readily embrace *all* truth—that we (as *reason*, and not authority only, directs) embrace all that truth which the general voice of the church catholic has embraced in all ages—that the religion which we set up is not a cold negation of foul superstition, but a living, life-giving form, of eternal beauty and eternal truth. We can only, in short, rightly withdraw ourselves from the dominion of a *corrupted* church, by placing ourselves under the rule of a *true* one.

But have we any reason to fear for our fortunes, from seeing what they were before, if we venture on the encounter alone? Was it found, in former days, that the champions of the reformed catholic church wanted the aid of independent, or baptist, or quaker, or ranter, to put down the corruptions of Rome? Whose are the immortal writings which did the work? Are not the most and the greatest the products not only of churchmen but of bishops? And where was the force of the Romanists' reply, when it had real force? Was it not in his applying himself to errors which belonged indeed to many of the large bodies of separatists from Rome, but from which the reformed church was entirely free? No! we want no such aid, no such allies. With God for our strength, his word and his church for our guides, we shall be conquerors alone, as we have been before, over all the errors, the superstitions, and the corruptions of the church of Rome.

But if principle did not say this, does even expediency tell another tale? Where are too many of the other *English* protestants in the hour of danger? *They are in the camp of the Romanists, in the leaguer of the papacy, bound to it by a solemn compact, ready to fall down and do it any service, if it will but destroy the episcopal church.* Bear witness, all their acts and words for the last five years; nay, hear the "*Patriot*," the *almost* accredited organ of the leading English dissenters, thus speaking on the first of this present July. It hopes and trusts that the present Irish church bill, which is an attempt to prop up an enormous nuisance (the church), may be thrown out, and why? because the "next bill will not deal so tenderly (!) with the grievance;" but then there will be "a total demolition of the Irish establishment"! Yes! in a country of eight millions, where the extraordinary zeal of the independents, and the baptists, and the quakers, and the ranters, and the antinomians, and the Southcotians, &c. &c. has produced

them only 22,000 adherents (hear this, ye advocates of the voluntary system), where there are above *six millions* of papists, these true English protestants have one thing at heart—the *total demolition of the protestant establishment*. Worthy and able coadjutors, true and faithful allies, indeed, they would be in fighting the battles of the gospel against the corruptions of Rome—they who, for party politics and mere jealousy of the riches, as they allege, of the clergy, would wish the papacy thus to trample down the great strength of protestantism beneath its feet in Ireland! Doubtless, if we desire great *loyalty* and thorough faithfulness to the cause of the gospel, we shall go for aid to those protestants whom the “Patriot” represents!

These words were written early in this month. Let churchmen hear the atrocious words of the “Patriot” of July 15th:—

“On Saturday, a second Irish protestant politico-religious meeting was got up at Exeter Hall, the sapient Lord Kenyon in the chair. We ought perhaps to apologise to our readers for not having given a report of the former performance, owing to the number of meetings which took place in the same week, and which claimed a place in our columns. The professed object of the speakers on both occasions was to hold up the Roman catholic clergy of Ireland to execration (!), as holding certain abominable doctrines maintained in “Dens’s Theology,” touching not keeping faith with heretics, persecution, &c., that author’s treatise on morals being used as a text-book at Maynooth (!). The real object of the meeting may be inferred from the following extract from the speech of the Rev. Mortimer O’Sullivan, on Saturday last:—”

(Here follows a passage in which Mr. O’S. complains that there are so few in parliament to do common justice to the English clergy by defending them when they are attacked, though they are excluded themselves.)

“Meek and pious ministers of the gospel of tithes! The clergy have no friends in the House of Commons! O much slandered conservatives! And yet, is there an English member who has not a son, or brother, or near relative in the church?”

“The doctrines of popery are flagitious enough; but the pages of Irish history, alas! exhibit doctrines quite as wicked as can be extracted from the heavy tomes of Father Dens, acted out by those who called themselves protestants. Nothing in the annals of the Romish church can exceed in atrocity the penal laws enacted by the protestants against the natives of Ireland. In fact, it was acted upon as a legal maxim, that to take the life of a mere Irishman was no murder. The example of the Israelites and the fate of the Canaanites were cited in the reign of King William, as they had been in the days of Cromwell, to justify an exterminating policy. As to keeping faith, ‘Dr. Dopping, Bishop of Meath,’ says Mr. O’Driscoll, ‘preached before the lords-justices at Christ Church, in Dublin, on their return from Limerick: he reproached them bitterly for the treaty they had made, and argued that protestants were not bound to keep faith with papists.’ (O’Driscoll, vol. ii. page 364.) *Talk of Father Dens! What is the language of the unrevoked canons of the English church? What is the spirit of her law of excommunication?* Well, but times are changed. Thank God they are; but history must not be forgotten; and Irish history proves that Dens’s theology was orthodox protestant practice in his day. *Nor do we see much difference between shooting papists as traitors, and burning protestants as heretics.*” The orangemen of the present day would relish exceedingly an *auto da fe*; only they would have it celebrated in military style with the bayonet.”

This is the protestant dissenters’ feeling as to Romanism, if we are to trust their organ, the “Patriot!” Would such men help us? Could they who have such feelings, at such a time, help *any good cause*, if they would?

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\* Supposing the two crimes *equally proved*, what does the protestant “Patriot” say? Are traitors not to be punished? Are heretics, i. e. protestants, to be burnt?—Ed.

## IRISH CHURCH BILL.

SOME persons may be inclined to say, why write ten pages about *Dens's Theology*, when there is so pressing an object of interest as the Irish Church Bill? The answer is, that it is this Bill and the condition of the Irish church generally which makes *Dens's Theology* an object of paramount interest. Why, it will be asked? Simply because facts are stubborn things! Now it is fact that every true Romanist must wish to destroy the protestant episcopal church—that the knowledge of this fact was the great objection to the Emancipation Bill, and that in spite of this objection, in 1829, the Romanists were put into possession of political power; and that, in 1835, a measure has been brought in, one principle of which is the taking away whatever portion of the church property Parliament pleases, and which has been declared by some of the ablest men in the House (and those strong and consistent Whigs and reformers) to be, in fact, a measure for extirpating the reformed church! When certain evils are predicted as the natural and necessary result of certain measures, when the measures are adopted and the evils follow, it is not very presumptuous to connect the one with the other—i. e., in the present case, to ascribe the mischiefs which have fallen on the reformed church to the power now possessed by Roman catholics. They have found, in short, that, as things are, the government will yield to their clamour, or to the fear of losing their support; and they will consequently go on till their object—the avowed object of their archbishop, Mac Hale, (viz., that “every vestige of the nuisance” may be done away,) and the hardly less avowed object of Mr. Shiel, even in Parliament—shall be gained. If an Irish Corporation Bill (*giving, as it probably will, to Mr. O'Connell from thirty to thirty-five votes more*) should be carried, the object, which it will now take three or four years to accomplish, will probably be gained in one session. If the Romanists, then, have already laid—what, if they are allowed to proceed, will be—a firm foundation for destroying the reformed church, the point of the most consequence is to know what are *their views, their temper towards heretics, and the use which they will make of that power over them*, which they are sure to get, unless the imminence and the fearfulness of the danger, and *the remembrance of the use which they always have made of such power*, rouses a spirit of resistance.

It is, consequently, of more importance at this moment to point out what are the questions *which the priests are diligently canvassing by order of their prelates as to heretics,\** than to mention the specific objections to the details of the Irish Church Bill. What, indeed, can be added to Sir Robert Peel's masterly exposure of its details, and to Sir James Graham and Lord Stanley's noble exposure of its principle? The reader will find a summary of Sir R. Peel's calculations, and more documents of the same kind shall be added hereafter.

\* “Anne licet ritus infidelium tolerare?”

“Anne cogendi infideles gremio fidelium sese adjungere?”

“Quæ pœnæ contra labe ista infectos late?”

(See Bishop of Exeter's Speech of July 16.)

The kindness of one well skilled in Irish affairs has supplied the following perfect antidote to the poison of the "Edinburgh Review." But shall we never take a lesson from the enemy? *Three or four days before the debate* (long enough for friends to study, but hardly for foes to answer) comes out in the "Edinburgh Review" a statement of facts *artfully worked up and coloured* to mislead the ignorant, and to supply speakers with matter. *It has been well used*, having supplied one noble lord and two commoners at least. Why do not the conservatives prepare *equally well timed and minute*, but true and honest, statements of facts for their friends? Can they hope to prosper if they neglect the means which they see so effectually in the hands of the enemy?

#### A FEW FACTS IN ANSWER TO AN ARTICLE IN THE "EDINBURGH REVIEW" OF JULY, 1835, ENTITLED, "STATE OF THE IRISH CHURCH."

WHEN a writer brings before the tribunal of public opinion a statement of alleged abuses or defects in an establishment, which require, but have not received, correction, provided he state them with fairness and candour, we may suppose him to be governed by public spirit and a feeling of duty. But when he brings forward and exaggerates a catalogue of abuses and defects which have received correction, but studiously conceals every particular of that correction, while he adds to his catalogue others which do not exist, we must say—but no; we may leave it to the public to pronounce the sentence, when they shall have heard both sides of the cause.

The article purports to be a review of three Reports presented to the House of Commons—viz., the First and Second Reports of the Commissioners of Inquiry into Ecclesiastical Revenues and Patronage, and the First Report of the Commissioners of Public Instruction.

After having given, in his three first pages, a general description of the two first reports, and of the constitution of the church, the Reviewer starts off (page 493 of the Review) to the real purposes for which his paper was published. He states that, among the queries transmitted by the Commissioners to the respective dignitaries, prebendaries, and canons of cathedral churches, one was—"Whether there are any, and what, duties annexed to the office;" that the answer from a large number of those above-enumerated was, that "they had not any duties annexed;" and that the answer from a number of others was—"that their only duties were attending chapter meetings, and preaching in turn in the cathedral." Now, I admit this to be truth, but it is not the *whole* truth. I will, therefore, supply what he has omitted. Those persons were desired to make a return both of their duties and of their incomes as *members of the chapter*, *exclusive* of their duties and incomes as parochial clergymen. It is true that, as such dignitaries, and members of cathedrals, they have little or no duties to perform. But he forgot to state that in general, as such dignitaries, &c., *they have no income!* He very truly states that many of them have benefices annexed to their dignities, &c. But he insinuates that the incomes of such benefices are *superadded* to incomes belonging to the dignities, &c., which is *false, except in some few cases*. Now, it is remarkable that, in one of the very reports (the second) which he undertakes to review, the duties and incomes are placed beside each other in parallel columns; but he shuts one eye, and only sees that the duties are small, but *not that the incomes are none!*

The Ecclesiastical Commissioners very properly kept the two questions distinct—viz., the duties and incomes of such persons as members of the chapter, and their duties and incomes as incumbents of benefices. The fact is, that



formerly duties were required to be done by chapters, which made them necessary. For instance, every bishop's lease formerly required the consent of the dean and chapter to make it valid. For the several purposes then considered necessary, a certain number of parochial clergymen were associated into this council for the purpose of performing those legal acts. They are, in fact, mere parochial ministers, but, unfortunately for themselves, (though very fortunately for the lovers of misrepresentation,) they are dignified with high-sounding, empty titles, as the only remuneration for their trouble and expense in being obliged occasionally to leave their homes, and benefices, and churches, to perform certain duties in the cathedral. But those dignities &c. are in general united to some benefices. In some cases they are not. The archdeaconry of Raphoe is not united to any benefice, and his income is *0l. 0s. 0d.* The same may be said of the Archdeacon of Kildare, but he is better off as to income, having *4l. 12s. 3½d.* I could give many similar cases.

Hitherto I have considered the case of the great majority of such members of chapters; there are, however, some which have separate incomes, exclusive of their parochial benefices, and these I have reserved for a separate consideration. Such persons have incomes either from a corporate fund divisible amongst the members, or from sources particularly appropriated to each member. In England there are, in many chapters, large corporate funds, from whence the members derive incomes. In Ireland, the whole net amount of such corporate revenues divisible among members of chapters, in 32 dioceses, is *928l.*,\* averaging precisely *29l.* per diocese, or something less than *2l. 17s.* per each chapter member.

The whole number of chapter members consist of—dignitaries, 139; prebendaries, 178; canons, 9. The number of dignitaries who have separate incomes, exclusive of their incomes as parochial clergymen, is 43; of prebends, 55. The net amount of the former, *22,478l.*; and, of the latter, *7894l.*—(see pages 294, 295, Second Report); and, of canons, *721l.* I must here remark, that, with few exceptions, these dignitaries are parochial ministers, possessing their prebends &c. along with, and in many cases, I may say, in augmentation of, small benefices. But this remark does not bear upon the question.

I will, however, on this part of the subject, make the Reviewer the utmost extent of concession for which he could wish. I will suppose these dignities, prebends, &c., to be complete sinecures, possessed by idle clergymen who do no duty of any kind. Now, neither he, nor any other person among the fiercest enemies of the church, proposes to interfere with vested interests. The utmost he or any one would demand is, that these sinecures should cease on the next avoidance. But our friend in the Review, whose memory is sometimes a little treacherous, has forgotten to mention, that provision has been made by the second Church Temporalities Bill, (4 & 5 Will. IV., ch. 90, sec. 1,) *for the suppression of the whole of these*, and also of every other sinecure, on the next avoidance, and for the investment of their revenues in the funds of the Ecclesiastical Commissioners! And yet it is surprising how he could have forgotten this, for he gives us to understand that the two Church Temporalities Acts were lying before him when he was writing! We must conclude, therefore, that his parading, in exaggerated size, these sinecures, while he conceals the ample correction, which he knew had been applied, could only have been done with a view to make a false impression on the public mind, and to raise a prejudice against the Irish church at the very time when the House of Commons was debating upon its interests!

He frequently resumes and dwells upon this favourite theme to shew the enormous extent of income enjoyed by persons who do no duty. Thus he says, in page 505, "The *no duties* of the Dean of Raphoe obtain *1491l. 19s.* per annum." Now, if he had adhered to truth, which he could have learned

\* Page 126, Second Report, col. 10.

from the Report, he would have stated the case thus:—"The Dean of Raphoe, as dean, *possesses a separate net income* of 390*l.* 2*s.* 7*d.*, (see Report, p. 168, col. viii.) and this, on the next avoidance, may be suppressed by the Ecclesiastical Commissioners." But he has forgotten to mention that, at the time when that Report and the Dean's return was made, the deanery of Raphoe consisted of a union of six parishes, *which union has now been dismembered, and the incomes of five of them settled on the perpetual curates, leaving him only one of them.* And this dissolution was made to this extent in *consideration of his having such separate income annexed to his deanery.* This dissolution was specially provided for by name by the First Church Temporalities Act, (3 & 4 Will. IV. ch. 37, sec. 124). But perhaps all this tissue of misrepresentation was only ignorance!

With regard to the alleged decrease of protestants, I need only say, that the Reviewer's conclusion is very illogically drawn, for he compares unlike quantities. He compares the number obtained in prior cases by computation, or, more properly speaking, by guess, with the number obtained at present by *census*. Now he ought to have compared like to like, census to census, or computation to computation; but as he has no census in the former period to compare with that in the later, he ought to have compared the computation, in the former period, with the like in the later—viz., the computation of Sir William Petty with that of Leslie Forster; and if he had calculated these by the rule of three, he would not have found any decrease.

The disproportionate size of parishes, the collection of parishes into unions, the disseverance of parishes of the same union by the intervention of other benefices, together with a number of other frightful, grotesque, and gigantic grievances, are passed in quick succession and gaudy colouring through his magic lantern—an exhibition which, unlike that of the showman, which *follows* the exclusion of light, is intended for the purpose of extinguishing the light of the gospel in Ireland, and spreading over the land the gloom of superstition and a moral darkness. But he has forgotten to state, that for all these inequalities and anomalies, and unions and disseverations, the church temporalities acts, which he seems so well to know and so dearly to love, have provided ample and sufficient remedies. As to unions, he ought to know\* that a royal commission is in existence for inquiring into and reporting upon such unions, with reference to their dissolution. He who is so well versed in reports must know that the commissioners have already presented a ponderous volume relating to a number of unions, in which the pruning knife has been applied almost beyond the bounds of prudence. He might also know that they presented a short report last year, stating the necessity of their discontinuing their labours until the passing of some final measure relating to tithe compositions should enable them to ascertain the value of the several parishes, to decide how far dissolutions might be advisable and practicable. So far as they have reported, their suggestions have been acted upon on every avoidance. Witness the deaneries of Down, Raphoe, and others.

I am obliged to write without much order or method, for I follow the Reviewer's. Of the Wesleyan methodists he seems so ignorant, that I am sure he is not one of them. He argues, from the number of their places of worship, that there must be many more dissenters from the established church than the report gives credit for. But to remove the pain which such dissent

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\* It would be folly to suppose that Edinburgh Reviewers ever look into any sources whence they might learn what the church has to say for herself; otherwise, in this humble Magazine, so long ago as the year 1832, (see vol. i. p. 389,) this stout Whig might have seen, (1) Certain tables as to unions, compiled from Reports like those which he professes to have studied so diligently—and with no little labour; and, (2) A short statement prefixed, pointing out the measures already taken for *dissolution of unions*; and he might thus have saved himself from the charge of either ignorance or misrepresentation.—ED.

must occasion in the mind of such a friend of the established church, I am happy to inform him that the Wesleyan methodists are amongst the best attendants upon the church services and at the sacrament; that they never allow their hours of meeting to interfere with the hours at church. In truth, if all their meeting-houses were levelled to the ground, the numbers of attendants at church would be diminished rather than increased, for their meetings are ancillary to the church. Indeed the words of our author are decisive on this subject, although they do not seem to convince himself. He acknowledges (page 497) that it appears, from the Report itself, that the Wesleyan methodists "would not admit that they dissented from the doctrines of the established church—often called themselves established churchmen, and *always refused* to be enumerated as protestant dissenters; and the commissioners were compelled" ("compelled" must mean "against their wishes") "to class them as members of the established church." The commissioners, however, thought that they knew better, and merely submitted to compulsion, for unfortunately it was a *casus omisus* in the commission to enable them to know men's religion better than such men do themselves; but our friend in the Review is too enlightened to be bound by such shackles, or by the absurd prejudices of these people, (which, being in favour of the church, must be wrong); and their solemn protestations are no more believed than those of the wounded sailors on deck, whom the doctor pronounced dead, and ordered to be thrown overboard.

With regard to his defects of territorial division and of unions, it is sufficient to say, that it appears from his own paper (page 499), that the Archbishop of Armagh, in the year 1819, *was the first person to bring these subjects before government, as the greatest defects, for which remedies were required*; that the heads of the church subsequently and heartily assented to a commission of inquiry into such defects, and were not only *the strongest advocates for dissolution of unions, but the most active, laborious, and uncompromising agents for carrying the principle into effect in detail*; and the church temporalities acts, as I have mentioned, provide for such dissolutions accordingly.

As to episcopal unions, I must inform him of a cause from whence many of them arose. There are a number of impropriate parishes which supply no income for incumbents; and in expectation of the impropiators at some time or other, either voluntarily or by compulsion, making some provision for the duties, the laws were so contrived as to prevent such parishes being permanently united by act of council, by which the impropiators would have been permanently exonerated. Then what was to be done? An act was passed allowing bishops temporarily to form unions, viz. *pro hac vice*. Thus bishops, in very many cases, united parishes which had no income with a parish which had an income; sometimes three or four of the former with one of the latter, and stipulated with the person about to be appointed that he must do the duty of all for the pay of one.\* But our author, who seems to be a lawyer, and to have studied all the statutes relating to the Irish Church, must have known that there is an act by which such episcopal unions could not be made since a certain year without the consent of the Lord Lieutenant and Privy Council; therefore here a remedy has been provided which has been found very effectual in preventing any abuse.

In page 502, our opponent unwittingly becomes our friend, and Balaam blesses those whom he has been employed to curse. He says, "there are fifty-seven parishes or districts in Ireland excluded from the present ecclesiastical division which are without provision for the cure of souls; that there are residing in these unprovided parishes 3020 members of the established church." He might have added, that all duties are performed for these persons by the neighbouring clergy without remuneration. The remedy for this abuse, which

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\* Several of these have been continued, through a number of incumbencies, for upwards of a century.

certainly is no fault of the established church, one would suppose to be, the application of "*any surplus*" to their relief, and they would have been provided for under the Church Temporalities Act whenever there should have been a surplus in the funds of the Ecclesiastical Commissioners. But the reviewer and his friends think it better to settle an Irish question in an Irish manner, and they endeavour to seize upon that surplus for other purposes, and not only leave those parishes in that destitute condition, but give them the *solamen miseriæ* by reducing a great number of others to the same condition.

In page 503, he comes to the bishopricks; and here, and in all other cases, for the sake of "*effect*," he gives the *gross* instead of the net incomes, except in one case, where the net answered his purpose better. He gives the gross amount of Episcopal revenues as 151,127*l*. He is, however, compelled to give a piece of information which he found in the *same line* of the Report, (see First Report, p. 43,) viz., that the net revenues are only 128,808*l*.; but he afterwards forgets this circumstance, and argues upon the gross sum. Now, supposing that our friend in the iron mask were possessed of a leasehold property of the gross value of 1000*l*., out of which he paid a rent of 200*l*., I suspect that he would call his income 800*l*. per annum; but not so does he deal with the Irish bishops. If he had stated what he read in the Church Temporalities Act, and what he might have read in Mr. Finlaison's paper presented to the House of Commons, he might have told us that so soon as that act should come into full operation, the income of Irish sees would be reduced to 60,000*l*. About 23,000*l*. of episcopal income has already fallen into the hands of the Ecclesiastical Commissioners.

But our friend is so anxious to increase the wealth of the established church, and of the bishops in particular, that he is not satisfied with the gross amount of 157,000*l*., but swells it up to 163,582*l*. He mentions one case of such increase, which we might charitably have supposed him to have mistaken, if he had not given us good proofs to the contrary. He says, (and what will he not say?) "We find that the prospect of increase is greatest in the princely revenues of the Archbishop of Armagh, where, if instead of one-eighth of the tenant's profit rent being charged as fine, one-fifth were to be charged, as in other dioceses, the annual income accruing from the annual fines would be augmented by the sum of 6,260*l*.; and the gross revenues would be increased from 17,609*l*. to the enormous sum of 23,930*l*."

The little word "*if*" has a surprising efficacy in drawing pictures which never can have reality. The Spartans understood its meaning better than our author. When their enemies threatened that *if* they entered Laconia, they would ravage the whole country with fire and sword, the Spartans (protocols were then unknown) answered "*IF*."

The Commissioners mentioned the above circumstance to shew the great moderation of the Archbishop in charging only one-eighth instead of the customary one-fifth, as a renewal fine, by which he voluntarily relinquished 6,260*l*., which the tenants must have paid if demanded. The Commissioners returned this sum as *loss*, and our author converts it into *profit*. The Commissioners did not even insinuate that such increase was contemplated. But the reviewer may say, that "the *present* Archbishop may relinquish that sum, but his successor may charge it." I will deprive him even of this refuge; for since the passing of the Church Temporalities Act, it has become impossible either for the present Archbishop, or his successor, to make such increase. The lessees, by that Act, as he well knows, have a power of purchasing perpetuities on paying a future rent equal to the amount of the former rent and fines *for nine years past*. Therefore, such increase is impossible. But this is not the whole of his misrepresentation, for he deals a little farther in that common figure of speech which legal men call *suppressio veri*. The net revenues of Armagh are returned by the Commissioners at 14,494*l*., (see his Paper, p. 503.) And, as he well knows, the Church Temporalities Act, sect. 54, enacts, that future Archbishops of Armagh shall pay out of their income an annual

sum of 4,500*l.*, thus reducing the income, instead of his "enormous sum of 23,930*l.*," to little more than 10,000*l.* Here is a misstatement and an exaggeration of nearly 14,000*l.* Was all this only from ignorance?\*

In the same paragraph, with the Church Temporalities Act before his eyes, he states the *net* income of the See of Derry at 12,159*l.* Now that same Act, section 54, obliges the present bishop, out of that sum, annually to pay to the Ecclesiastical Commissioners the sum of 4,160*l.*, and obliges his successor to pay an additional sum of 2,000*l.*, making altogether 6,160*l.*; so that the net amount of the present bishop, at the time the writer was penning the paragraph, and for nearly three years before, was only 8,000*l.*, and the net income of his successor will be only 6,000*l.*

I fear that in this statement, so widely at variance from truth, I perceive some more active and pungent drugs than the mere narcotic of ignorance—perhaps an ounce of gall, or a little wormwood, not weighed by scruples. Take these as samples of his truth, accuracy, and candour.

After two such gross instances of misstatement, what can be said for the Reviewer? He is wise in concealing his name, and hiding himself behind the invulnerable shield of the "Edinburgh Review."†

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Winchester, Chapel of Farnham Castle .....	July 5.
Bishop of Chichester, Chapel in Lincoln's Inn, London .....	July 5.

#### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Birch, Fred. Lane .....	B.A.	St. John's	Camb.	{ Winchester by let. dim. from the Bishop of Norwich
Blake, Edmund .....	B.A.	Caius	Camb.	
Buttemer, R. Durant, .....	B.A.	Clare Hall	Camb.	{ Winchester by let. dim. from the Bishop of Norwich
Clarke, Charles .....	B.A.	Trinity	Camb.	{ Winchester
Fellowes, John .....	B.A.	Clare Hall	Camb.	{ Winchester by let. dim. from the Bishop of Norwich
Fortescue, Robt. H....	B.A.	Exeter	Oxford	{ Winchester by let. dim. from the Bishop of Exeter

\* And how was this in Mr. Shiel's case, in his speech of July 23rd?—Ed.

† The remainder of the article is equally open to reply, and shall receive it in due time. It may be well at the moment to observe, that in the *table* in the "Edinburgh Review" the Reviewer forgets to observe, that of the large number of non-residents whom he enumerates, the report to which he refers shews that either Rector or Curate is, in the great majority of cases, resident in the next parish, *there being no Globe House*, and that in almost all the *larger* benefices enumerated by himself in that table, the incumbent is resident. The Reviewer has repeated one mis-statement of the Irish Attorney-General (as to Magheracloone) which has been *publicly contradicted*. Is this just or right? Again, let the reader remark one of his reasonings. After shewing how few Protestants there are to each Clergyman in some parts of Ireland, he goes on to say, that in London, and other great cities in England, there are 30,000 to each Clergyman in this parish, and 40,000 in that, and so on; whence he says, it is clear either that Ireland has too many clergy or London too few. The latter supposition he thinks so clearly absurd, that the case can require no more argument! These are the persons who write about the church, and whose follies are repeated in parliament by persons as ignorant as themselves.—Ed.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Hull, William, (Literate)				{ Chichester by let. dim. from the Bishop of Norwich
Legrew, Arthur.....	B.A.	St. John's	Camb.	Winchester
Makby, H. Joseph ...	B.A.	Calus	Camb.	Chichester
Palmer, G. Thomas ...	M.A.	Brasenose	Oxford	Chichester
Soowden, C. Crewe ...	B.A.	Worcester	Oxford	Chichester
Smyth, T. G., Exd Student of		Trinity	Oxford	Chichester
Turner, Thomas.....	B.A.	Exeter	Oxford	Winchester
Whitley, C. Thomas ...	M.A.	St. John's	Camb.	{ Winchester by let. dim. from the Bishop of Durham

PRIESTS.

Barton, John Lake ...	B.A.	St. John's	Camb.	Winchester
Cachemaille, J. L. V., (Literate)				Winchester
Gallichan, James .....	B.A.	St. John's	Camb.	Winchester
Hodges, Henry .....	B.A.	University	Oxford	Chichester
McFarquhar, W. P....	B.A.	Trinity	Dublin	{ Winchester by let. dim. from the Bishop of Exeter
Menzies, Alfred .....	B.A.	Trinity	Oxford	Winchester
Niven, William .....			Edinburgh	{ Winchester by let. dim. from the Bishop of Norwich
Pelham, Hon. J. T. ...	B.A.	Christ Church	Oxford	Chichester
Somerset, G. H. ....	M.A.	St. Mary Hall	Oxford	{ Winchester by let. dim. from the Bishop of Exeter
Trench, R. C. ....	M.A.	Trinity	Camb.	Winchester
Visme, L. Davison de	B.A.	Balliol	Oxford	Chichester
Walters, Charles .....	B.A.	Merton	Oxford	Winchester
Warren, Henry .....	M.A.	Jesus	Camb.	Chichester

His Grace the Archbishop of York intends to hold a General Ordination, at Bishopthorpe, on Sunday the 2nd of August.

The Bishop of Oxford will hold General Ordinations twice every year—viz., Trinity Sunday, and the Sunday before Christmas Day; and requires that the Candidates for Orders on these occasions should give notice of their intention, either to himself or to the Archdeacon of Oxford, at least three months previous to the day of Ordination.

CLERICAL APPOINTMENTS.

Cole, Robert .....	Master of the Free Grammar School, Andover.
Dunn, Salisbury.....	Master of Maldon Grammar School.
Dunne, Charles, R. of Earl's Crome, a Rural Dean for one division of the Deanery of Pershore.	
Makby, Henry Joseph ...	Officiating Domestic Chaplain to the Bishop of Chichester.
Manton, Henry .....	Master of the Grammar School at Sleaford.
Netherwood, John.....	Head Master of the Grammar School at Appleby, Westmoreland.
Poore, Charles Henry ...	A Minor Canon of Winchester Cathedral.
Power, Edward .....	Master of the Free Grammar School, Atherstone, Warwickshire.
Smith, George Nunn.....	Head Master of Preston Grammar School.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bevor, M. B.....	Hopton P. C.	Suffolk	Norwich	D. & C. of Norwich
Berry, William ...	{ Bircham Newton R. and Bircham Tofts consolidated }	Norfolk	Norwich	{ Marquis of Cholmondeley
Blunt, Walter.....	Newark-on-Trent V.	Notts.	York	The King
Boyd, William ...	Arncliffe R.	W. York	York	University Col., Oxon.
Cator, Charles ...	Stokesley R.	N. York	York	Archbishop of York

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Collinson, Richard	Usworth P. C.	Durham	Durham	Rev. H. Perceval
Everard, E. B. ...	Penkney P. C.	Norfolk	Norwich	John Lloyd, Esq.
Fallowfield, R. ....	Kirkhampton R.	Cumber.	Carlisle	Earl of Lonsdale
Goodenough, R. W.	Whittingham V.	Northum.	Durham	D. and C. of Carlisle
Hadley, George...	Milbourn St. Andrew V.	Dorset	Bristol	Lieut.-Gen. Nichol
Hammond, J. P. ...	Minestead R. w. Lyndhurst	Hants.	Winches.	{ H. C. Compton, Esq., M.P.
Hankinson, R. ....	{ St. Benedict P. C., Norwich	{ Norfolk	Norwich	The Parishioners
Heaketh, Charles,	North Meols R.	Lancash.	Chester	{ P. H. Fleetwood, Esq., M.P.
Horne, Edward...	{ St. Lawrence R., Southampton	{ Hants.	Winches.	Lord Chancellor
Hull, John .....	{ Poulton-in-the Fylde V.	{ Lancash.	Chester	{ P. H. Fleetwood, Esq., M.P.
Jackson, — .....	Bispham C.	Lancash.	Chester	Rev. C. Heaketh
Leech, W. H. ....	Egremont R.	Cumber.	Chester	Earl of Egremont
Llewellyn, David	Puddington R.	Devon	Exeter	C. N. Welmann, Esq.
Macdonald, D. ....	West Allington V.	Devon	Exeter	D. & C. of Sarum
Macpherson, A. ....	{ Rothwell V. and Orton Chapelry	{ Northam.	Peterbro'	E. A. Sandford, Esq.
Methold, John W.	{ Hempstead and Wighton V.	{ Norfolk	Norwich	D. & C. of Norwich
Paley, G. B. ....	Freckenham R.	Suffolk	Roches.	Peter House, Camb.
Parsons, G. L. ...	Bensington P. C.	Oxford	Oxford	Christ Church, Oxon.
Rookin, Henry ...	Upton Grey C.	Hants.	Winches.	Queen's Coll., Oxon.
Simpson, T. ....	Pannall V.	W. York	York	Rev. R. B. Hunter
Stephenson, L. ...	Soulderne R.	Oxford	Oxford	St. John's Col., Camb.
Tellet, Edward...	Great Wenlock V.	Salop	Hereford	Sir W. W. Wynn, Bt.
Urquhart, John ...	Chapel Allerton P. C.	W. York	York	Vicar of Leeds
Ward, E. L. ....	Blendworth R.	Hants.	Winches.	Late Rev. E. Ward
Ward, W. S. ....	Iver P. C.	Bucks.	Lincoln	Rt. Hon. J. Sullivan
Warner, J. Lee ...	Little Walsingham P. C.	Norfolk	Norwich	Rev. D. H. L. Warner
Watson, Thomas,	Kirmington V.	Lincoln	Lincoln	Lord Yarborough
Whittaker, G. A.	{ Knoddisham R. w. Buxlow C. annexed	{ Suffolk	Norwich	John Ayton, Esq.

## CLERGYMEN DECEASED.

Atkinson, John ...	Barton C.	N. York	Chester	Vicar of Gilling
Bennett, H. ....	Martock V.	Somerset	B. & W.	Treasurer of Wells
Davis, W. ....	{ Llanmihangel and Flemington C.	{ Glamor.		
Harrison, Richard	Crowle V.	Worcees.	Worcees.	Rev. R. Harrison
Harvey, Thomas .	Cowden R.	Kent	Roches.	Rev. T. Harvey
Heathcote, Godfrey,	Southwell.			
Long, W. ....	{ Canon of Windsor, and Pulham R., and Sternfield R.	{ Norfolk Suffolk	Norwich Norwich	The King C. Long, Esq.
Morgan, Watkin,	Brooke House, Monmouthshire.			
Owsley, John.....	Blaston P. C.	Leicester	Lincoln	
Parker, Thomas...	{ Rainow C. and Salterford C.	{ Chester	Chester	Vicar of Prestbury
Pritchett, G. ....	Mathon V.	Worcees.	Worcees.	D. & C. of Westminster
Sanderson, John...	Tankersley R.	W. York	York	Earl Fitzwilliam
	{ Elford R.	{ Stafford	L. & C.	Hon. Col. F. Howard
Sneyd, John .....	{ and Bramshall R.	{ Stafford	L. & C.	{ Lord Willoughby de Broke
Wane, John .....	{ Whiteparish V. & Sherfield English R.	{ Wilts. Hants.	Sarum Winches.	{ R. Bristow, Esq.
West, John, Little	James-street, Dublin.			
Wynn, Maurice...	Great Wenlock V.	Salop	Hereford	Sir W. W. Wynn, Bt.

## IRELAND.

## PREFERMENTS.

The Rev. Mr. Banner, of Bansha, and Precentor of Cashel, to the Chancellorship of Emly, vacant by the resignation of the Rev. Mr. Price; on the presentation of the Archbishop of Cashel.

The Rev. E. N. Hoare to the Rectory of St. Lawrence, diocese of Limerick, vice the Rev. Mr. Lefroy, resigned.

The Rev. Edward Stack, M.A., Curate of Graig, to the Rectory of Graig, vacant by the death of the Rev. George Alcock.

The Rev. James Stubbs, M.A., Vicar of Kilmacahil, to the Prebend of Ullard, vacant by the death of the Rev. George Alcock.

The Rev. Samuel Jeffares, M.A., Vicar of Kilpatrick, to the Vicarage of Kilmacahil.

The Rev. Robert Cooper, M.A., Curate of Killiban, to the Vicarage of Kilpatrick.

Rev. Charles Smith to be Vicar-General of the diocese of Elphin.

The Rev. J. W. Whiteside, formerly of George's Chapel, Dublin, is promoted to the Incumbency of Trinity Church, Ripon, Yorkshire.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, June 27.

In a Convocation holden on Wednesday last, it was agreed to affix the University Seal to the following petition to the House of Lords against Lord Radnor's Bill; the numbers on the scrutiny being, for the petition 91, against it 4:—

"To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

"The humble petition of the Chancellor, Masters, and Scholars of the University of Oxford,

"Sheweth,—That your petitioners have learned that a bill, intituled 'An Act prohibiting subscription to the Thirty-nine Articles in certain cases,' has been introduced into your lordships' house.

"Your petitioners, with all submission and humility, beg to represent to your lordships, that for several centuries they have enjoyed the high privilege of legislating for themselves in all matters relating to their internal government.

"That this privilege has enabled them to arrange and maintain a system of education by means of which the rising generation is nurtured in the doctrine and discipline of the Established Church.

"Your petitioners therefore humbly, but earnestly, pray, that a measure subversive of a privilege so beneficial to the extension and preservation of the protestant form of religion established in this kingdom may not pass into a law.

"And your petitioners will ever pray.

"Given at our house of Convocation, &c. &c."

On Wednesday last, the Hebrew Scholarships were decided:—

*Pusey and Ellerton Foundation*—H. W. Churton, M.A., Fellow of Brasenose.

*Kennicott Foundation*—E. J. Edwards, B.A., of Balliol.

On Monday last, the following gentlemen were elected Postmasters of Merton:—Mr. J. S. Hodson, Balliol; M. R. W. Stevens, Trinity; Mr. J. Wilkinson, Wadham; Mr. W. H. Benn, Exeter; and Mr. E. Hornby.

On Thursday last, Queen's college election took place, when R. Hobson and W. P. Graham were elected Scholars upon the Old Foundation; T. Finch (Michel Exhibitioner) was elected Scholar upon that Foundation; and G. A. Butler (from Abingdon Grammar School), and T. G. Clarke, were elected Tylney Exhibitioners.

Yesterday, Mr. Swayne was elected a Scholar of Corpus Christi, on the Gloucestershire Foundation.

The following subjects are proposed for the Chancellor's prizes for the ensuing year, viz.:—

For Latin Verse—*Alexander ad Gangem.*

For an English Essay—*The Effects of a National Taste for general and diffusive Reading.*

For a Latin Essay—*Antiquorum Romanorum in publicis operibus magnificentia.*

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the Exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

Sir Roger Newdigate's prize, for the best Composition in English Verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded



four years from the time of his matriculation—*The Knights of St. John*.

The following notice has been published by the Vice-Chancellor : — " **THEOLOGICAL PRIZE**—*The Evidences of our Saviour's Resurrection*. The subject above stated, as appointed by the judges, for an English Essay, is proposed to the members of the University on the following conditions, viz. — 1. The Candidate must have passed his Examination for the degree of B.A., or B.C.L. 2. He must not, on the 23rd instant, have exceeded his twenty-eighth Term. 3. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University. In every case the Terms are to be computed from the matriculation inclusively.—The Essays are to be sent under a sealed cover to the Registrar of the University on or before the Wednesday in Easter week next ensuing. None will be received after that day. The Candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it. The Essay to which the prize shall have been adjudged will be read before the University in the Divinity School on some day in the week next before the Commemoration; and it is expected, that no Essay will be sent in which exceeds in length the ordinary limits of recitation."

On Thursday last, the following Degrees were conferred:—

*Bachelor in Medicine, with Licence to Practise*—H. Powell, Exeter.

*Masters of Arts*—R. R. Rothwell, Brasenose, grand comp.; Rev. W. Pearson, University; T. D. Acland, Fellow of All Souls; Rev. A. Browne, Ch. Ch.; Rev. W. Sheppard, Exeter; Rev. C. James, Exeter; A. J. P. Lutwyche, Queen's; Rev. F. Warre, Oriel; Rev. A. Baller, Oriel; Rev. H. James, Balliol; S. E. Wentworth, Balliol; Rev. J. Strickland, Wadham; Rev. J. Kent, Wadham; G. H. A. Beard, Pembroke; Rev. J. H. Samler, Pembroke; Hon. J. Bruce, Fellow of Merton; F. J. Ellis, Merton.

*Bachelors of Arts*—W. Cockin, Scholar of Brasenose; F. C. Brooke, Ch. Ch.; H. R. Smythe, Ch. Ch.; G. A. Wright, Worcester; Rev. T. Clarke, Queen's; C. R. Tate, Scholar of Corpus Christi.

July 4.

On Monday last, Mr. S. H. Russell, and Mr. J. A. Heasey, Scholars of St. John's, were admitted Actual Fellows; and at the same time, T. C. Maule, A. Brydon, C. Starkey, and W. J. Wise, (elected from Merchant Tailors' School,) were admitted Probationary Scholars of that Society.

On Tuesday last, C. B. Dalton, B.A., and Probationer of Wadham, was admitted Actual Fellow; T. Brancker, B.A., O. H. B. Hyman, B.A., and J. Walker, B.A., were elected Probationers; and J. G. Sheppard, Commoner of Wadham, (Royal Institution School, Liver-

pool,) H. King, Commoner of Exeter, and G. M. Messiter, from Rugby School, were elected Scholars of Wadham.

At the Commemoration holden on Wednesday last, the Honorary Degree of Doctor in Civil Law was conferred upon N. Carlisle, Esq., F.R.S., and Sec. A.S., &c. &c.; and upon Professor Chalmers, of the University of Edinburgh.

At the same time, the following gentlemen of the University of Cambridge were admitted *ad eundem*:—

Rev. W. C. Hughes, M.A., of Corpus Christi; Rev. J. Lafont, M.A., of Emmanuel; Rev. W. Wales, M.A., of Catharine hall.

The Creweian oration was delivered by the Professor of Poetry, and the prizes read or recited by the successful candidates.

On Thursday last, the following Degrees were conferred:—

*Doctor in Divinity*—C. Thorp, Archdeacon of Durham, formerly Fellow of University, grand comp.

*Masters of Arts*—Rev. J. M. Prower, Wadham, grand comp.; W. J. Birch, New Inn hall; J. F. R. Hill, Trinity; Rev. J. Hill, Oriel; Rev. J. Hamilton, Pembroke.

*Bachelors of Arts*—J. J. Foulkes, Jesus, grand comp.; R. P. Hartopp, Ch. Ch., grand comp.; J. Dodson, Ch. Ch.; R. J. Spranger, Fellow of Exeter; J. T. Bond, Exeter; R. Stephens, Magdalen hall; C. Hinxman, Balliol.

In a Convocation holden yesterday, it was unanimously resolved to confer the Degree of Doctor in Medicine, by diploma, upon two of the most distinguished medical and philosophical writers of the present day:—J. Abercrombie, Esq., Fellow of the College of Physicians in Edinburgh, and first Physician to the King in Scotland; J. C. Prichard, Esq., of Bristol, F.R.S., and some time of Trinity.

July 11.

Mr. A. W. Street, Commoner of Magdalen hall, has been elected to the Craven Scholarship, lately vacant.

July 18.

The nomination of T. Twiss, B.C.L., and Fellow of University, to be a public Examiner in *Literis Humanioribus*, has been unanimously approved by Convocation.

On Saturday last, being the last day of Trinity Term, the following Degrees were conferred:—

*Master of Arts*—Rev. T. Gayfere, Merton.  
*Bachelors of Arts*—W. H. Price, Scholar of Pembroke; T. Brooks, St. Mary hall.

## CAMBRIDGE.

Friday, June 26.

At a Congregation on Wednesday last, the following Degrees were conferred:—

*Masters of Arts*—F. W. T. Hamilton, Trinity; R. Shilleto, Trinity; J. Cockerton,

St. John's; A. Donald, St. John's; J. Purvis, St. Peter's.

*Bachelor in Physic*—T. Lockley, Caius.

On Saturday last, Sir WILLIAM BROWNE'S Medals were adjudged as follows:—

GREEK ODE—J. I. Smith, Trinity.

Subject—*Delos*.

LATIN ODE—H. Drury, Caius.

Subject—*Belisarius*.

EPIGRAMS—H. Drury, Caius.

Subject—*“Amphora caput Institui, currente rota cur urceus exit.”*

### July 3.

PRIZES—Yesterday the following Prizes were adjudged: Members' Prizes for Bachelors of Arts—E. T. Vaughan, B.A., Christ's; T. B. Paget, B.A., Trinity.

Subject—*De fide historica recte aestimanda*.

Members' Prizes for Undergraduates: J. S. Mansfield, Trinity; J. I. Smith, Trinity.

Subject—*Utrum recte judicaverit Cicero iniquissimam pacem justissimo bello anteferebam esse?*

The Master and Fellows of St. Peter's College, in this University, have, upon their own petition, obtained a grant of letters patent from the Crown, which will, on the 26th of June, 1839, relieve them from their present restrictions on the Election of Fellows, with respect to counties. All such existing restrictions (which were imposed in a Royal Letter of King Charles the First) will be removed, and in the place of them will be substituted only one, to prevent there ever being more than one-third part of the Fellowships filled by natives of the same county. This alteration will, in effect, lay the Fellowships open to a free competition.

### July 10.

On Saturday last, S. R. Carver, Catharine-hall; J. Buckley, Magdalen College; W. Heyler, St. John's, were admitted to the Degree of Bachelors of Arts; and on Monday the same Degree was conferred on W. T. Hobson, Corpus Christi, and T. Clark, Pembroke.

On Monday last, the Rev. E. Cooper, of Trinity-hall, and the Rev. R. Dampier, of Corpus Christi, were admitted to the Degrees of Bachelors in Civil Law.

On Tuesday last, being Commencement day, the following Doctors and Masters of Arts were created:—

*Doctor in Divinity*—Rev. T. F. F. Bowes, Trinity.

*Doctors in Civil Law*—H. Jenner, Fellow of Trinity-hall; F. Trotter, Christ's; Rev. J. Buck, Queen's.

*Doctors in Physic*—R. Elmhirst, Caius; D. L. Thorp, Caius; J. Harris, Trinity; J. Pendlebury, Queen's.

*Bachelor in Divinity*—Rev. W. W. Thomas, St. John's.

### MASTERS OF ARTS.

*King's College*—Blunt, W.; Law, J. H.; Darnford, E.; Bacon, R. W.; Middleton, J. C.

*St. Peter's College*—Shorting, C.; Cookson, H. W.; Nind, W.; Cotesworth, H.; Longmire, D.; Ray, G.; Ludlam, T.; Spencer, P.; Fell, T.

*Clare Hall*—Power, J. A.; West, J. R.; Stephens, R.; Garlike, T. C.; Hutchinson, T.; Cherry, B.; Bowman, J.

*Pembroke College*—Smith, H.; Dolling, R. J. T.; Goodday, S.

*Caius College*—Maynard, G.; Russell, R. N.; Eyres, C.; Ottley, W. C.; Borton, W.; Sparke, E.; Crawford, W. C.; Tayler, J.; Adams, E. R.; Harrison, W. H.; Porter, G. H.; Borton, J.

*Trinity Hall*—Woodd, R. W. K.; Pearce, G.; Banning, J. J.; Wetherell, N.; Ebdon, J. W.; Bulwer, E. G. E. L.; Heskeith, W. M.

*Corpus Christi College*—Wentnacott, H.; Hurnard, W. B.; Hine, G.; Greenfield, B. W.; Leigh, E. M.; Edwards, J. F.

*Queen's College*—Barber, G.; Rowlands, J.; Hough, J.; Watts, G.; Taylor, R.; Harvey, W. W.; Middleton, W. J.; Fyeh, F.; Bennett, N.; Pearson, H. A.; Madden, W. C.; Warren, E. B.; Martin, R.; Gibbs, J.; Evans, J.; Hayworth, R.

*Catharine Hall*—Mandell, R.; Forster, F.; Maddison, G.; Dawson, H.; Barker, W.; Dawkins, R.; Gamson, R.; Cotton, G.; Prosser, J.; Heaton, G.

*Jesus College*—Venable, G. S.; Chapman, B. L.; Beevor, W. S.; Wall, W.; Kenrick, J. H.

*Christ's College*—Clarkson, T. L.; Gleadowe, T. L.; Wilkinson, W. A.; Davidson, C.; Shurt, T.; Whitmore, A. H.; Morris, L. S.; Oldknow, J.; Holroyd, J. J.; Robertson, J.; Wharton, W. P. L.

*St. John's College*—Laing, S.; Gurney, T.; Cotterill, T.; Charlton, C. D.; Pickering, P. A.; Bull, J.; Considine, R. A. W.; Dugard, G.; Woodward, R. B.; Milne, N.; Shadwell, L. H.; Bromby, J. E.; Beadon, R. A. Court; Watson, W.; Whiting, R.; Wray, G.; Panting, L.; Bowstead, J.; Deans, J.; Heberden, F.; Antrobus, E.

*Magdalene College*—Lloyd-C.W.W.; Brown, E.; Tatham, A.; Read, G. R.

*Trinity College*—Curling, W.; Chapman, M. J.; Stowe, S. J.; Webster, T.; Thompson, W. H.; Hurst, S. S.; Lushington, E. L.; Potts, R.; Hamilton, E. W. T.; Shilleto, R.; Scott, J.; Silver, W.; Silver, J.; Christie, C. C.; Dodson, J.; Morgan, J.; Porch, T. P.; White, W. S.; Houlbrook, W.; Badger, A.; Nicholson, J. A.; Isaac, W. L.; Alford, H.; Absolom, C. S.; Lord, W. E.; Heath, D. D.; Dobson, W.; Newby, M.; Hoare, J. G.; Frere, E.; Davies, J.; Granville, C. D'Ewes; Upcher, H. R.; Dickinson, H. S.; Atkinson, C.; Lowndes, C.; Soltan, H. W.; Farish, G.; Robinson, W.; Tatlock, H.; Edwards, J.; Hall, J. H.; Pinney, W.; Couchman, H.; Rush, G. W.; Withers, G. U.; Tayler, W. J.; Carrington, G.; Hurford, W. J.; Maine, J. T.; Mazzinghi, T. J.; Ellis, E. C.; Allen, J.; Hawtrey, S. T.

*Emmanuel College*—Browne, E. H.; Lloyd, J.; Holmes, E. A.; Dawson, E. H.; Venables, R. L.; Bedford, T.; Kinleside, C. G. R.; Weguelin, W. A.; Girardot, W.; Kyd, A.

*Sidney College*—Simpson, J. D.; Barlow, G.; Roe, M.; Hodgson, W.

At a Congregation held yesterday, the following Degrees were conferred:—

*Master of Arts*—J. S. Brockhurst, St. John's.

*Bachelor in Physic*—J. B. Nelson, Trinity.

*Bachelor in Music*—E. Dearle, Queen's.

At the same Congregation, the Hon. R. Cust, M.A., of Oriel, Sir S. R. Glynne, M.A., and E. M. Salter, M.A., of Ch. Ch.; J. James, M.A., Queen's; J. Guillemard, M.A., St. John's, Oxford; and J. D. Jackson, M.A., of Trinity, were admitted *ad eundem*.

The following gentlemen have likewise been admitted *ad eundem*:—J. Phillimore, D.C.L., Regius Professor of the Civil Law in the University of Oxford; J. D. Macbride, D.C.L., Principal of Magdalen-hall, Oxford; the Very Rev. G. Chandler, D.C.L., Dean of Chichester; P. Williams, Esq., D.C.L., Vinerian Professor of Law, Oxford; H. Morice, M.A., St. John's; Rev. J. G. Story, Magdalen; G. D. Hampden, Principal of St. Mary-hall; G. Chandler, New College; T. M. Hopkins, M.A., Jesus College, Oxford; and Dr. Storer, Trinity College, Dublin.

Professor Airy has been appointed Astronomer Royal, vacant by the resignation of Mr. Pond.

The first stone of the New Lodge for the Master of Magdalene College was laid on Wednesday, by Prince George of Cambridge, who deposited in it one of the elegant silver medals just produced by Mr. Peters.

### KING'S COLLEGE, LONDON.

On Saturday, June 27th, the annual distribution of prizes in the general department at this Institution took place. The hour appointed for the commencement of the proceedings was two o'clock, and before that hour the theatre selected for the occasion was crowded with a highly respectable assemblage of ladies and gentlemen. In the absence, from indisposition, of the Archbishop of Canterbury, the chair was taken by the Bishop of London; and around his Lordship were seated many warm friends of the Institution, amongst whom were Earl Brownlow, the Bishop of Llandaff, Sir Robert Inglis, Mr. H. Hobhouse, Rev. Doctors D'Oyly and Shepherd, W. Marsden, Esq., &c.

The Chairman, in delivering the prizes, said that, owing to the pressure of business, he had not had an opportunity of reading the productions of the candidates; those of last year he had read, and the impression which they had produced on his mind was such that he could have had no hesitation in admitting the

authors of many of them to holy orders—on the score, at least, of intellectual attainments.

The Professors then successively announced the names of the students in their respective classes who had entitled themselves to the prizes at the examination; they were as follows:—

*Theology*—Messrs. Spinks, Pocock, Dasent, Barry, Giraud, Ford, junior, and Fincham.

*Classical Literature*—Messrs. Mathison, Ridout, Rhenius, and Paull.

*Mathematics*—Messrs. John Wilson, Frere, Fisher, and Ford.

*English Literature*—Messrs. Anderson and Fincham.

*Natural Philosophy and Astronomy*—Messrs. Pocock and Wilson.

*Hebrew and Rabbinical Literature*—Messrs. Giraud and Jones.

*French Literature*—Messrs. Innes, J. Wilson, and Dennett.

*German Literature*—Messrs. Collings and James Wilson.

In the Theological Class, the names of Messrs. Anderson and Mathison were mentioned with much credit.

The Chairman, in delivering the prizes for Classical Literature, took the opportunity of conveying to Professor Anstice the thanks of the Council, and their regret at his approaching departure.

In the course of the meeting, the Chairman announced, incidentally, that a separate Professorship of English Literature and History was now established—the duties of that chair having been hitherto discharged by Professors Anstice and Hall. It was also stated that the Council had that day elected R. Preston, Esq., King's Counsel, Professor of Law to the College.

### DUBLIN.

#### TRINITY COLLEGE, 1836.

##### Trinity Term Examinations.

N.B. The names of the successful candidates in each rank are arranged, not in order of merit, but in the order of standing on the College books.

##### SENIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank*: Keith, J.; Davis, T. O.—*Second Rank*: Trevor, E.

HONOURS IN CLASSICS.—*First Rank*: Walrond, T. A.; Trevor, E.—*Second Rank*: Babington, W.; Leslie, W.

##### JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank*: Mr. Shaw, G. A.; Lee, W.; Lynn, J. M.; Hussey, M. S.; Flynn, J. H.—*Second Rank*: Trayer, J. J.; Morgan, L.; Lynch, M. Keogh, W.; Higgins, L.; Carleton, J.; Joly, J.; Johns, B.

HONOURS IN CLASSICS.—*First Rank*: Mr. Welsh, R.; Mr. Synnott, M.; Stanley, T. W.; Woodward, T.; Wrightson, T. A.; Kelland, W.—*Second Rank*: Mr. Johnston,

Robert St. George; Shone, J. A.; Lyl, A.; Voules, F.; King, R.

## SENIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank*: Connor, H.; Sanders, T.; Roberts, M.; Roberts, W.; Meredith, E.; Jellett, J. H.—*Second Rank*: Warren, R. R.; Owens, E.; Flanagan, S.; Law, H.; Lawson, J. A.; Lefanu, W.

HONOURS IN CLASSICS.—*First Rank*: Mr. Torrens, T.; Wrightson, R.; Roberts, W.; Murphy, P.; Ring, C. P.—*Second Rank*: Mr. Wise, J.; Humphreys, W.; Roberts, M.; Perrin, J.; Meredith, E.; Jellett, J.; Stewart, H.; Wallen, G.; Thornhill, W. J.; O'Connor, W.

## JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank*: Mr. Blood, W.; Kirkpatrick, G.; Lendrick, J.; M'Cann, M.; Galbraith, J.—*Second Rank*: Clarke, F. J.; Dobbs, C.; Bagot, C.; Fein-aigle, C.; Salmon, G.; Rutherford, A.; Rutherford, H.; M'Gillicuddy, F.; Sullivan, J.

HONOURS IN CLASSICS.—*First Rank*: Flanagan, J.; Wrixon, N. R.; Laughlin, J. W.; Longfield, G.; Law, H.; Dobbin, T.; Tracy, T.—*Second Rank*: Mr. Maude, C.; Mr. Cairns, H. M'Calmont; O'Neill, J.; Salmon, G.; Black, W. F.; Peebles R. B.; Longfield, R.; M'Dermott, M.; Reynolds, P.; Murphy, J.

HENRY WRAY, Senior Lecturer.

IN consequence of the recent arrangements by which the course appointed by the University for students in divinity has been extended to two years, the following circular has been drawn up, and is intended to be sent to all the Archbishops and Bishops of the united church of England and Ireland. It is signed by the Registrar of the University.

*"Trinity College, Dublin, 1835.*

"MY LORD,—I am directed by the Provost and Senior Fellows to inform your lordship, that in consequence of an extension of the course, and certain alterations in the arrangements necessary for conducting it, they have been obliged to change the form of their certificate for attendance upon divinity lectures. The new certificate (of which I annex a copy) will be used from the 1st of July in the present year. It will be signed by the Regius Professor of Divinity and by Archbishop King's Divinity Lecturer, for themselves and their assistants; and I have only to add for your lordship's information, that divinity students

attend the public lectures of the Lecturer for the first of the two years referred to in the certificate, and of the Professor in the second; and that, during the same period, they are also required to attend the concurrent courses of the Assistant Lecturers, who lecture and examine in subjects connected with those handled in the public courses; and that the following certificate will be given only to those who, for the entire time, have attended the prescribed course with diligence.

"I have the honour to be,

"My Lord,

"Your Lordship's obedient servant,

"ROBERT PHIPPS, Registrar."

*Copy of Certificate.*

"Testatur A. B. Baccalaureum (seu Magistrum) in Artibus per biennium sedulo interfuisse prelectionibus atque Examinationibus in Sacra Theologia per leges Academicæ requisitis.

"CAROL R. ELINGTON,

"Professor Reg. Sac. Theol.

"JAC. THOS. O'BRIEN,

"Pælector in Sac. Theol."

The Courses alluded to in the foregoing letter are arranged as follows:—During the first year, students attend the prelections of Archbishop King's Divinity Lecturer, which are devoted to the Evidences of Religion generally, and, during the last term of the year, to the Socinian Controversy; concurrently with this, they are examined, on two days every week during term, by the Assistant Lecturers, in the Greek Testament—a portion being assigned by each lecturer to his class, in which they are required to prepare themselves critically and minutely. During the second year, students must attend the Regius Professor of Divinity, whose prelections are devoted to Biblical criticism, the Articles and Liturgy of the Church, and the Controversy with the church of Rome; and, during the same period, they are examined twice every week by the assistants to the Professor, in Ecclesiastical History, and in Bishop Burnet's Exposition of the Thirty-nine Articles, a portion being on each day assigned to them, in which they are required to prepare themselves. These regulations have already been in operation for two academic years, and have already increased considerably the efficiency of the Divinity school.

Petitions against the proposed Church Temporalities Bill have been forwarded to the King, Lords, and Commons, signed by a large majority of Fellows and Scholars of the University of Dublin.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. T. C. Boone, Kensworth V., Herts; of Rev. T. J. Stewart, Beverley; of Rev. R. Cargill, Not-

tingham-place, Marylebone; of Rev. W. Streatfield, East Ham V., Essex; of Rev. C. Lyne, Roche R., Cornwall; of Rev. W. J. Russell, Chard; of Rev. J. Hewett, Head

Master of the Abingdon Free Grammar School; of Rev. H. Bennett, South Cadbury R.; of Rev. J. Brown, Mill Hill; of Rev. E. P. Blunt, Hampreston, Dorset; of Rev. S. A. Holland, Oving V., Sussex; of Rev. J. Manisty, Hope, near Heighington.

*Of Daughters*—The lady of the Rev. T. Dry, Walthamstow; of Rev. W. W. Park, Merton Grove; of Rev. W. Wilton, Moat Hall, Soham; of Rev. C. Covey, Alderton R., Gloucestershire; of Rev. W. T. Elton, Whitstanton, near Chard; of Rev. C. F. Watkins, Brixworth V., Northampton; of Rev. C. Clarke, Hulver Hill, near Beccles.

#### MARRIAGES.

The Rev. W. K. Clay, c. of Blunham, Bedfordshire, to Mary Anne, second d. of Rear Admiral M'Kinley; Rev. R. Pritchard to Frances Fisher, third d. of the late W. Hodges, Esq.; Rev. G. Archdall, D.D., Master of Emmanuel Coll., Camb., to Jemima Elizabeth, eldest d. of the Rev. W. Kinleade, r. of Angmering, Sussex; Rev. C. Stannard, late Fellow of St. John's Coll., Camb., to Miss Maria Bedford, of Bank-street, Norwich; Rev. W. Borlase, M.A., Fell. of Queen's Coll., Oxf., to Georgina, second d. of Commander J. Marrett, R.N., of Bath; Rev. J. P. Lightfoot, M.A., r. of Wootton, Northamptonshire, to Elizabeth Anne, second d. of Lieut.-Col. Le Blanc, of the Royal Hospital, Chelsea; Rev. R. L. Burton, v. of the Abbey, Shropshire, to Mary Ann Elizabeth, eldest d. of the Rev. C. P. Coffin, of East Downe, Devon, and relict of the Rev. O. H. Williams, of Clovelly, in the same county; Rev. J. Besley, v. of Long Benton, Northumberland, to Frances, widow of R. Bint, Esq., of Mount Stone, Devon; Rev. H. S. Sayce, v. of Caldecot, Monmouthshire, to Mary Ann, d. of the late R. Cartwright, Esq., of Shirehampton; Rev. L. Tomlinson, of Brown-street, Salisbury, to Maria, eldest d. of T. D. Windsor, Esq., of the Close, Salisbury; Rev. C. Alcock, M.A., r. of Witchingham, Norfolk, to Mary, youngest d. of J. Butler, Esq., of Empshot-terrace; Rev. W. Heberden, v. of Broadhembury, Devon, to Susanna, d. of the late J. Buller, Esq., of Downes; Rev. G. F. Broadbent, B.A., of St. Mary Hall, Oxford, to

Barbara, d. of the Rev. E. S. Davenport, of Davenport House, Shropshire; Rev. S. B. Plummer, of Castle Cary, Somerset, to Mary Anne Hurle, second d. of the late J. Cooke, Esq., of Brialington; Rev. C. B. Bowles, M.A., of Pinbright, in Surrey, to Sophia, second d. of the Rev. J. Deades, r. of Willingale, Essex; Rev. J. Hopkinson, M.A., r. of Alwalton, to Elizabeth, eldest d. of the late R. Miles, Esq., of Kensington; Rev. B. S. Broughton, r. of Elmley Lovett, Worcestershire, to Margaret Elizabeth, younges d. of W. Briggs, Esq., M.D.; Rev. H. Clutterbuck, v. of Kempston, Beds, to Louisa Butler, niece of Col. Crichton, of Gower-street, London; Rev. H. B. Martin, of Richmond, Surrey, to Louisa, fourth d. of the late Mr. J. Buckler, of Warminster; Rev. W. F. Hope to Miss Meredith, of Berrington-court; Rev. C. Penny, c. of Sutton Courtney, Berks, to Miss Eliza Alpasa, of Dursley, Gloucestershire; Rev. J. D'Arcy Preston, eldest son of Rear-Admiral Preston, of Aukham, in the co. of York, to Hannah Elizabeth, eldest d. of the late Sir J. St. Leger Gillman, bt., of Curraheen, in the co. of Cork; Rev. W. T. Hobson, of Corpus Christi Coll., Camb., and of Rochdale, to Frances Maria, d. of W. Vavasour, Esq., of Crossfield; Rev. A. White to Sarah Cordelia Crow, relict of W. Crow, Esq., of Broomcroft, Watlington, Kent; Rev. T. Allbutt, B.A. v. of Dewsbury, to Marianne, d. of Mr. Wooler, of Rouse Mill, near Dewsbury; Rev. R. Horsfall, of Normanby, near Malton, to Jane Elizabeth, youngest d. of the late Rev. T. Hamilton, of Guisney; Rev. R. W. Knight, of Devizes, to Letitia, third d. of Mr. J. Sawyer; Rev. H. E. Fryer, of Cattistock, Dorsetshire, to Mary Ellen, youngest d. of H. G. Stephens, Esq.; Rev. H. Bell, of Matlock, to Charlotte, youngest d. of the late F. Fox, Esq., M.D.; Rev. J. Danbuz, r. of Creed, to Mary Uzella, eldest d. of W. Forster, Esq., of Lanwithan, Cornwall; Rev. H. Reeks, to Mariana Adriana, d. of the late J. Smee, Esq., of the Hon. East India Company's Civil Service at Bombay; Rev. W. H. Whitworth, Head Master of Kensington Proprietary School, to Henrietta Masterman, sixth d. of the late R. Welland, Esq., of Lymstone, Devon.

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#### OBITUARY.

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On Friday, July 17th, the remains of the Lord Bishop of Leighlin and Ferns were interred in the vaults under the chapel of Trinity College, Dublin. This deeply lamented prelate expired on Sunday, July 12th, at Liverpool, on his way to London, whither he was hastening in obedience to the summons of his Grace the Lord Primate of Ireland, to concert measures with the other bishops to oppose the destructive bill introduced by his Majesty's ministers for alienating the property of the church in Ireland.

The remains were received at the gate of the College by the Provost and Fellows in procession, and carried in solemn silence round the quadrangles, followed by the mourners and friends of the deceased. Upon their arrival at the gate of the chapel, the funeral office of the church was begun by the Rev. J. H. Todd, A.M., one of the Junior Fellows; the body was laid down in the choir at the foot of the pulpit, and the appointed Psalms were sung to a solemn chant, together with Handel's celebrated

anthem composed for the funeral of Queen Caroline, in 1737. A Latin oration was pronounced from the pulpit by the Rev. R. Mac Donnell, D.D., Fellow of Trinity College, and Professor of Oratory, in which the loss sustained by the University and the church, in the death of the right reverend prelate, was alluded to in language which drew tears from many of those who heard it.

Bishop Elrington was elected a Scholar of Trinity College in 1778, and obtained a Fellowship in 1781, being then not quite 20 years of age. He was elected a Senior Fellow and Professor of Mathematics in 1795, and Professor of

Natural Philosophy in 1799. He resigned his fellowship and professorship in 1802, and retired on the living of Ardrea, in the diocese of Armagh. In 1811 he returned to an academic life in the high office of Provost of his College; and, in 1820, was consecrated Bishop of Limerick, Ardfer, and Kilfenora, over which sees he presided for nearly two years, and was translated to Leighlin and Ferns in 1822.

Of his numerous writings in defence of religion and the orders of the church of England there is not space to speak. Surely a collected edition of them will now be given to the public.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BEDFORDSHIRE.

On Thursday, June the 18th, the Right Rev. the Lord Bishop of Lincoln held a confirmation in the parish church of Biggleswade, when between five and six hundred young people were admitted to that sacred rite. After the service, the Bishop, accompanied by Archdeacon Bonney and the clergy in attendance, proceeded to the house of Wm. Hogg, Esq., (the minister's churchwarden,) where they partook of an elegant collation.—*Cambridge Chronicle*.

On Friday, June 19th, the Bishop of Lincoln held a confirmation in the parish churches of St. Paul and St. Mary's, Bedford, in which he was assisted by the venerable archdeacon.—*Ibid*.

### CAMBRIDGESHIRE.

On Thursday evening, the 9th of July, a handsome silver salver was presented to the Rev. George Fisk, B.C.L.O., Corpus Christi College, by the parishioners of St. Botolph's, in this town, and others of his congregation, on his retirement from his duties as curate and evening lecturer of that parish.—*Cambridge Chronicle*.

We are sorry to learn that the expenditure of the Old Charity Schools in this town, is greater than the income, owing to the death or migration of subscribers. The governors earnestly hope for new subscriptions from the liberality of the public, to enable them to provide for the education of 600 children.—*Ibid*.

At a public meeting held on Friday, June 6th, at St. Margaret's Church, to audit the accounts and lay a new rate, the whole of the business passed off most harmoniously, which speaks very highly

for the prepossessions of the people in Lynn, in favour of the established church. The Mayor presided on the occasion, and a vote of thanks was given to Messrs. Bonner and Towell, the churchwardens, for their attention to the duties of office.—*Ibid*.

### CHEESHIRE.

CHESTER NEW SUNDAY SCHOOL.—It is intended to erect a Sunday School on the piece of land adjoining the church of St. Bridget. The necessary funds will be raised by private subscription, and the Rev. Mr. Gibson, rector of St. Bridget's, has most handsomely set the example by a donation of 50*l*.—*Chester Chronicle*.

ENLARGEMENT OF THE STOCKPORT SUNDAY SCHOOL.—The ceremony of laying the foundation stone of an additional wing to this institution took place on July 13th, by J. A. Bury, Esq. The additional structure is intended to afford accommodation for 2000 scholars, and the estimated cost about 2500*l*., of which the teachers in the school have pledged themselves to raise 500*l*.—*Manchester Advertiser*.

### CORNWALL.

OPENING OF THE HELLESTON GRAMMAR SCHOOL.—The annual festivities of "Flora Day," peculiar to the town of Helleston, were celebrated as from time immemorial, and by a greater public assemblage than usual. Agreeably to ancient custom, the ladies and gentlemen commenced dancing through the streets about two o'clock, followed by a dense crowd of spectators. On the same day the New Grammar School was opened by the Rev. D. Coleridge, with the Mayor

and Aldermen of the borough, and a numerous company of visitors. — *Dorset Chronicle*.

#### DEVONSHIRE.

The Rev. Henry Strangways, Rector of the neighbouring parish of Reeve, in consequence of a collection for Poor Rates, according to annual custom, being about to be made, and fully aware of the difficulties the rate payers have to contend with, in consequence of the great depression in agricultural produce, has handsomely presented the overseer with a cheque for 25*l.*, in order that such collection may not be made for the present. — *Exeter Western Luminary*.

#### GLOUCESTERSHIRE.

The Rev. Bernard Gilpin, (of Christ's College, Cambridge), has recently vacated the Rectory of St. Andrew's, Hertford, in consequence of some conscientious scruples as to certain passages in the Communion Service of the Church of England. The Living is in the gift of the Chancellor of Lancaster. — *John Bull*.

Some public-spirited individuals of the parish of St. Stephen, Bristol, are about to procure the erection of a gallery and organ in their Church. They have already obtained subscriptions in aid of the undertaking to the amount of nearly 300*l.* A similar undertaking is also in progress at Trinity Church, St. Philips, in that city. — *Dorset Chronicle*.

A plan has been set on foot for the purpose of increasing the quantity of Church accommodation in the parish of Stroud, Gloucestershire. The parish, which is centrally situated in a district having a population of 40,000, comprises the hamlets of Whiteshill, Pakenhill, Bowbridge, &c., and contains only *one Church*! — *Gloucester Chronicle*.

#### HAMPSHIRE.

We notice with pleasure the improvements in the small parish of Estrop, near Basingstoke, (of which the Rev. William Workman is Rector,) by the enlargement of the church and cemetery; for which purpose, a donation of land has been made by William Appletree, Esq. The improvements are creditable to the parties, and have been effected by subscription, to which Lord and Lady Bolton have contributed with a munificence and kindly feeling worthy of their rank and character. — *Hampshire Chronicle*.

On Sunday, June 28th, the Rev. A. Crowdy, M. A. of Brasenose College, Curate of Longstock, near Stockbridge, took his leave of his parishioners. On the Tuesday following, a deputation from the

parishioners and congregation waited upon the Rev. Gentleman, to express their regret at his removal from them, and to present him with a silver tea-service, as a mark of their high esteem and attachment. — *Oxford Paper*.

The Church at Ringwood has double doors; one set having, as usual, solid panels, and the other panels of open work; the latter only are closed in *fine* weather, so that a current of air passes through the church, which is thus kept always thoroughly ventilated; a practice which seems to deserve general adoption. — *Gardiner's Magazine*.

#### HEREFORD.

On the 9th of July the Bishop held an adjourned visitation of his Cathedral Church, the College of Vicars Choral, annexed, and its dependant Hospitals, which was fully attended by the Dean, Canons Residentiary, Precentor, Treasurer, Chancellor of the Choir, Prebendaries, Chancellor of the Diocese, Archdeacon, Vicars Choral and others. Among many salutary injunctions then promulged, tending to restore and support the venerable and beneficial customs of the establishment, we may advert to the revival of the full choral performance of the Morning Prayer of the Cathedral on Sundays and *Holy days*, and especially the re-establishment of the early Morning Service, a provision which evidences the well directed piety, and considerate charity of our ancestors. — (*From a Correspondent*.)

#### HERTFORDSHIRE.

ST. ALBANS ABBEY. — The funds for the repair of this venerable structure are so reduced, that unless the object is strongly supported, it is feared that divine service cannot be permanently continued there. The Churchwardens have given notice that they are compelled to continue the service at present in the Lady Chapel. — *Morning Herald*.

#### HUNTINGDONSHIRE.

A numerous meeting of the Clergy of the Archdeaconry was held at the Town Hall, Huntingdon, on Wednesday, July 15th, to prepare an address to the House of Commons on the subject of the Ecclesiastical Revenues of the Protestant Church in Ireland. The Rev. Dr. Hollingworth, Archdeacon of the Diocese, was in the chair. — *Northampton Herald*.

The twenty-fourth anniversary meeting of the Huntingdonshire Auxiliary Bible Society was held in the Assembly Room, at the Town Hall, on Wednesday 22nd. — we think the meeting was larger than for

the last year or two. The chair was taken by Francis Pym, Esq., who opened the business of the day in a suitable address. The Rev. H. J. Sperling, one of the secretaries then read the report, which took a review of the labours of the Bible Society during the past year, and although upon the whole the funds had not received any accession over those of former years, yet in the St. Ives, Somersham and Earith districts they had increased, whilst it was gratifying to know that the circulation of the Holy Scriptures within the county had also been upon the advance, 302 Bibles, and 384 Testaments, having been issued from the depository, being an increase of 141 over the issue of the preceding year. The Rev. A. Brandrum, the Rev. Mr. Pullen, Mr. Scobell, Rev. C. Gray, Rev. R. Tillard, Rev. F. Upjohn, Rev. J. K. Holland, Rev. W. Wright, and other gentlemen, addressed the meeting in able speeches, and at its conclusion between 11l. and 12l. were collected at the door, in aid of the funds of the society.—*Cambridge Chronicle*.

#### LANCASHIRE.

**MANCHESTER CHURCH RATE.**—On Wednesday, 8th July, a meeting was held at Manchester to lay a church-rate for the ensuing year. About 3,000 persons were present. A rate of a penny in the pound having been proposed, Mr. George Hadfield, late candidate for Bradford, proposed as an amendment that an adjournment of the question should take place for six months, and it was carried by a large majority.—*Leeds Intelligence*.

The Rev. Mr. Nolan, lately a Roman catholic priest, has answered Father McGuire's challenge, relative to the Roman catholic doctrines, and offers to meet him at Manchester, or elsewhere, for the purpose of proving that the doctrine of transubstantiation is "absurd, inconsistent, and unscriptural." The letter is signed "your well wishing apostate, D. J. Nolan."—*Cambridge Chronicle*.

The Bishop of Chester confirmed upwards of 2,000 young persons, of both sexes, last week, at Manchester; and on Sunday he preached a sermon in the collegiate church on behalf of the Diocesan Church Building Society. The collection amounted to 85l.

The monitors belonging to the Disley Church Sunday School have presented to the Rev. W. Greswell, their minister, a portable silver communion service, on which was engraved the following inscription:—"Presented to the Rev. W. Greswell, M.A. by the monitors of the Disley

Church Sunday School, to assist his indefatigable exertions in visiting the sick: June 15th. 1835."—*Manchester Courier*.

**ANNUAL MEETING OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—The members of the Preston District Committee of this most excellent society held their annual meeting at the Town-hall, on which occasion we regret to say that the attendance of the members and friends of the society was a very limited one. And this indication of apathy and indifference is the more to be wondered at when the satisfactory state of the society, as described in the valuable report, is made known. Whether this cause for disappointment is to be attributed to a misapprehension among the members of the nature of the proceedings which are to engage attention at the annual meeting, or whatever else may operate as the reason, it is greatly to be lamented that the public encouragement and open support of the society should be on so niggardly a scale.—*Preston Pilot*.

**HABERGHAM-EAVES CHURCH, NEAR BURNLEY.**—On Wednesday, June 24th, the inhabitants of Burnley and its neighbourhood were gratified by the performance of the interesting ceremony of laying the first stone of the new church of the Holy Trinity, within Habergham-Eaves. Notwithstanding the unfavourable state of the weather, there was a numerous assemblage of the several lodges and societies, at whose request the celebration was fixed on the day of their general anniversary; and to these were added the children of the National and Sunday Schools—1,700 in number, the clergy, and principal inhabitants of the neighbourhood. The day commenced with divine service in Burnley church, and a sermon by the Rev. S. J. Allen, M.A. The procession was then formed, and passed through the principal streets to the site of the intended edifice. After prayers, the Rev. R. M. Master laid the first stone with the usual ceremonies. The following is the inscription on the plate covering the stone:—"This foundation stone of the church of the Holy Trinity, was laid on Wednesday, the 24th day of June, A.D. 1835, in the fifth year of the reign of our Sovereign Lord King William the Fourth, by the Rev. Robert Mosley Master, A.M. Incumbent of Burnley. The expense of the building, amounting to 2,750l., was defrayed by private subscription, aided by grants from his Majesty's commissioners, and from the Incorporated Society for Building New Churches. The site for the fabric was given by Robert Townley Parker, Esq.,



Patron of the Chapelry of Burnley. John Brennand, Robert Lupton, Churchwardens of Burnley. Thomas Margerison, James Roberts, Churchwardens of Habergham-aves. Lewis Vulliamy, Architect. Robert Smith, James Birtwisle, Luke Hargreaves, James Eastham, and Brown Fletcher, Contractors." After laying the stone, Mr. Master offered up a prayer. A hymn was then sung, at the conclusion of which, Mr. Master addressed the numerous assembly, with reference to the interesting occasion. The procession returned to Burnley in the order in which it had set out, and the children and teachers were regaled with buns and coffee in the National School-room; the members of the Societies retiring to their several Lodges. We understand that a holiday was given at all the factories on the occasion.—*Ibid.*

The first stone of a new church in the adjoining chapelry of Clone was laid on the evening preceding, and we understand that a similar edifice is likely to be erected in the township of Oswaldtwisle, also in the parish of Whalley.—*Ibid.*

#### LINCOLNSHIRE.

GAINSBOROUGH.—The anti-church party have done their utmost to oppose the passing of the church rate, but they have met with a signal failure. At the close of the poll, the numbers were, for the rate 172, against it 35.—*Northampton Herald.*

#### MIDDLESEX.

ST. PANCRAS.—It has been resolved, with the approbation of the Bishop of London, to erect a new church, the whole expenses and maintenance of which are to be defrayed by voluntary subscription, and at no cost whatever to the parish. A memorial having been addressed to the Lords of the Treasury for a grant of crown land, their lordships have signified his Majesty's gracious consent to the appropriation of a vacant spot in Clarence-street for that purpose. The sum required will be from 8,000*l.* to 10,000*l.*, of which 3,000*l.* and upwards have already been subscribed.—*Observer.*

CHURCHWARDENS.—By the Act of 5th Wm. IV. c. 8, the oath hitherto administered to churchwardens at visitations is abolished, and, in lieu thereof, they will in future simply "declare that they will faithfully and diligently execute their offices," but this declaration is invested with all the solemnity of an oath, and a breach thereof subjects the parties to the usual penalties for perjury.—*Ibid.*

Jesus Chapel, Forty Hill, Enfield, was consecrated on Thursday, July 16th, by

the Bishop of London, assisted by several of his lordship's chaplains. All the gentry and clergy of the neighbourhood attended to witness the ceremony.—*Standard.*

REFUSAL OF A RATE AT EALING.—On Thursday, June 18th, a meeting of the rate-payers of Ealing was held at the Cross-house, the Rev. Mr. Smith in the chair, to make a rate for the support of the church for the ensuing year. Churchwarden Weatherley proposed a rate of 4*d.* in the pound. Mr. Paine moved an amendment, "that the granting of a rate be adjourned *sine die.*" The amendment was carried by a considerable majority, when Mr. Churchwarden Jones declared that, as they had a third time refused the rate, he would cut off the gas at the Brentford chapel, and discharge the pew-openers, organists, &c., both there and at Ealing church. The meeting then broke up.—*Globe.*

PUBLIC CHARITIES.—The following is the list of the Select Committee of the House of Commons, appointed "to examine and consider the evidence in the several reports presented to the House of Commons from the commissioners appointed to inquire concerning charities in England and Wales, and also the measures that may be most effectually adopted to complete at an early period the inquiry relative to uninvestigated charities, and report the opinion by what mode the charity funds may be most efficiently, promptly, and economically administered." Mr. D. W. Harvey, Sir Robert Peel, Lord John Russell, Sir John Wrottesley, Mr. Attorney-General, Mr. Aglionby, Mr. Blackburne, Mr. Baines, Mr. Brotherton, Lord Granville Somerset, Mr. Law, Mr. Goulburn, Lord Viscount Sandon, Mr. Ridley Colborne, Mr. Divett, Mr. Hume, Mr. Law Hodges, Lord Russell, Sir Wm. Follett, Mr. Sergeant Talfourd, Mr. Charles Lushington, Mr. Mark Phillips, Mr. Wilks, Mr. Warburton, Sir Robert Inglis, Lord Francis Egerton, and Mr. Patrick Stewart.

A church-rate was contested, on Thursday, July 2nd, in the parish of St. Dunstan-in-the-West, Fleet-street. The rate required by the churchwarden was 1*s.* in the pound, to which an amendment was moved that 6*d.* only be granted. A poll was taken, and at its close the numbers were—

For the rate of 1 <i>s.</i>	-	-	78
For the rate of 6 <i>d.</i>	-	-	18
Majority	-	-	—60

—*Morning Herald.*

The parishioners of St. Bride, Fleet-street, have presented to their late esteem-

ed Curate, the Rev. W. B. James, M. A., a handsome silver tea service, bearing a suitable inscription, in testimony of their high regard for the zealous discharge of his ministerial duties.—*Ibid.*

The church of St. Mary, at Hornsey, was re-opened on Sunday, the 19th of July. The old tower, a fine specimen of Gothic architecture, has been preserved. The body of the edifice consists of a nave and wings, and is a cathedral in miniature. At the western extremity a very fine toned organ is placed; the cost of this instrument was 370*l.*, of which 80*l.* remained unpaid, and it was to discharge this balance that two sermons were preached, the one in the morning by the Rev. E. Schobell; the one in the afternoon by the Rev. C. W. Le Bas. The collections made on these occasions were very liberal.—*Times.*

A new Chapel of Ease to St. Mary's Church, Islington, situate in River-lane, Lower-road, to be called St. Peter's chapel (which is capable of affording accommodation to upwards of 1,000 persons), was on Wednesday, July 15th, consecrated by the Bishop of London.

A second Protestant meeting was held at Exeter Hall on Saturday July 18th, Lord Kenyon in the chair; and Mr. O'Sullivan, Mr. Robert Daly, and Mr. McGhee attended from Ireland. These gentlemen addressed the meeting; at the close of which, a resolution, proposed by Mr. Sullivan, that Den's Theology was the Roman Catholic standard of faith, was carried.

#### NORFOLK.

The Rev. T. Hankinson, Curate of St. Nicholas, Lynn, Norfolk, having been appointed minister of Zion Chapel, Cambridge, he preached his farewell sermon on Sunday, June 28th, at St. Margaret's church, to an overflowing congregation. The friends and admirers of the Rev. Gentleman, in testimony of his valuable services as their pastor, during his five years' residence, have subscribed the sum of ninety guineas, with which they have purchased a handsome silver urn, to be presented to him on quitting the town. The subscriptions did not exceed one pound each—but the greater part was raised by smaller contributions.—*Oxford Paper.*

#### NORTHAMPTONSHIRE.

**CHURCH RATE.**—ST. SEPULCHRE'S PARISH. — Thursday, July 23rd, a vestry meeting was held for the purpose of passing the churchwarden's accounts, and to

grant a rate for the necessary expenses of the current year. The whole of the accounts were allowed without opposition. Mr. Brand, a dissenting minister, made an observation at this meeting that deserves to be recorded—he said, “he felt that the established church had been a great blessing to the empire, and that without it infidelity and popery would soon overspread the land.” The feeling of the meeting was against granting a rate, it was therefore proposed that a voluntary subscription be entered into instead.—*Northampton Herald.*

#### SHROPSHIRE.

The first stone of a chapel-of-ease was laid at Oswestry, on Thursday, July 16th, by the Rev. T. Salwey, B.D., Vicar, in the presence of a vast concourse of spectators.—*Chester Chronicle.*

**SHROPSHIRE AUXILIARY BIBLE SOCIETY.**—The 24th anniversary meeting of this society was held in the great room of the Lion Inn, Shrewsbury, on Friday, the 10th of July—the Lord Bishop of Lichfield and Coventry in the chair. Archdeacons Corbett and Bather, Edward Cludde, Esq., Panton Corbett, Esq., John Bather, Esq., Revs. R. N. Pemberton, F. K. Leighton, H. Sandford, and Mr. Kent addressed the meeting and moved the various resolutions.—*Salopian Journal.*

#### SOMERSETSHIRE.

The beautiful newly-built chapel at Coombe Down, Bath, was consecrated by the Bishop of Bath and Wells, on Monday, 6th July.—*Bath Chronicle.*

**BRISTOL.**—We understand the inhabitants of Holy Trinity district parish, in the out-parish of St. Philip and Jacob, have entered into subscriptions to present their respected vicar, the Rev. Samuel Emra Day, with a piece of plate, as a grateful acknowledgment of their high regard for the faithful discharge of his ministerial duties during the space of sixteen years.—*Bath Chronicle.*

The Nineteenth Anniversary of the Bath and Wells Association of the Society for Promoting Christian Knowledge was holden at Wells, on Tuesday, June 30th. In the morning, the Mayor and Corporation, and a large number of the clergy and laity of Wells, &c., attended the cathedral, where the sermon was preached by the Rev. Spencer Madan, Canon Residentiary of Lichfield. The collection at the doors amounted to 1*l.* 1*s.* 6*d.*

Since the last anniversary, the several issues of each district, within the diocese, for the year past, according to the district

returns which had been respectively made, were as follows, viz. :—

	Last Year.	Present.
Bath and Bedminster - -	36,615	35,901
Bridgewater - - - -	3,069	3,349
Castle Cary - - - -	7,154	5,342
Crewkerne - - - -	6,481	—
Frome - - - -	2,403	4,033
Ilchester - - - -	1,030	2,860
Merston - - - -	1,883	1,168
Taunton and Dunster -	14,904	17,630
Wells, Axbridge, and Glas-	2,857	5,245
tonbury - - - - }		
	78,854	75,488

Amount of children educated in the daily and Sunday schools within each district:—

	Last Year.	Present.
Bath and Bedminster - -	7248	—
Bridgewater - - - -	2204	1935
Castle Cary - - - -	2436	2429
Crewkerne - - - -	2505	2637
Frome - - - -	2592	3262
Ilchester - - - -	2901	3072
Merston - - - -	1378	1824
Taunton and Dunster -	—	—
Wells, Axbridge, and Glas-	—	—
tonbury - - - - }		

The report concluded with making an appeal to the members of the association to exert all their energies to carry into effect the hallowed object which it has in view.

The usual dinner took place at the Swan Inn, and between twenty and thirty of the clergy and laity were present. The Very Rev. the Dean presided, and Col. Daubeney occupied the Vice President's chair. — *Bath Chronicle*.

#### STAFFORDSHIRE.

At the first meeting of the general committee of the Lichfield and Coventry Diocesan Church Building Society, for the purpose of making grants towards providing additional sittings, and the erection of new churches and chapels within the diocese, held at Lichfield on the 1st inst., grants to the amount of 2,279*l.* were made to various parishes, including one of 500*l.* to Tipton. — *Birmingham Gazette*.

The Rev. Richard Freer, on Monday, July 6th, in the presence of about sixty or seventy of the most respectable ladies and gentlemen resident in the parish, was presented with a service of plate. It bears the following inscription:—"Presented by the members of the congregation of Handsworth church, and the inhabitants of the parish and its vicinity, to the Rev. Richard Lane Freer, M.A., son of the late rector, as a tribute of their respect, A.D. 1835."—On the other side of the cover was engraved the Rev. Gentleman's arms, crest, and motto.

ST. PAUL'S CHURCH, WOLVERHAMPTON. —The consecration of this "noble edifice,"

as it was most appropriately called by the Lord Bishop of the diocese in his sermon on the occasion, took place on Tuesday, 7th July.

#### SUFFOLK.

A handsome piece of plate has been presented by the parishioners of Dallington, as a mark of respect, to their curate, the Rev. T. R. Munn, on his departure from that place. — *Oxford Paper*.

#### SURREY.

On Wednesday, 17th June, a numerous meeting of the congregation of Trinity Church, Newington, was held at the church for the purpose of placing a memorial, to perpetuate the worth of the Rev. Marcus Grigson Butcher, A.B., the late much lamented and respected minister of that church—Ralph Morton, Esq., the churchwarden, in the chair. It was resolved, that all sums, however small, should be received; and a liberal subscription was entered into on the spot. The meeting had the gratification of hearing a letter read from the father of the deceased clergyman, Robert Butcher, Esq., offering the sum of 200*l.*, with the intimation of his wish, "that a memorial should be raised, which would (free from any tincture of ostentation) simply keep alive the remembrance of his devoted love towards his church, and, in some degree, the exercise of that kindness and benevolence towards his poorer brethren, which it was the first object of his heart to promote." The meeting very judiciously resolved to make this sum the foundation of a charity which should perpetuate the name of the Rev. Marcus Butcher, and which, through the blessings of the Almighty, might be the means of promoting the objects which when living were the dearest to his heart—the relief of indigence and suffering, and the encouragement of piety and religion. On Sunday, 21st of June, his funeral sermon was preached by the Rev. William Curling, one of the chaplains of St. Saviour's, Southwark, from Revelations.

#### WARWICKSHIRE.

Among other judicious improvements in the town of Stratford-upon-Avon, is the beautifying the ancient chapel of the Guild of the Holy Trinity, preparatory to its being opened for public worship. The corporation have endowed it, and erected a new gallery, &c., with a view to increase the church accommodation for the inhabitants. — *Worcester Journal*.

#### WORCESTERSHIRE.

On Friday, the 10th, Malvern Wells was the scene of very sincere rejoicing.

on account of the laying of the first stone of a new district church, to be built and endowed by the Rev. P. C. Boissier, chaplain to the Bishop of Durham.—*Worcester Herald*.

#### YORKSHIRE.

On Thursday, 19th July, the new church at Cross Stone, near Todmorden, was opened, on which occasion the Rev. C. Musgrave, B.D., vicar of Halifax, preached an excellent sermon to a highly respectable congregation.

**LIBERALITY OF DISSENTERS.**—On Thursday, 2nd July, a vestry meeting was held at Halifax, for the purpose of examining and passing the parish churchwarden's accounts for the past year, and to lay a rate upon certain out-townships which are liable to contribute towards the repairs of the parish church. We are informed that not any of the out-townships concerned raised any objection to the proposed rate, (which was according to an estimate that had been previously submitted,) for the very substantial reason that the out-townships concerned are receiving annually from the parish church, by the letting of pews, &c., considerably more than what their proportions of the rate have been for some time past; yet, notwithstanding this, certain dissenters attended and opposed the rate, although it was well known that they would not be called upon to contribute a single shilling. The consequence was that certain necessary items were disallowed in the estimate.—*Leeds Intelligencer*.

**REFUSAL OF A CHURCH RATE.**—On the 3rd of July a meeting of the parishioners of Bradford was held in the parish church there, the vicar in the chair, for the purpose of laying a church-rate, but, on the motion of Mr. M'Kay, an independent dissenter, seconded by Mr. James Bilton, a quaker, the meeting was adjourned for twelve months.—*Ibid*.

**THE LATE REV. JOHN SCOTT.**—A very handsome and chaste monument has been erected, by the congregation of St. Mary's church, Hull, to perpetuate the memory of their late revered and lamented pastor. The monument is in white marble, and built in the wall to the left of the organ. In the centre is a bold basso-relievo likeness of the deceased.—*Ibid*.

**PROTESTANT MEETING AT BEVERLEY.**—On Wednesday, the 1st of July, a meeting, convened by a requisition from several of the inhabitants of the East Riding of Yorkshire and the town of Hull, "regarding with alarm the proposition made in Parliament to appropriate any portion

of the revenue of the Irish church to other than ecclesiastical and protestant purposes," was held in the Town Hall, Beverley, the object being "to consider the propriety of addressing his Majesty, and of petitioning the legislature on the subject." The place of meeting was filled at the hour for which the meeting was called. At one o'clock, on the motion of Sir Tatton Sykes, seconded by Robert Raikes, Esq., sen., Henry Preston, Esq., of Moreby, late high sheriff of the county, was called to the chair, and in a few words opened the business of the meeting. Several very able speeches were then made by different gentlemen present, particularly by the Rev. Wm. Keary, who, with his accustomed eloquence and energy, stood forward in defence of the protestant church, and depicted the evils which Ireland suffers from Roman catholic domination. The resolutions were all carried unanimously.—*Ibid*.

On Friday evening, July 10th, a deputation of the operatives of Bradford waited upon the Rev. G. S. Bull, at Byerly Parsonage, and presented a very handsome silver inkstand, with taper stand, &c., bearing an inscription expressive "of their sincere esteem and gratitude for his able, disinterested, and indefatigable exertions to ameliorate the condition of the factory children, in promoting such a legislative restriction of their hours of labour as would place within their reach the blessings of a moral and religious education."—*Manchester Advertiser*.

#### WALES.

The opening of the new episcopal chapel at Bridgend, Glamorganshire, took place on Sunday, the 5th of July. The edifice, which cost 11,000*l*., has been erected by voluntary subscription, aided by a grant from the Society for the Building and Enlarging of Churches.—*Bath Gazette*.

#### IRELAND.

At a meeting of the clergy of Kilmore, the Lord Bishop of that diocese in the chair, it was resolved that Lord Morpeth's Bill is calculated to effect a total destruction of the established church in Ireland, and that it was therefore the imperative duty of the clergy to petition both houses of Parliament against the impending calamity.

The clergy of the diocese of Tuam have already met, and agreed to petition against Lord Morpeth's Church Spoliation Bill. The example will be followed by their brethren throughout the kingdom.

The Archbishop of Dublin has, it appears, expressed his opinion for the surrender of the whole of the Irish tithe property to the crown, and the clergy to receive a stipend from the Consolidated Fund.

The Archbishop of Tuam, with his accustomed humanity, has contributed 150*l.* towards relieving the distress of the population of Mayo and Galway.

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**NOTICES TO CORRESPONDENTS.**

The following papers are in type:—"An anxious Catechist," "On Reading the Liturgy," a Tract called "Historical Notices of Roman Doctrines," "H." on the Jews, and a paper "On Wycliffe."

The Rev. Frederick Oakeley (whose excellent Letter to the Duke of Wellington has reached a second edition) has addressed a letter to the editor of the "Morning Chronicle" in answer to a part of Lord Radnor's speech. Lord Radnor said, that he collected from Mr. Oakeley's pamphlet, that private colleges would seek to defeat his measure. The fact is this. The professed object of Lord Radnor's Bill was not the admission of *dissenters*, but the prevention of the evils of subscription at too early an age. All that Mr. Oakeley said was, that the University might still, if it thought proper, frame such a *declaration* as would not *contravene* the terms of the Bill, but would equally exclude dissenters. Now, if Lord Radnor thought this a disingenuous attempt to evade his Bill, would it not appear that that Bill had for its object another than its professed one, and really meant to effect the admission of dissenters? The Editor is very sorry that he has not space to reprint Mr. Oakeley's very sensible letter.

Juvenia's verses shall certainly be used.

A "Presbyter" has very recently perused, in some of the London newspapers, with deep interest, the Address of the Company of Pastors to the Reformed Church at Geneva, on the subject of their third "Jubilee of the Reformation, August 23, 1835;" and has heard frequent inquiries made "Why has there *hitherto* been no national acknowledgment of the Reformation in this country?" He observes (1) that the cause of the non-commemoration of the Reformation in Great Britain and Ireland, is the gradual manner in which the Reformation was accomplished. It was the work of many years; so that, in fact, there has hitherto been no definite period or year which could be fixed upon for such commemoration. He observes (2) that this present year, 1835, completes the third centenary since the publication of the first entire English Protestant version of the holy Scriptures, at Zurich, by Miles Coverdale, (Bishop of Exeter during the reign of King Edward VI.) in the year 1535. The last page of that extremely rare volume has these words:—"Printed in the yeare of our Lorde M.D. XXXV. and finished the fourth day of October." The fourth day of October, 1835, falls on a Sunday. Such a conjuncture cannot happen again for centuries. What is there, he asks, to prevent all consistent British Protestants from celebrating, on that day, a third centenary Jubilee of the Reformation? Particularly as such a commemoration would

be only a fulfilment of the strict letter of the ecclesiastical regulations now in force both in Great Britain and in Ireland. See 1st English and 2nd Irish canon.

"S. P." shall be used next month.

May the Editor beg to repeat, that letters which are of importance should be sent by the 15th of every month?

"Presbyter's" letter should have been acknowledged before, and shall be used. The Bath Charities would be very acceptable.

"X.'s" communication as to Wycliffe shall, if possible, be used next month, or an abstract of it given.

"Πρεσβυτερος," "Norfolciensis," "A. H.," "Pascal," "C. S." (or "L. S."), shall be attended to as soon as possible.

"A Consistent Churchman" begs leave to solicit information respecting a report which, two or three years ago, circulated freely through general conversation, that some of our most eminent poets were selecting, from ancient and modern versions of the Psalms, portions for the use of our parochial choirs. As no tidings of this sort are now floating in the religious world, is the scheme abandoned, or only postponed?—The Editor regrets that he can give no information on the point, and that he has not space for the rest of the letter, which notices a collection called "The Shepherd's Garland," published by Simpkin and Marshall. Perhaps some correspondent can answer the question.

*Elmdon, near Birmingham, July 22nd, 1835.*

SIR,—As you have given publicity in the "British Magazine" for this month to a report, which I esteem very partial, of a statement which I made at a late meeting of the Society for the Increase of Church Accommodation in the Diocese of Lichfield and Coventry, I doubt not you will do me the justice to admit also a few supplementary observations from myself, on the same subject.

I beg to observe, therefore, that what I then stated, and which was afterwards confirmed by the chairman, Lord Lifford, respecting the Incorporated Society for Promoting the Enlargement, Building, &c. of Churches, was, that it is a rule of the society (10th law) "that it shall not, in any case, unless for some special reason, be made out to the satisfaction of the committee, advance a greater proportion than one-fourth the estimated expense"—viz., of the enlargement or building; and I simply referred to this rule without recollecting, at the moment, if indeed I had ever been aware, how far it was observed in practice. Some of the parishes in this archdeaconry may, perhaps, be included in the thirty-nine cases in this diocese which Mr. Townsend Powell stated to have more largely profited by the society's aid, as being considered exceptions to the general rule; and yet such exceptions might very possibly escape my attention at the time when they occurred, or my recollection afterwards.

In the observations which I made on the occasion alluded to, far from impugning, in the slightest degree, the laws or proceedings of that valuable and important institution, the incorporated society, I mentioned, with unfeigned satisfaction, its numerous and liberal donations towards this large and populous diocese. Its committee has met the applications for assistance in a way which deserves our warmest thanks. And yet the fact is, that its aid, however great and acceptable, has not been nearly adequate to the supply required. Hence alone has arisen the necessity for a new society, having more especial respect to our local wants, and therefore likely to call forth, to a greater extent, the aid of such as continually observe that necessity, but without injury, as we trust it will be found, to the funds of the incorporated society. As Archdeacon Hodson's name is coupled with my own in the observations of your correspondent, I must beg to remind that writer of the archdeacon's answer, (in a subsequent number of the same Birmingham paper in which the letter to him was inserted,) full and complete as I esteem it to have been, but which, though inviting reply in a very friendly spirit, has, I believe, hitherto elicited none.

I am, Sir, your most obedient, humble servant,

W. SPOONER, Archdeacon of Coventry.

The Editor has great pleasure in admitting Archdeacon Spooner's letter; at the same time, he can hardly see how any injury was done to the Archdeacon, or what there is *partial* in the statement. For it was only said, that he had stated that the operation of a certain law was limited in a certain way, whereas in thirty-nine cases in his own diocese no such limitation has been required. In reply, Archdeacon Spooner states, that these instances "might very possibly escape his attention at the time, and his recollection afterwards." That is to say, he admits that this correction of his statement was a just correction. No motive was imputed, but simply an incorrectness of fact corrected. However, the whole subject of the incorporated society must be treated at full length shortly, and some justice done to it.

ERRATA IN THE LAST NUMBER:—Page 21, line 5, for *Montel*, read *Martel*; p. 26, penult., for *cantharum*, read *cantharum*; p. 27, note, line 1, for *conclusive*, read *exclusive*; p. 28, note, line 8, for *Gervaudan*, read *Gervaudan*; ditto, for *Brioude*, read *Brioude*; p. 30, line 35, for *Narmetensis*, read *Nannetensis*.

THE  
BRITISH MAGAZINE.

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SEPT. 1, 1835.

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ORIGINAL PAPERS.

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THE ANATOMY OF SOCINIANISM.

**SOCINIANISM** has hitherto been considered, both by its handful of supporters and its world of opponents, as a matter of mere numerical argument, and as a question to be decided by the ordinary process of ratiocination. But those who have approached it closely, who have viewed it intimately, and have paid a fair and candid attention to the operation of its spirit on the human mind, will see that, as it has no foundation of argument, and no coherence of consistent logic holding it together, it is entirely proof against all reasoning, that it does not enter the mind by any logical process, and that it cannot of course be by such means removed. In the following pages, then, I shall not attempt to shew that the Socinian hypothesis is not the doctrine of the New Testament, for that has been abundantly demonstrated already by a multitude of writers—nay, indeed, is it not an obvious fact, that those persons who most frequently and attentively peruse the Holy Scriptures are least exposed to fall into the Socinian errors? My object, rather, is to shew,

Firstly, What Socinianism is morally and intellectually.

Secondly, By what means it gets possession of the heart.

Thirdly, What are the effects which it produces. And,

Fourthly, By what means it may be removed from those minds that are infected by it.

I propose, in the first place, to shew what Socinianism is morally and intellectually. I am perfectly well aware that it is not generally correct to commence the definition of what a thing is by stating what it is not; but, in the present case, such a process is not only tolerable, but necessary, inasmuch as the professors of Socinianism endeavour to deceive the world, and to



deceive themselves, by describing their theory as a modification of Christianity, placing it on the same ground as Calvinism, Arminianism, &c. &c. But I assert that it is not so; and I take my proofs from matters well known, and from principles universally acknowledged.

There is a strong feeling of hostility amidst the various sects into which the Christian world is divided, one writing and speaking against another with much bitterness and acrimony; but, notwithstanding their mutual opposition, and their many differences, they are unanimous in their opposition to Socinianism. The Christian sects differ from each other in single points; but they differ from Socinianism in every point, nor do they differ from it merely in letter, but in spirit; there is no sympathy between the Socinian and the Christian world in general. In a variety of instances, and for a variety of purposes of a religious nature, contending sects can lay aside their differences and unite their efforts; but this can never take place with the Socinians, for the laying aside of the differences between them and the Christian world in general would be felt by the latter to be a renunciation of every thing in Christianity, save the mere name. This the Socinians themselves know perfectly well, and they complain that by many even the Christian name is denied to them, and they speak of themselves as the sect everywhere spoken against. Indeed, how can it be otherwise? For if the Christian name be conceded to them, Christian fellowship must be granted to them also, which cannot be without the sacrifice of what all others, professing themselves to be Christian, consider to be the vital and essential principles of religion. Knowing this, and feeling it to be a strong presumptive evidence against their theory, they take great pains to identify themselves with the mass of the Christian world, and exclaim loudly against the bigotry, as they call it, which denies to them the Christian name, quoting, on such occasions, the language of St. Paul to the Corinthians; "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." This quotation is wide of the purpose for which the Socinians use it, and rather tells against their cause than for it; for the other professors of Christianity, of whatever sect they may be, reply to this expostulation somewhat to the following effect:—"You are not Christ's as we are Christ's, for we are his by faith in his blood, by the efficacy of his atonement, by the redemption which he has wrought out for us." Socinianism, therefore, belongs not to the class of Christian sects, but rather stands opposed to Christians of every sect; and if it does at any time, and for the sake of avoiding the appearance of too broad a departure from the general faith of the Christian world, acknow-

ledge Christ as the Saviour of the world, or speak of him as the Lamb of God that taketh away the sins of the world, the acknowledgment is merely verbal; for the theory which it holds and inculcates concerning the work of Christ reduces the office and dignity of the Saviour down to the mere messenger or teacher who instructs man by what means he may save himself. It is, then, only giving a just and fair negative definition of Socinianism to say that it is not a modification of Christianity.

If Socinianism, then, be not a modification of Christianity, let us inquire what it is; and let us look at it, first, morally. I remember to have seen or heard it defined as an apology to Christians for infidelity, and an apology to infidels for Christianity. There is some truth as well as point in this definition; for if there be any completely neutral state of mind with regard to faith and religion, Socinianism is that state. And if so, can there be a more decided manifestation of the deceitfulness of the human heart, than that persons, even slightly acquainted with the Christian scriptures, should deliberately adopt a system, the direct object of which appears to be to make such a compromise as this definition describes? Some years ago, when the celebrated Dr. Priestley and others of that school were hastily thrusting forth pamphlets before the public for the vindication of the Socinian hypothesis, it was the frequent boast of the party, that by removing from Christianity those doctrines which formed a stumbling-block to Jews and unbelievers, they should open a wide door for the admission of many proselytes. Or, to characterize their proceeding rightly, they thought that by unchristianizing Christianity, they should Christianize the world. Thus instead of bringing every thought in subjection to the obedience of Christ, they attempted to bring Christ in subjection to the obedience of their own vain thoughts. They endeavoured to be Christians with as little Christianity as possible, even as the modern political reformers fancy that they are purifying the constitution by destroying all its peculiar features. Sufficient evidence has been afforded to all who will exercise their judgment, that in religion, politics, and in morals, concession is not calculated to abate, but rather to increase, the virulence of hostility. It is now full half a century since Dr. Priestley was at the height of his controversial glory; but Socinianism has made little, if any, progress since his time, and instead of purifying the Christian world, and converting the infidel world, it now more than ever answers the character given of it by Robert Hall, an eminent baptist minister, who spoke of it as a headless trunk, bleeding at every pore. Jews, infidels, and heathens have, indeed, been converted to Christianity, but few, if any, either by or to Socinianism, which chiefly seeks, and for

the most part finds, its proselytes among the careless and the indifferent in various Christian sects. So little of moral power for the conversion of the world does Socinianism possess, that, instead of having the power to subdue, it obviously has not the strength to subsist, at least not to subsist independently.

Small and insignificant as is the Socinian sect in this kingdom, and, like the grasshoppers in the field, more heard than seen, their numbers would be smaller, and their condition yet more insignificant, were it not for these two circumstances—viz., the appropriation of presbyterian chapels and of presbyterian funds, and the celebrity given to them by the infidel and anti-church party in times, and for purposes, of political excitement. These two circumstances, seriously and considerably weighed, will shew what is the moral character of that system which arrogates to itself so much power and so much purity.

Years before the time of Dr. Priestley's celebrity, many of the presbyterian congregations in England had lapsed into a state of actual or possible Socinianism. Having no system of church discipline, having no form of sound words by which the great doctrines of Christianity might continually be kept before their minds, inheriting a religious profession which, in the first instance, had too much to do with political excitement, and which, when it lost its political, lost with many minds its chief, interest—having ministers who felt no other responsibility than to please their hearers, having the Scriptures read in their meeting-houses merely in detached portions and without any regularity, hearing insipid and mere ethic discourses, which, under pretence of avoiding controversy, passed over in silence the great principles of Christian truth, the people became gradually but surely indifferent to Christian doctrine, and generally ignorant of Christian principles. They were probably not conscious to themselves of having expressly renounced any of the gospel doctrines; but whatever might have been the letter of their belief, the spirit of it was to regard the gospel merely as an ethical system, and as the means of instructing man in his moral duties, forgetful of its other and primary object, to shew to man the way of salvation through the sacrifice of Jesus Christ. Passing by the doctrine of redemption, they were also forgetful of human depravity; so they considered themselves as justified in the sight of God without the intervention of a Redeemer. Such doctrine, or rather want of doctrine, satisfied not the more piously disposed, who withdrew themselves to other places of worship, so that the presbyterian chapels, in most places, fell into decay; but, as to many of them there were considerable endowments attached, there still remained the means, after a certain fashion, of paying a minister even though scarcely the semblance of a congregation

was left. As there had been in these chapels for a long series of years a silence observed on the doctrines of redemption and grace, the next step of course was, passing onward from the contempt of silence to the contempt of a loud and rude opposition. As about this time the Socinian controversy was agitated, there was abundant opportunity of making the experiment of its introduction into those societies from which the gospel had for a long time past withered and died away. Hereupon many began to say, that the reason why the presbyterian congregations had dwindled away was, that though generally holding the Socinian doctrines, their preachers had not sufficiently spoken out, avowing and defending their opinions. At this point I must beg the reader's very particular attention to two strongly coinciding particulars, which, though executed by separate generations of men, yet seem as though they were part of one and the same system, and the results of one and the same device. The particulars to which I allude are these, that, in the first instance, the presbyterian preachers in general were silent on the subject of doctrines because they would not introduce controversial matters into the pulpit. Thus Socinianism obtained a negative introduction; but in another, the presbyterian preachers avowed Socinianism openly, and preached it loudly, under the pretence that the congregations had fallen away for want of their ministers' definitely preaching those Socinian doctrines which they were known or generally supposed to entertain. Thus Socinianism was introduced positively. Only, then, conceive and consider what a demonstration of the moral character of Socinianism are these two facts. The generally received doctrines of the gospel must be first neutralized by silence before they can be superseded by Socinianism. Well, then, did the scheme answer? Did the presbyterian congregations revive and flourish when their preachers became decidedly Socinian, and when those who had long called themselves presbyterian gave to themselves the name of Unitarian? Certainly not. By means of advertising a series of lectures or harangues against the generally received doctrines of Christianity, there were brought together within the walls of the old presbyterian meeting-houses larger assemblages than had been accustomed for some years to meet there; but we must not call them worshippers, for their object was not religious worship, nor were the persons themselves who composed these assemblages, for the most part, much habituated to worship, seeing that many of them were speculative men and semi-sceptics. But what effect at last was produced by this public, open, and uninterrupted avowal of Socinianism? It is much more than thirty years ago since Socinianism has been openly avowed; and that, in many places, where before that time it was slyly and covertly professed; and, even at the pre-

sent day, the old presbyterian chapels, together with their endowments, are in the possession of ridiculously small congregations of Socinians, who would have neither the ability nor zeal to support a minister without the assistance of funds which were left for a totally different purpose. It is only in the largest and most opulent towns in the kingdom that Socinianism supports itself. In many villages and smaller towns where there has been no nucleus of presbyterian endowment, attempts have been made to form unitarian societies; and, in many of these instances, a decay of zeal or the removal of an individual to another place of residence has occasioned the total disruption and extinction of the society. These are historical and notorious facts. What, then, must be thought of the moral power of a sect which has its origin in such an insidious manner, and which derives its support from means so unjustly obtained?

Now Socinianism professes itself to be the instrument of purifying Christianity from its corruptions, so that, all objections being removed, Jews, Mahometans, and infidels may join themselves to the Christian world, and receive the doctrines of the Gospel. But hitherto few, if any, are the trophies of its victory, and instead of having power to subdue, it has scarcely the power to subsist.

In addition to the above fact, which has given to Socinianism an accidental support, there is another circumstance which gives it an accidental importance, and that is, the additional celebrity given to the sect by the patronage and countenance which it receives from infidels and political agitation, for the purposes of political excitement, and as the means of attacking the church establishment. This circumstance is a pretty strong indication of the moral character of the heresy in question, and is one among many other proofs that, instead of bringing infidels to Christianity, it has rather a tendency to conduct Christians to infidelity. Socinians have, for their professed object, to reform Christianity and its establishment; infidels seek for their destruction, and by a natural instinct they know that the surest way of destroying is, to commence with reforming. If, indeed, Socinianism were a purer and more primitive form of Christianity than any which now exists, if it were more apostolic in its character, and more heavenly in its spirit, then, though it would not keep aloof from the infidel, yet it would seek his society as the means of his conversion, and not court, or even tolerate, his alliance as an aid in attacking Christianity and its institutions. The infidel rejoices in Socinianism, as a foe to Christianity in its own household, and in great part of the scoffs with which the infidel assails Christianity, the Socinian cordially joins. Yet as this last has a feeling that it has a Christian character to support,

as well as a character for liberality and free-thinking, and as it is conscious of its tendency to identify itself, and to be identified by others, with infidelity, even as it assumes to itself the name of Unitarian, as a distinction from other Christians, so it finds it necessary to use the designation, Unitarian Christian, in order to make a line of demarcation between itself and the Mahometan, and anti-Christian Unitarian, or Deist. Socinianism has, therefore, a double alliance and double distinction—an alliance with Christianity against infidelity, and an alliance with infidelity against Christianity. It is distinguished from Christianity, and it is distinguished from infidelity. Clearly, then, it is, by its own shewing, quite as much identified with infidelity as it is with Christianity. Nay, indeed, is not its sympathy with infidelity much stronger than its sympathy with Christianity? for it considers the Christian world as deeply erroneous, in a variety of points; but it regards the infidel as in error merely on the inspiration of Jesus Christ, as a moral teacher. Again, in many of the writings of the Socinian party, we may see a much greater spirit of hostility against the various sects of Christians than against obvious and avowed unbelievers. Furthermore, in all questions of national policy, whether as regards church or state, the Socinian and the infidel make common cause. Finding, then, what seems to be a Christian ally against Christianity, the infidel rejoices in the union, and gives, by his additional clamour, a degree of importance to a sect which would otherwise be extremely unimportant.

With whatever pretence, then, Socinianism might start, in the first instance, as an instrument of reconciling infidels to Christianity, it appears that it has hitherto had rather the contrary effect, and has reconciled more Christians to infidelity, than infidels to Christianity. It is, indeed, no new saying, that Socinianism is the half-way house to infidelity, and the expression, no doubt, had its origin in an observation of the fact. It was noticed, many years ago, as it is still noticed now, that many persons, sinking down into Socinianism, remained there but for a while, and then became openly and avowedly unbelievers; and, indeed, when a Christian has given up everything of Christianity, save the mere languid assent to a historical proposition, little remains that is worth preserving.

*( To be continued. )*

## THE DARK AGES. — No. VII.

“Vir bonus est quis?”—HOR.

THE goldsmith,\* as I have already said, became a bishop. It is not very surprising, and some perhaps will say, “Yes, that was, of course, what he was aiming at.” For my own part I should very much doubt it; at least, if he desired a bishopric, I do not see any reason to suppose that he did so from sordid or unworthy motives. The lowest calculation (for the point is disputed) makes him more than fifty years of age when he was consecrated—of money he seems to have possessed unlimited command—the love of power, if he had it, (though I really know of nothing to shew that he had,) might have been better gratified at court than in his diocese, which can scarcely be supposed to have contained such luxuries as the times afforded, and as he might have enjoyed where he was. There is, moreover, another circumstance to which I cannot help attaching considerable importance, both as it regards this point, and as a mark of his character in general. On the proposal being made, and whatever reluctance he might feel being overcome, he insisted on a delay of two years, and during that period he exercised the office of an ordinary priest. From a consideration of all these circumstances, I am not inclined to believe that he had any flagrant desire to become a bishop, or was influenced by any sordid or ambitious motive. But, after all, how much there is in a name. No doubt it is correct to say that he became a bishop; but the real idea would be much better conveyed by saying that he turned missionary; and, forsaking all that the world had to offer, went to preach the gospel among pagan barbarians. In fact, having received episcopal consecration at the same time as his noble young convert, he set off for his diocese, and began to visit it diligently. At first, we are told, the people, sunk in idolatry, received him with hostility; but, being gradually softened by his preaching, a great part of them renounced idolatry, and embraced Christianity.† But from this

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\* It may be doubted whether anything will induce many persons in *this* age to read for themselves. If anything could, surely the simple statement in this paper ought to have that effect. Here we find not only an individual *traduced*, but, through him, the religious character of a whole age *misrepresented*, and this misrepresentation now *generally believed*. We find men leaving out what a writer says, and then reproaching him and his age *for not saying it*. We find Mosheim, Mac-laine, Robertson, Jortin, White, *mangling*, misusing, and (some of them) traducing a writer whose works not one of them, except Mosheim, (if even he,) *had ever seen*. These things are very serious. We may just as well, or better, not read at all, if we read only second-hand writers, or do not take care that those whom we do trust read for themselves, and report honestly. We, in short, trust a painter who paints that *black* which is *white*, and then think we have a clear idea of the object.—ED.

† I am afraid that an error in the preceding paper (whether mine or the printer's I do not know) may lead some readers to suppose that the bishop used harshness and violence; but I must beg the reader of p. 130, line 20, to read “*without*” instead of

point what need is there to pursue the details of his history? The rest is known, perhaps, at the antipodes; at least, from the Ohio to the Ganges, every reader of popular books has been told *how* he preached. It is really curious to observe by what apparently trifling incidents people become notorious. Comparatively few persons take the trouble to read about Clotaire and Dagobert, and their goldsmith, and his noble convert Dado (or St. Owen), and his foreman Tillo, or St. Theau, the Saxon, and his god-daughter St. Hunegundis, and the Abbess St. Aurea. But what reader of Robertson's Charles the Fifth, or Mosheim's History, or Jortin's Remarks, or White's Bampton Lectures, or other popular books (to say nothing of living writers), has not heard of St. Eligius or Eloy, Bishop of Noyon? And all because Mosheim—the only one of the writers mentioned who can be suspected of knowing anything about him—was pleased to record that he had preached a bad sermon, and to give a specimen of it. This scrap, as Dr. Lingard has truly said, “holds a distinguished place in every invective which has been published against the clergy of former ages; and the definition of a good Christian has been echoed a thousand times by the credulity of writers and their readers.”\* Indeed, the story has been so widely circulated, and, I apprehend, so influential, that on coming to Robertson's statement in the note next to that on which I have been hitherto commenting, I cannot help wishing and endeavouring to put the matter in a truer light. Though, strictly speaking, it does not immediately relate to that period of which I professedly write, yet this “hack story” should be exposed, because many persons have read it without knowing or attending to its date, and also because many—perhaps most—of those who do know its date,

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“with personal injury to the heretics.” On the contrary, we are told that the barbarians among whom he came, after their first fierceness had subsided, “*attendentes ejus bonitatem ac mansuetudinem, imitatores ejus fieri cupiebant.*”

\* I copy these words from a note signed “Editor” and printed on a cancel in the edition of Mosheim, Lond. 1826, vol. ii. p. 159. When the leaf was changed I do not know, as it is only lately that I met with the copy in which I saw it. I wish I could give the space which the whole note would require; but the following certificate in favour of Dr. Lingard I cannot persuade myself to omit, not for his sake, but for the reader's:—“We are bound to state, because we have ascertained the point, that he [Dr. Lingard] has quoted the original *fairly and correctly*, according to the best edition of the *Spicilegium*.—(Paris, 1723, 3 vols., folio.) We are induced to mention this circumstance because some protestant divines have been so eager to exculpate Dr. Mosheim, that they have accused Dr. Lingard of following a spurious edition, in which various interpolations *might have been* made by the Romanists to support the credit of the early church. We are aware that papists *seem* to have a fellow-feeling with their religious ancestors, [something, I suppose, connected with what an old document calls “the communion of saints,”] and are frequently hurried by their zeal into misrepresentation, sometimes into gross deviations from truth; but it is certainly illiberal to suspect them without cause, [which he says there is,] or to condemn them without inquiry.”



have a general idea that matters, far from improving, grew worse and worse for some centuries. It seemed, however, desirable first to give some account of this most unfortunate bishop, and accordingly I did so in the preceding number, in which I ventured to give his story anonymously, because I was afraid that in some, at least, I should excite unconquerable prejudice if I mentioned a name which has acquired such evil notoriety.\* Let us now, however, inquire about his preaching. Robertson had said in his text:—

“ Even the *Christian religion*, though its precepts are delivered, and its institutions are fixed in Scripture, with a precision which should have exempted them from being misinterpreted or corrupted, degenerated during those ages of darkness into an *illiberal superstition*. The barbarous nations when converted to Christianity changed the object, not the spirit, of their religious worship. They endeavoured to conciliate the favour of the true God by means not unlike to those which they had employed in order to appease their false deities. Instead of aspiring to sanctity and virtue, which alone can render men acceptable to the Great Author of order and of excellence, they imagined that they satisfied *every obligation* of duty by a scrupulous observance of external ceremonies. Religion, according to their conception of it, comprehended *nothing else*; and the rites, by which they persuaded themselves that they could gain the favour of Heaven, were of such a nature as might have been expected from the rude ideas of the ages which devised and introduced them. They were either so unmeaning as to be altogether unworthy of the Being to whose honour they were consecrated, or so absurd as to be a disgrace to reason and humanity.”—(p. 19.)

A sad picture of religion truly, when it comprehended *nothing else* beside what was *unmeaning*, or so *absurd* as to disgrace reason and humanity; but it is a note on the word “ceremonies,” in the foregoing passage, with which we are at present concerned; he begins it by saying—

“ *All the religious maxims and practices of the dark ages are a proof of this.* I shall produce one remarkable testimony in confirmation of it, from an author canonized by the church of Rome, S. Eloy, or Egidius,† Bishop of Noyon, in the seventh century.”—(p. 236.)

But as he, and everybody else I believe, was indebted to Mo-

\* The facts which I have stated respecting St. Eloy are to be found in his Life written by St. Owen, Archbishop of Rouen, in D'Achery's *Spicilegium*, tom. ii. p. 76. Those which relate to St. Tillo, or Theau, and St. Hunegundis, are in the second volume of Mabillon's *A. S.*, 954, 977.

† So it stands in the original edition; whether it has been corrected in those which have followed I do not know; nor can I tell whether Robertson (who was not, I imagine, very familiar with either St. Eloy or St. Giles,) thought that he was correcting a mistake by turning *Eligius* into *Egidius*; but I cannot help suspecting Maclaine of some such conceit when he turned the *S. Plato* of Mosheim into *St. Plato*, as it stands in all editions which I know, Cent. VII., part. ii., c. 3, in a note which by itself might settle the character of the “learned and judicious translator,” as Robertson calls him. It affords matter highly illustrative not only of his learning and judgment, but of his taste.

sheim, it may be as well at once to give the original as it stands in his work, placing beside it Robertson's translation :—

*Mosheim.*

“ Bonus Christianus est, qui ad ecclesiam frequentius venit, et oblationem, quæ in altari Deo offeratur, exhibet, qui de fructibus suis non gustat, nisi prius Deo aliquid offerat, qui quoties sanctæ solemnitates adveniunt, ante dies plures castitatem etiam cum propria uxore custodit, ut secunda conscientia ad Domini altare accedere possit, qui postremo symbolum vel orationem Dominicam memoriter tenet. - - Redimite animas vestras de pena dum habetis in postestate remedia - - oblationes et decimas ecclesiis offerte, luminaria sanctis locis juxta quod habetis exhibete - ad ecclesiam quoque frequentius convenite, sanctorum patrocinia humiliter expetite. - - Quod si observaveritis, securi in die judicii ante tribunal æterni Judicis venientes dicetis ; Da Domine quia dedimus.”

*Robertson.*

“ He is a good Christian who comes frequently to church ; who presents the oblation which is offered to God upon the altar ; who doth not taste of the fruits of his own industry until he has consecrated a part of them to God ; who, when the holy festivals shall approach, lives chastely even with his own wife during several days, that with a safe conscience he may draw near to the altar of God ; and who, in the last place, can repeat the creed and the Lord's prayer. Redeem, then, your souls from destruction while you have the means in your power ; offer *presents* and tithes to *churchmen* ; \* \* \* come more frequently to church ; humbly implore the patronage of the saints ; for if you observe these things, you may come with security in the day of judgment to the tribunal of the Eternal Judge, and say, ‘ Give to us, O Lord, for we have given unto thee.’ ”

This, then, according to Robertson, is a “ remarkable testimony in confirmation” of his assertion that “ *all* the maxims and practices of the dark ages” are a proof that men “ instead of aspiring to sanctity and virtue, . . . imagined that they had satisfied *every obligation* of duty by a scrupulous observance of external ceremonies.” Let us, then, look at it as it stands. Some of it appears to me quite unobjectionable, and indeed, as far as I can judge, there are only, or (to say the least) chiefly, three points at which protestants would take offence.

1. “ Redeem, then, your souls from destruction while the means are in your power ; offer presents and tithes to churchmen.” Pretty advice, truly—it shews the cloven foot at once ; and the sordid, grasping churchman stands out as plain as Robertson, or Jortin, or any modern radical could wish. I say nothing, however, of Robertson's translating “ oblationes et decimas ecclesiis offerte,” by “ offer *presents* and tithes to *churchmen*,” for that (however indicative of the *animus*) is quite unimportant compared with his connecting the two things in such a way as if Eligius had made the gift of presents and tithes to churchmen the means of redeeming men's souls. Mosheim acts more fairly, for he places two hyphens after the word “ remedia,” from which his copyists should have learned that something was omitted. In fact, the sentence stands, “ Redimite animas vestras

de pœna dum habetis in potestate remedia; eleemosynam juxta vires facite," &c., and the reference is evidently to Dan. iv. 24, (our version 27,) "peccata tua eleemosynis redime."

2. "Humbly implore the patronage of the saints," is certainly an injunction which may properly offend protestants; but I need not, I presume, say that it is not peculiar to St. Eligius or the dark ages—that the error which it countenances had assumed foul shapes of sin centuries before he was born, and still flourishes in these enlightened days. I am not undertaking to defend all that Eligius said, but only to shew the absurdity of bringing it forward as peculiarly characteristic of *his* preaching, or of *his* age. That it was not so, will as clearly appear from the next point.

3. "Give to us, O Lord, for we have given unto Thee." The words "unto Thee," are neither expressed nor implied in the original, but inserted by Robertson without any warrant whatever. The idea, however, and even the mode of expressing it, was not characteristic of the age of St. Eligius. Strange as it may seem in these days of high education and profuse literature, it cannot be denied that during the dark ages preachers did sometimes make bold to borrow a homily, or part of one, from their predecessors; and, in fact, this sermon of St. Eligius (or part of it, including that with which we are at present concerned) had belonged to Cæsarius, Bishop of Arles, who died about a hundred years before Eligius became a bishop.\* He begins a Homily on Almsgiving by saying that a gracious and merciful God has provided a variety of ways by which men may be enabled to procure the pardon of their sins—"quibus possumus sine grandi labore ac difficultate peccata nostra redimere" and he afterwards says, "Let him to whom God has given more than necessities hasten to redeem his sins with his superfluity; and let him who has it not in his power to redeem captives, or to feed or clothe the poor, harbour no hatred in his heart against any man; but let him love, and never cease to pray for them; certain of the promise, or the mercy of his Lord, with a free conscience he will be able to say, 'Give, Lord, for I have given; forgive, for I have forgiven.'"<sup>†</sup>

This was the language of Cæsarius; and I adduce it merely to shew the absurdity of bringing forward the words as characteristic of St. Eloy and his age, and in this view it may be worth while

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\* Cæsarius was born in A.D. 469, and became Bishop of Arles in A.D. 502, and died A.D. 542. Eligius became Bishop of Noyon, according to the earliest date which I have seen assigned, in A.D. 635; (*Chron. Elton. ap. III. Mart. 1392*;) or, according to the latest, which Cave states to be the most common, in the year 646. He thinks, however, that Le Cointe has proved that the right date is 640; and adds, that according to the same authority, Eloy lived until A.D. 659; according to the most commonly received opinion till 665; and according to others till 663.

† Bib. Pat. ii. 285.

to add that the language of some earlier, and more respected, fathers did not, as far as I can see, very materially differ from it.

The charge, however, against Eligius is not only, and perhaps not principally, that his doctrine is popishly heretical, but that it is grossly defective; he is to blame for what he says, but much more to blame for what he does not say. Robertson says, "The learned and judicious translator of Dr. Mosheim's Ecclesiastical History, from one of whose additional notes I have borrowed this passage, subjoins a *very proper* reflection—"We see here a *large and ample* description of a good Christian, in which there is not the least mention of the love of God, resignation to his will, obedience to his laws, or of justice, benevolence, and charity towards men." Jortin says, "As to true religion, here is the *sum and substance* of it as it is drawn up for us by Eligius, one of the principal saints of that age;" and, in his table of contents, this scrap is referred to as "*Eligius's system of religion.*" White, in the notes to his Bampton Lectures (if they should be called his) tells us that, "no representation can convey stronger ideas of the melancholy state of religion in the seventh century than the description of the character of a good Christian by St. Eligius, or Eloi, Bishop of Noyon."\*

As to defectiveness, then, let it be observed in the first place, that this scrap is but a very small part—as nearly as I can calculate not a hundredth part—of a very long sermon; or rather, as one might suppose, from its prolixity and tautology, even if the language of his biographer did not suggest it, of several sermons mixed up into one great homily. If it were printed like Bishop Horsley's Sermons, it would, I believe, occupy just about the fifty-six octavo pages which contain the first three of them. It is possible, then, that the other ninety-nine parts may contain something that may go towards supplying the deficiencies of the scrap. But this is not all; or even what is most important. Mosheim printed the passage in such a way as to shew that there were *some* omissions, though he did not indicate *all*. In Jortin's translation only one mark of omission is retained; and that is, between the words "prayer" and "Redeem." In Robertson's version, *all* such indications are removed, and the scrap stands as one continuous passage. White goes a step farther, and prints the *Latin text* without any break or hint of omission. Let us, therefore, see what is omitted in the part which is professedly quoted; and as that part is not far advanced in the sermon, it will be best to begin at the beginning. The part actually extracted by Mosheim I mark by *italics*:—

"I beseech you, most dear brethren, and admonish you with great humility, that you would listen attentively to those things which I desire to suggest to

\* Bampton Lectures, notes, p. 5.

you for your salvation. For Almighty God knows that I offer them with fervent love towards you, and were I to do otherwise I should undoubtedly be held to have failed in my duty. Receive, then, what I say, not for my sake, who am of little account, but for your own salvation, willingly; at least, so that what you receive by the ear you may fulfil in practice, so that I may be counted worthy to rejoice with you in the kingdom of heaven, not only by my obedience, but through your profiting by it. If there is any one of you who is displeased that I persist in preaching to you so frequently, I beg him not to be offended with me, but rather to consider the danger to which I am exposed, and to listen to the fearful threatening which the Lord has addressed to priests by his prophet,—‘If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.’—Ezek. xxxiii. 8. And that, ‘Cry aloud, spare not, and shew my people their sins.’—Is. lviii. 1. Consider therefore, brethren, that it is my duty incessantly to stir up your minds to fear the judgment of God, and to desire the heavenly reward, that, together with you, I may be counted worthy to enjoy perpetual peace in the company of angels. I ask you, therefore, always to hold in dread the day of judgment; and every day to keep before your eyes the day of your death. Consider how far you would be fit to be presented before angels, or what you would receive in return for your deserts, and whether you will be able in that day to shew that the promise of your baptism has been kept unbroken. Remember that you then made a covenant with God, and that you promised in the very sacrament of baptism to renounce the Devil and all his works. Whosoever was able then made this promise in his own person and for himself. If any was unable, his sponsor, that is, he who received him at his baptism, made these promises to God for him, and in his name. Consider, therefore, what a covenant you have made with God, and examine yourselves whether after that promise you have been following that wicked Devil whom you renounced. For you did renounce the Devil, and all his pomps, and his works; that is, idols, divinations, auguries, thefts, frauds, fornications, drunkenness, and lies, for these are his works and pomps. On the contrary, you promised to believe in God the Father Almighty, and in Jesus Christ, his only Son, our Lord, conceived of the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, rose from the dead on the third day, and ascended into heaven; and then you promised that you would believe also in the Holy Ghost, the holy catholic church, the remission of sins, the resurrection of the body, and the life everlasting. Without all doubt this your covenant and confession which you then made will never be lost sight of by God; and, therefore, most dearly beloved, I warn you that this your confession or promise should always be kept in your own memory, that so your bearing the Christian name, instead of rising in judgment against you, may be for your salvation. For you are made Christians to this end, that you may always do the works of Christ; that is, that you may love chastity, avoid lewdness and drunkenness, maintain humility, and detest pride, because our Lord Christ both shewed humility by example and taught it by words, saying—‘Learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls.’ (Matt. xi. 30.) You must also renounce envy, have charity among yourselves, and always think of the future world, and of eternal blessedness, and labour rather for the soul than for the body. For the flesh will be only a short time in this world; whereas the soul, if it does well, will reign for ever in heaven; but, if it does wickedly, it will burn without mercy in hell. He, indeed, who thinks only of this life is like the beasts and brute animals.

“It is not enough, most dearly beloved, for you to have received the name of Christians, if you do not do Christian works. To be called a Christian profits him who always retains in his mind, and fulfils in his actions, the com-

mands of Christ; that is, who does not commit theft, does not bear false witness, who neither tells lies nor swears falsely, who does not commit adultery, who does not hate anybody, but loves all men as himself, who does not render evil to his enemies, but rather prays for them, who does not stir up strife, but restores peace between those who are at variance. For these precepts Christ himself has deigned to give by his own mouth in the gospel, saying—‘Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not swear falsely nor commit fraud, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.’ (Matt. xix. 18, 19.) And also, ‘All things whatsoever ye would that men should do to you; do ye even so to them: for this is the law and the prophets.’ (Matt. vii. 12.) And he has given yet greater, but very strong and fruitful (*valde fortia atque fructifera*) commands, saying—‘Love your enemies, do good to them that hate you,’ and ‘pray for them which despitefully use you and persecute you.’ (Matt. v. 44.) Behold, this is a strong commandment, and to men it seems a hard one; but it has a great reward; hear what it is—‘That ye may be,’ he saith, ‘the children of your Father which is in heaven.’ Oh, how great grace! Of ourselves we are not even worthy servants; and by loving our enemies we become sons of God. Therefore, my brethren, both love your friends in God, and your enemies for God; for ‘he that loveth his neighbour, as saith the apostle, ‘hath fulfilled the law.’ (Rom. xiii. 8.) For he who will be a true Christian must needs keep these commandments; because, if he does not keep them, he deceives himself. He, therefore, is a good Christian who puts faith in no charms or diabolical inventions, but places all his hope in Christ alone; who receives strangers with joy, even as if it were Christ himself, because he will say—‘I was a stranger, and ye took me in,’ and, ‘inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *He, I say, is a good Christian who washes the feet of strangers, and loves them as most dear relations; who, according to his means, gives alms to the poor; who comes frequently to church: who presents the oblation which is offered to God upon the altar; who doth not taste of his fruits before he hath offered somewhat to God; who has not a false balance or deceitful measures; who hath not given his money to usury, who both lives chastely himself, and teaches his sons and his neighbours to live chastely and in the fear of God; and, as often as the holy festivals occur, lives continently even with his own wife for some days previously, that he may, with safe conscience, draw near to the altar of God; finally, who can repeat the Creed or the Lord’s Prayer, and teaches the same to his sons and servants. He who is such an one, is, without doubt, a true Christian, and Christ also dwelleth in him, who hath said, ‘I and the Father will come and make our abode with him.’ (John xiv. 23.) And, in like manner, he saith, by the prophet, ‘I will dwell in them, and walk in them, and I will be their God, and they shall be my people.’ (2 Cor. vi. 16.)*

Behold, brethren, ye have heard what sort of persons are good Christians; and therefore labour as much as you can, with God’s assistance, that the Christian name may not be falsely applied to you; but, in order that you may be true Christians, always meditate in your hearts on the commands of Christ, and fulfil them in your practice; *redeem your souls from punishment while you have the means in your power; give alms according to your means, maintain peace and charity, restore harmony among those who are at strife, avoid lying, abhor perjury, bear no false witness, commit no theft, offer oblations and gifts to churches, provide lights for sacred places according to your means, retain in your memory the Creed and the Lord’s Prayer, and teach them to your sons. Moreover, teach and chastise those children for whom you are sponsors, that they may always live with the fear of God. Know that you are sponsors for them with God. Come frequently also to church; humbly seek the patronage of the saints; keep the Lord’s day in reverence of the resurrection of Christ, without any servile work; celebrate the festivals of the saints with devout feeling;*

love your neighbours as yourselves; what you would desire to be done to you by others, that do to others; what you would not have done to you, do to no one; before all things have charity, for charity covereth a multitude of sins; be hospitable, humble, casting all your care upon God, for he careth for you; visit the sick, <sup>see</sup> out the captives, receive strangers, feed the hungry, clothe the naked; <sup>set</sup> at nought soothsayers and magicians, let your weights and measures <sup>be</sup> just, your balance just, your bushel and your pint fair; nor must you claim back more than you gave, nor exact from any one usury for money lent. *Which, if you observe, coming with security before the tribunal of the eternal Judge, in the day of Judgment, you may say 'Give, Lord, for we have given; shew mercy, for we have shewn mercy; we have fulfilled what thou hast commanded, do thou give what thou hast promised.'*

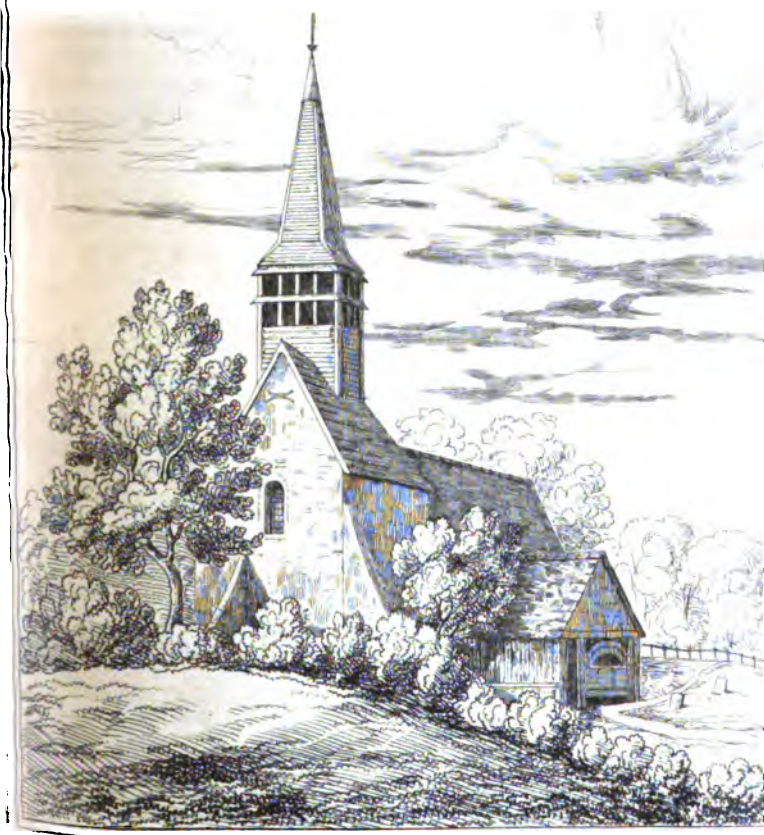
I feel that by this extract I do very imperfect justice to the sermon of St. Eloy; of which, indeed, I might say that it seems to have been written as if he had anticipated all and each of Mo-sheim's and Maclaine's charges, and intended to furnish a pointed answer to almost every one. I feel it to be most important to our forming a right view of the dark ages, that such false statements respecting the means of instruction and of grace should be exposed; but with so wide a field before us, I am unwilling, at present, to give more space to this, to one subject especially, as I am anxious to get beyond that part of the subject which consists in merely contradicting misstatement, but I cannot do so until I have offered some remarks on the work of a popular historian whom I have not as yet noticed.

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#### Parish Churches.

#### LANGDON HILLS, ESSEX.

THOUGH the county of Essex cannot boast of the magnificent, wild, or romantic scenery which renders some of the counties of England so peculiarly attractive, its more general and superior cultivation gives it an interest of a gratifying, if not very impressive, character. There are points, too, even in this comparatively level and unpretending county, which present extensive and striking views, over which the eye may wander with delight, and objects of contemplation on which the thoughtful mind may dwell with pleasure and advantage. Such is Langdon, or Laindon, Hills, a parish lying about eight miles north from the Thames, at Gravesend, and rising rapidly to the height of 620 feet above the level of that river. From various points on these hills the view is open and uninterrupted—westward, to the metropolis, the dome of St. Paul's and the spires of Bow, and several other churches, being distinctly visible, though distant more than twenty miles, as well as the hills of Highgate and Hampstead. On the north-west, the view is bounded by the high ground about Brentwood, where Thorndon Hall, the noble seat of Lord Petre, stands



**LAINDON-HILLS CHURCH, ESSEX.**





out conspicuous from among its ancient woods. On the north is Billericay; while, from the west, round by the south to the east, the Thames may be distinctly traced from Woolwich to the Nore, with the Kentish hills beyond. This eminence was selected as one of the beacon-stations, at the period of the threatened French invasion, at the beginning of the present century. The parish itself is one of the most sequestered spots in the county; for, though the main road from Chelmsford to Tilbury Fort and Gravesend passes over the hills, it is but little frequented, and a carriage of any description is seldom seen there, except occasionally in the summer months, when strangers, from various parts of the county, visit the hills for the sake of the views. The population of the parish is under two hundred, and is collected principally on the northern and eastern sides of the hill.

The church, a sketch of which is here given, is situated on the western declivity of the hill, near to what was formerly the principal manor-house, and the rectory. It is a plain, and almost rude, low building of brick, with a wooden spire. It consists of a nave and chancel, all of one-width, and separated from each other only by a single step on the floor, and a wooden screen descending from the roof, and resting on the side walls. On the western front of this screen are painted the royal arms, with the date 1660, and this text, in black letter—"My son, feare thou the Lord, and the king, and meddle not with them that are given to change."—Prov. xxiv. 21.

The architecture of this church—if architecture is not too grand a term—is of extreme simplicity and of early date, the eastern window alone exhibiting any signs of art or execution. There was once a chapel attached to the north side of the chancel, belonging to the manor-house, but now even the foundations of it are scarcely to be traced. A church so rude and simple, and in so sequestered a nook as this, can hardly be expected to afford much that is particularly worthy of remark; it contains, however, two monumental inscriptions which well deserve to be rescued from their present obscurity, on account of the testimony which they bear to two clergyman, who have, even in this secluded spot, done good in their generation, and deserved well of mankind. The earlier testimony is on a flat stone, partly within the communion rails, and is contained in the following inscription:—

"Beneath this stone lie treasured up the reliques of Thomas Richardson, late of Clement's Inn, Gentleman. One whose but half-spun time was richly fraught with the accomplishments become a man, who in these late unhappy times, when tyranny had usurpt the throne, and schisme too farre prevaild, in this pulpit so justly steerd 'twixt each extreame, that when death came to take him hence, with joy he could (which few can) truly say that sovereignty knew not a more loyal subject, nor had the church a sincerer Son. He departed this life y<sup>e</sup> 24th day of November, in the year of grayce, 1669.

"Here lyes interred one in whose better frame,  
 (Till pale-fac't death proudly usurpt the place,)  
 Each moral virtue crowded for a name—  
 Each pregnant goodness, each persuasive grace.  
 One whose untainted conscience was a thing  
 Which, whilst blind error sway'd the church and throne,  
 Fear'd not to pay allegiance to his king,  
 And, though defac't the church, his mother own.

"Here, reader, pay the tribute of thine eyes,  
 This shrine too well deserves that sacrifice."

"My sonne, fear thou the Lord and the King, and meddle not with them that are given to change.—Prov. xxiv. 21."

This inscription, on a plain stone, half concealed by the railing round the altar, appears to be the only memorial of a man who, with attainments and virtues which would have adorned a far higher station, was contented to live and to die the curate of this obscure parish.

The other testimony is of a much more recent date, and consists of a plain white marble tablet, affixed to the eastern wall of the chancel, on which is the following inscription:—

"In the chancel of this church are deposited the mortal remains of the Rev. John Moore, LL.B., Rector of St. Michael's, Bassishaw, London, Minor Canon of St. Paul's Cathedral, one of the Priests of his Majesty's Chapel Royal, and for twenty-four years the much respected Rector of this parish; who, in firm trust of a joyful resurrection, resigned his spirit into the hands of his Redeemer, on the 16th day of June, 1821, in the 79th year of his age.

"The memory of the just is blessed."

Mr. Moore, the son of the Rev. John Moore, Rector of St. Bartholomew the Great, London, was born in 1742, and educated at Merchant Tailors' School, from which he was elected to St. John's College, Oxford, in the seventeenth year of his age. To the usual course of classical study he had, thus early, added that of the oriental languages, and, during his residence at the university, rendered effective assistance to Dr. Kennicott, in the collation of the Hebrew MSS. of the Old Testament. At Christmas, 1765, very shortly after his ordination, he was admitted a minor canon of St. Paul's, and was a constant resident in the metropolis till after 1797, when he was presented by the chapter of St. Paul's to the rectory of Langdon Hills, Essex. In this parish, after having, at his own charge, rebuilt the parsonage-house, he resided with his family, for several months in every year, till his death, in 1821. To high attainments in biblical literature—possessing a sound and critical knowledge of the Hebrew, and other cognate languages, and daily reading and commenting upon some portion of the Scriptures, in the original languages—he added that intimate acquaintance with ecclesiastical subjects which procured him the respect and regard of the

friends of the church ; many of whose ministers, especially the clergy of London, will bear testimony to the application of his talents, researches, and perseverance for the vindication and establishment of their rights and privileges. But he was not merely contented, he was happy to devote these powers and attainments to the quiet, humble, unobtrusive duties of this retired and lonely parish. It might, indeed, be supposed that his previous studies, and his daily intercourse with literary and cultivated society in the metropolis for so large a portion of his life, would have given him little taste for such perfect stillness and quiet as here held undisturbed sway, and would have disqualified him in a great degree for the useful discharge of his pastoral duties under such peculiar circumstances. But it was far otherwise, for he at once accommodated his views and modes of thought and expression to the intellect and pursuits of his flock ; and the kind, and even feeling, manner in which his name is always mentioned by all of the parishioners who knew him, sufficiently attests the estimation in which he was held by them. The almost unbroken stillness of this retirement not only afforded rest and refreshment to his mind, but gave him likewise an opportunity, which he thankfully embraced, of more closely pursuing studies beneficial to himself and to others. Here he passed a good portion of every day in calm and peaceful meditation, in the study of Holy Writ, and in the careful consideration of the various and important matters entrusted to his superintendence and management ; but more especially in preparing himself for his approaching mortality and great account.

During the last two or three years of his life, he had been gradually withdrawing himself from the management of public matters, committing them to younger hands. In the spring of 1821, feeling his strength decaying, and aware that his end was not far distant, he withdrew at an earlier period than usual from London to his quiet parsonage, at Langdon Hills, where he lived only to the month of June following.

The closing scene of his long life was marked by testimonies of patience, peace, and hope, as his career had been characterized by purity of intention, usefulness of exertion, and integrity of conduct.

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#### ON THE INTRODUCTION OF CHRISTIANITY INTO IRELAND; AND ON THE LIFE OF ST. PATRICK.

It is often assumed as an undoubted fact, that the Irish nation was converted to Christianity by Roman catholic missionaries, who were sent directly from the see of Rome ; and protestants are sometimes looked upon, in virtue of this assumption, as something like intruders

in the dominions of other men. The following pages are intended to bring forward plain reasons to shew that this opinion is far from just; and to do so without appealing to the passions of those who read them, but simply to their love of truth. It will be impossible, in the limits of so short a tract, to do much more than place before those who are willing to listen to the truth, the result of the writer's own inquiries, and to shew some vouchers that these results are not obtained without some pains and a strict search; as well as point out, to those who have leisure and books to inquire for themselves, the path which they may best follow.

The account which has usually been given is this, that Ireland was mainly converted to the Christian religion by St. Patrick, who was sent by Pope Celestine, about the year A.D. 431, after the death of Palladius, who had been sent in vain on the same errand a year or two before. The life of St. Patrick, both previous to and after his mission to Ireland, is told in a great variety of ways, by different authors; and even if we were to admit that these histories are entitled to any credit, every writer who attempts to deduce anything like a consistent account of this saint from his various biographers acknowledges that he is almost overwhelmed by the difficulties that present themselves. Each writer also solves these difficulties in a different way. Some of these histories—e.g., that in the Book of Armagh, which is perhaps written nearer to his day than any other—make him die at the advanced age of 120,\* while the learned writers, in the great collection of lives of the saints, collected by Bolland, and those who continued his work, after long consideration of the subject, fix his death in the year A.D. 460, at the age of 82.† This is only one trifling specimen, selected quite by chance, of the discrepancies that exist in the various authorities, ancient and modern, from which his life is to be deduced. The first inquiry, therefore, which we have to make, is the following—whether there is any life of him which ought to challenge our credit from its antiquity, and whether any light can be obtained from ancient history with regard to this extraordinary person.

First, then, with regard to the lives of this saint. Colgan, in his "*Acta Sanctorum Hiberniæ*," or rather in the second volume of it, which he has entitled "*Triadis Thaumaturgæ, &c., Acta Patricii, Columbæ, et Brigidæ*," published in 1647, says that there are seven lives of this saint.

The first is an hymn, or life of St. Patrick, attributed to Fiech, whom St. Patrick had made a bishop in Ireland. This is written in Irish, but it is thought not by any means to be genuine by the editors of the "*Acta Sanctorum*," the learned Roman catholics, Heuschen and Papebroch,‡

\* Sir W. Betham's "*Irish Antiquarian Researches*," p. 886, and Appendix, p. xxxv.

† "*Acta Sanctorum Martii*," vol. 2. xvii. Mart., p. 522.

‡ "*Acta Sanct. Martii*," vol. 2. Mart. xvii., p. 520. The reason which they have there assigned is not, perhaps, demonstratively conclusive, though a very pro-

The next two lives are attributed, by Colgan, to writers contemporary with St. Patrick, and the third to St. Eleanus. These are published from MSS. in monasteries in the forest of Ardennes, in Bavaria, and in Hainault. We shall hereafter see that the best evidence we have about St. Patrick is furnished by his own Confession—a little treatise, which we have strong reasons to think genuine; and the only remark which need be made about these lives of St. Patrick is, that while they quote passages of the Confession, they entirely contradict the whole tenor of the account which it gives of St. Patrick's youth, merely with a view to exalt their favourite saint. St. Patrick himself tells us that, in his youth, he and his countrymen had neglected God, and disobeyed their priests, for which God, in his just retribution, gave them into captivity. He says himself, expressly, "I was unacquainted with the true God."\*

On the contrary, these histories attribute the most extravagant miracles to the holiness of St. Patrick while yet a child. If any one will just open Colgan's book, at pp. 11, 21, and 35, he will find a quotation from the Confession, followed by some such stories as these: That, in his boyhood, he raised his nurse-father from the dead; he made a wolf drop a lamb; he stopped a flood which put out the fire in his house; he changed snow into butter; and turned water into honey, to gratify his nurse, who was sick, and longed for some honey, with a multitude more of such spurious miracles.

The reader will therefore, I apprehend, be little likely to give much credit to these tales; and when he compares them with later lives of the same saint, he will be apt to think them all coined about the same time.

The next account is that attributed to Probus, of whom so little is known that he is supposed by some writers to be a Probus who lived about the year 260—long before St. Patrick. Even Colgan allows this life could not have been written till the tenth century, because it mentions Nortmannia and Anglia.† The next is a life by Joceline, a monk of Furness, in Lancashire, who went over to a monastery in Ireland in the twelfth century. And the last of all is that life which is usually called the Tripartite Life, from being divided into three parts, which resembles Joceline's, and those mentioned above, in its style, and its foolish stories of incredible miracles.‡

In estimating historical evidence, it is clear that works written at

able ground, and there is no very good evidence to its very great antiquity. It is less stained with foolish miracles than the other lives, but, of course, rather more vague as being poetical.

\* Betham, p. 417, and Appendix, p. xlix. "*Acta Sanctorum Martii*," p. 533.

† Colgan's "*Triad. Thaumast.*," p. 61. See the Life, p. 51.

‡ The following story occurs in Colgan's third Life, p. 27, s. 70—"St. Patrick had a goat which brought him milk daily. A man having stolen and eaten this goat, was charged by St. Patrick with the theft, but stoutly denied it, on which the goat cried out from his inside and convicted him!" The same story is told elsewhere, as in Joceline (s. 129, in the Bollandist's *Acta Sanct. Martii*, xvii.), but with the addition that the goat proclaimed the piety of St. Patrick, and that all the descendants of the thief were troubled with goat-like beards!

so late a period can have no weight at all, and may be set aside at once.

Dismissing therefore all thought of these works as historical evidence, let us see if we are enabled to find any which is entitled to more credit. A book, commonly called "the Book of Armagh," has long been known to Irish antiquaries, but has never been thoroughly searched into and weighed, till Sir W. Betham published, in 1827, that part of it which relates to St. Patrick.\* Sir W. Betham supposes this book to have been written in the seventh century; and as an entry, which can be identified with about the date of A.D. 1006, is in an evidently more modern hand than the rest of the book, this MS. must be allowed a very ancient date. Besides other matters, it contains a life of St. Patrick, in Latin, some collections of Tirechan, and others concerning this saint, as well the notes of Aidus.† This is somewhat better than the lives mentioned above, but the book is a sadly confused jumble of events, and, in fact, Aidus fairly confesses (p. 403, and p. xliii. Append.,) that the difficulties and suspicions which attach to the accounts of St. Patrick render it almost impossible to arrive at the truth concerning him.‡ The life of St. Patrick is rather less filled with miraculous events than most of those published by Colgan, but the accounts which this part of the "Book of Armagh," as well as the collections of Tirechan, present to us, are full of the most inextricable confusions. We are therefore driven one step farther to seek for evidence, and happily another portion of the "Book of Armagh" furnishes us with a document of great value—the Confession of St. Patrick, or his letter to the Irish. Before we speak of this, it will be well just to advert to the incidental evidence of other writers and historians. It is a remarkable fact that no writer of any authority, for at least three centuries after the time of St. Patrick, even so much as mentions his name, if we except a bare mention of him in a martyrology, attributed, but probably without foundation, to Bede. He is never mentioned in the passages of Bede which relate to the early ecclesiastical affairs of Ireland, nor is he mentioned in the letters of Pope Gregory to the Irish clergy, about the very beginning of the seventh century.§ We are not, perhaps, justified in drawing from this silence of ancient writers the same conclusion which Dr. Ledwich has done, that no such person as St.

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\* "Irish Antiquarian Researches," vol. i. part ii.

† Tirechan was Bishop of Meath, it is said, in the seventh century, and Aidus was Bishop of Slepton, now Sletty, in the Queen's County, at the end of the seventh century. Tirechan says (Betham, p. 349, and Appendix, p. xviii. and xxv.) that he received his information from Ultan, the Bishop of Connor.

‡ Betham, p. 403; Append. p. xliii.

§ Bede was born about A.D. 672, and died about 735. The facts of his history which touch more particularly on these points, are book i. chap. 13, where the mission of Palladius is expressly mentioned, and stated to have been "to the Irish who believed in Christ" (ad Scottos in Christum credentes). He calls him the first bishop, but says not a word of St. Patrick. Then, in book iii. chap. 3, 4, 5, 25, 26, 27, the question of the Irish faith is constantly agitated, as we shall see below. The epistles of Pope Gregory may be found in Usher—"Syntagma Epistolarum Hibernicarum." They are the two first in that volume.

Patrick ever existed, or that there is nothing at all to be relied on concerning him, which seems to be nearly the opinion of Ryves,\* given in a little book now become extremely scarce. The fact is, that internal evidence is very much in favour of the Confession of Patrick and of the Epistle to Coroticus; and the "Book of Armagh" has happily supplied us with a copy of the former in a state much purer than those which have been published from other MSS. The "Book of Armagh" is also evidence of its having existed in early times, and the text of this copy is, as we have seen, probably nearly as old as the seventh century, or even more ancient.

The style of this document is rude, but it contains (with, perhaps, one slight exception†) no allusion to later corruptions of the church; it makes no attempt to magnify this saint unduly, but, on the contrary, it is written in a spirit of humble piety, and earnest love for the missionary cause. The writer professes constantly to be urged by a kind of angelic vision, which, appearing to him in his sleep, leaves a deep impression on his heart that he must be the instrument for converting Ireland, whither he had been carried captive in his youth. The epistle to Coroticus (probably a Caradoc) is not included in the book, but its style and spirit so much resemble those of the Confession, that there is reason to believe they both came from the same hand. It is a letter of remonstrance to a certain prince, named Coroticus, and probably dwelling in Wales, who had made a predatory expedition into Ireland, and carrying away Christians captives, had sold them to heathen Scots (Irish) and Picts.‡ In these letters there is not one single word of any mission from the see of Rome, not one word of any connection with that church, and, as far as any marks are afforded by which to judge of their date, it seems that they ought to be placed earlier than the year A.D. 430. For example, the epistle to Coroticus alludes to the countrymen of Coroticus as Roman citizens, whereas the last Roman legion left England A.D. 404 (A.D. 426 according to others). It also speaks of the *Franks* and *Gauls* in a manner scarcely consistent with the fact that the Frank kingdom had been then established in Gaul, which took place in A.D. 420, under Pharamond. There are also some other indications of antiquity in these documents, though none, it must be confessed, which serve very accurately to define their date.

\* See "Regiminis Anglicani in Hibernia defensio adversus Analecten," &c. Auctore Thomas Ryves, J. C., Regis Advocato. London 1624, pp. 43—53 of the 2nd book, and Ledwich's "Antiquities of Ireland," p. 67.

† It is possible the mention of St. Patrick's often praying an hundred times in a day, and as many in the night, may be an interpolation of a later date.

‡ This is published in the "Acta Sanctorum Martii," vol. 2, (at the xvii. March,) in Latin, and a translation is given in Sir W. Betham, p. 323\*. It appears to have been in some degree interpolated; and the copy of the Confessio in the "Acta Sanctorum" bears very decided marks of interpolation for specific purposes. Thus the paragraph in sec. 18, ("Acta Sanct.") about his baptizing una Scotta benedicta nobilis pulcherrima, &c., seems to have been added, to give colour to the legend of St. Brigit, &c. Not a word of it is found in the copy preserved in the Book of Armagh; but, even in the Book of Armagh, there is one sentence (*Filii Scottorum et filia Regulorum Monachi et Virgines Christi esse videntur*), which is doubtless an interpolation. Betham, p. 431, & App. liv.



We are now prepared to deliberate as to the course which we will take. The whole evidence, of any authentic nature, has been pointed out. The question is, whether—

1. We will attempt, as Usher, Sir James Ware,\* the Bollandists, and others, have done, to dove-tail together the various accounts we have, and make a consistent story as well as we can; or,

2. Whether we will wholly reject the whole account of St. Patrick, and believe that his very existence is a fable, as Lédwich has done; or

3. Whether we shall believe, with Sir W. Betham, that the real St. Patrick, the author of the Confession and the Epistle to Coroticus, lived long before the time of Pope Celestine, and that many of the stories which we read about St. Patrick really belong to Palladius, or some other Roman missionary, to whom the name of Patrick was given.†

Nothing satisfactory, especially if the Confession and the letter to Coroticus are genuine, can be elicited from the first mode of proceeding, for the lives are of a late date, destitute of authority, full of falsehood, and contradictory to the genuine works of the saint. The second position also, on the same supposition, is removed at once, and nothing remains for the inquirer after truth, but either to follow the opinion of Sir W. Betham, or attempt a new explanation on nearly the same principle. Sir W. Betham has shewn that there are many curious coincidences to induce us to believe, that as Palladius was probably sent to bring Ireland into communion with the Roman see, the struggles which he maintained with the more primitive Christians of Ireland were represented in later ages of Roman corruption as contests of St. Patrick with heathens, which is much in accordance with the spirit of popery towards those whom it calls heretics. But this much is certain, that these very memoirs in the Book of Armagh indicate that there were Christians in Ireland before that time, and that they objected in some instances to the usages of the Roman missionary, whether Palladius or St. Patrick.‡ The writer of this little tract, while he acknowledges the superior qualifications of Sir W. Betham to judge upon the subject, is inclined to think that, although there may have been some such systematic and deliberate falsification as Sir W. B. suspects, yet the confused nature of the traditions about St. Patrick will go a long way towards explaining the conduct of Roman catholic writers, in attributing all these traditions to their own missionary, and identifying him with St. Patrick. The story of the mission of St. Patrick, as a Roman catholic sent from Rome, is, at all events, utterly untenable, and ought never, after the publication of these re-

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\* See Usher; "Antiquitates Ecclesiarum Britannicarum," &c.; Sir James Ware's Works, by Harris, vol. 1; the "Acta Sanctorum," (on the xviith March,) &c.

† It appears from a passage in the Book of Armagh, (Betham, p. 368, and Append. p. xxxvi.) that Palladius also bore the name of Patrick:—"Palladius episcopus primo mittitur qui alio nomine Patricius."

‡ See Betham, p. 291—302.

searches of Sir W. Betham, to find its way into any authentic history. The missionary St. Patrick, who converted Ireland, if we will take his own testimony, had no connexion with Rome, and does not appear to have held any of the doctrines in which that church differs from the church of England. It may now be proper merely to mention the account this author gives of himself in this invaluable document.

He was born at Bonavem Tabernæ; was the son of Calpornius, a deacon, who was also the son of Potitus, a priest.\* He was taken prisoner at about sixteen years of age, and carried to Ireland, where he was a slave, and employed in feeding cattle for six years. A voice in a dream urged him to flight; he obeyed it, and found, as it had promised, a ship ready to sail, and convey him away from Ireland. After difficulties and wanderings, &c., all of which are alleviated by a constant sense of the presence of the Spirit of God with him, he was in Britain again with his parents, and the vision of a man named Victorinus calls him to Ireland as a missionary; on which he awakes in deep compunction of heart, and he becomes the converter, under Providence, of thousands in Ireland.

These are nearly all the historical facts which this document presents to our view; but as St. Patrick was taken prisoner, according to his own account, with a great multitude of other Christians, (although not zealous ones,) it is likely that his companions in captivity and slavery may have assisted in pioneering a way for some reception of the gospel when he came to preach it. There is scarcely any thing to be gleaned from the epistle to Coroticus as to the life of the saint himself.

Now if this were all that we had to ground our rejection of the Roman catholic fables about St. Patrick upon, it would be enough, and more than enough; but when we couple these facts with what we can prove from other sources, about the early condition of Christianity in Ireland, we have abundant proof that the primitive church of Ireland was free from those corruptions which popery has introduced into the pure religion of the gospel. I will conclude this paper by mentioning (though, of course, I can only refer the reader to other books for the proof) the points in which the ancient church of Ireland can be shewn to differ from that of modern Rome. (See, especially, Bede, book iii, as referred to above.) These proofs are to be found in the tract of Archbishop Usher, which, I am happy to say, has just been re-printed. It is entitled, "A Discourse of the Religion anciently professed by the Irish and British." (My edition is dated 1631.)

1. They seem to have admitted a more free use of scripture than the present race of Roman Catholics in Ireland are willing to allow. In estimating this, however, it is but fair to add, that the facility of multiplying copies, by printing, changes the complexion of this question.

2. Usher treats about predestination, &c.; but this it is not material to touch upon here.

3. Of purgatory, and prayer for the dead. Usher shews here that

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\* See Sir W. Betham, p. 310\*—319\*.

there is much against purgatory in the faith of the ancient Irish church, and nothing for it but the *account of a vision*, seen by one Ferseus,\* which, on just consideration, entirely differs from the Roman catholic notions of the matter. The offerings for the dead, as he shews, are merely offerings commemorative of *those who were believed actually to be in bliss*, and are not prayers of the living to assist in the salvation of the dead.†

4. The communion was administered in both kinds. The sacrament, also, was to this church a commemorative sacrifice, and consisted of an offering of the fruit of the corn and the vine; and transubstantiation was not held by them.

5. It is clear, from the Confession of St. Patrick, that in his day the marriage of priests was not forbidden; for he was the son of a deacon, and the grandson of a priest.‡

The other points, in which this church differed from modern Rome, need not be set down fully. I will only mention one or two more. It is a fact, which cannot be doubted, that in the days of Bede a great dispute existed between the Romish church and that of Ireland about the celebration of Easter, and that it was very long before the northern portion of the church of Ireland conformed in its usage to that of Rome. The southern had conformed previously. The matter was argued at Whitby (called by the Saxons, Strenschal) in Yorkshire, A.D. 661; and the Irish bishops would not give up their customs, which they professed to have received from the east, and through disciples of St. John.§ Again, also, there is no trace of papal power in the disposal of dignities in the church till the twelfth century, when a pall was first received from Rome, and Peter-pence were first collected.||

All these points amply confirm the conclusion, that the primitive church of Ireland was not derived from Rome, and was pure in its doctrines, from the corruptions of that see. Monasteries increased much in Ireland; and property being uncertain, the custom of im-

\* This is related in Bede, book iii. chap. 19.

† Mr. Thomas Moore, in his History of Ireland, tells us on this subject, "In an old Life of St. Brendan, who lived in the sixth century, it is stated, that 'the prayer of the living doth much profit the dead.'—Moore's Ireland, p. 238.

Mr. Moore appears to have read Usher, and probably took the above quotation from him (p. 26); but with that *peculiar happiness of quotation* which he is well known to possess, he *forgets to state*, that this *old life* is not older than about the twelfth century, and is expressly excluded by Usher, as evidence, on that very account. He forgets, also, that very learned Romanists abuse this legend, as full of 'apocryphal fooleries' (Molanus in Usuard. Martyrologium, ap. Usher, ubi supra.) The unsuspecting reader would have thought the life written at least in the seventh century.

‡ T. Moore attempts to get over this fact, by supposing his father to take demon's orders after he had been a decurio (as he appears, from the Epistle to Coroticus, to have been); but he says not a single word to explain the case of the priest Potitus!

§ It must not be thought that they celebrated Easter, as the Quartadecimans did, on any day but Sunday. It was only a dispute as to the calculation of the moon, on which Easter depends, which made, in one instance, a difference of a month in the time of celebration.

|| See Usher, as above, chap. xi.

propriations appears to have prevailed much, the monasteries being able to protect their possessions better than individuals; and thus, when they were abolished, the parochial clergy were left worse off than in England. In fact, our conclusion, with regard to Romish influence in Ireland, will be, that it has done little for it, but to corrupt the doctrines of its church, and to impoverish its parochial clergy.

\* \* This Tract is printed separately, as a Penny Pamphlet, and may be had at Messrs. Rivingtons'.

## ANTIQUITIES, ETC.

### WYCLIFFE ON THE LAST AGE OF THE CHURCH.\*

SIR,—Although I have not completed my promised list of the Wycliffe MSS. preserved in the Library of Trinity College, Dublin, yet I shall venture to depart so far from my proposed plan as to attempt, in the mean time, an examination of that short and imperfect treatise, *De simonia sacerdotum*, or (as it is also entitled †) *On the Last Age of the Church*, which is supposed to be the earliest of Wycliffe's extant writings. I call it imperfect, because the Dublin copy, said to be the only copy of it in existence, appears to have been transcribed with extreme negligence, and is, in some places, almost unintelligible.

It is from its early date, rather than from any intrinsic value, that this piece derives its chief value; for its theology is that of the *mystic* or *spiritual* school, and is founded upon the speculations of the celebrated Joachim, abbot of Flora, in Calabria, of whom more hereafter. The date, however, is fixed beyond a doubt by the express declaration of the author himself, that "fro crist til now are thrittene hūdrīd geere and sixe and fifty geere."

Mr. Lewis introduces this tract to the notice of his readers in the following words:—

"The covetous exactions of the popes were, at this time, got to a very great height, insomuch that nothing was to be done at the court of Rome but by the influence of money, with which, in a manner, all church benefices were now purchased. To expose these corrupt and simoniacal practices, which tended quite to destroy the purity of the Christian worship and discipline, Mr. Wiclif wrote a short tract, which he entitled 'Of the last Age of the Church.'"<sup>‡</sup>

I confess I do not know why Mr. Vaughan has objected to this statement; for to me it appears an adequate and very correct account of the design of the tract. Wycliffe's object was, as I conceive, to prove that *Simony* was the great sin of the church in his own times, and that this particular sin was described in prophecy as the last plague of Christendom, the iniquity in consequence of which God would withdraw his protection from his church, and suffer Antichrist to be revealed. "But," (says Mr. Vaughan, §) "the document is by no means of the character which Mr. Lewis's notice of it would lead the reader to suppose. It contains no such allusion to the popes. It

\* This curious and very valuable paper seems to find a more appropriate place among *Antiquities* than *Correspondence*. The very learned and accurate writer will, it is to be hoped, hereafter give a full and complete edition of Wycliffe's works.—Ed.

† See Lewis's List of Wycliffe's Writings, No. 84 and 148.

‡ Lewis, p. 3. Oxf. 1820.

§ Vaughan, vol. i. p. 254, note, 2nd edit.

relates to the general corruption of the ecclesiastical system, arising from simony and other causes," &c.

Now, I really think it does contain just such an allusion to the popes as the reader of Lewis's account of it would suppose—it does not, indeed, assert that the pope is the only simonist in the church, but it attacks, and that in the very first sentence, simoniacal exactions, every one of which was at that time claimed by the court of Rome; and, if the object of the tract was to prove this iniquity of the church the precursor of Antichrist, it assuredly may be said, in Mr. Lewis's words, that Dr. Wiclif wrote "to expose the corrupt and simoniacal practices," the existence of which, he asserts, were indicative of the last age of the world.

The treatise commences with the following words:—

"Alas forsorwe [for sorrow] grete prestis sittinge in derkenessis and in schadewe of deeth, nogt hauynge him that openly crieth, al this I wille giue gif [if] thou sauance me; thei make reseruscious, the which ben clepid [called] dymes, first fruytis, oth<sup>r</sup> [or] pencious, afir the opinioū of hem [them] that trete this matir."

The simoniacal practices here enumerated are *reservations*, *dimes*, *first-fruits*, and *pensions*; and all these, as I have said, were at that time exacted by the papal court. It is also implied that the last three were forms or species of the first. For *Reservation*, in the general notion of the word, is a rent or profit reserved by the owner of an estate or tenement for his own use;\* and the annates, dimes, and pensions, exacted by the papal court as the condition of collation to those benefices of which the pope claimed to be patron, were evidently of this nature. This claim is alluded to in the following extract from a statute of Richard II., made thirty-three years subsequent to the date of Wycliffe's treatise:—"Cestassavoir q. ore de novel, &c., Viz., that now of late our holy father the pope, by procurement of clerks, and otherwise, hath reserved, and doth daily reserve, to his collation generally and especially, as well archbishopricks, bishopricks, abbeyes, and priories, as all other dignities and other benefices of England, which be of the advowry of people of holy church, and doth give the same as well to aliens as to denizens, and taketh of all such benefices the first fruits and many other profits," &c.—13 Ric. II., stat. 2, cap. 2.

Again, in a parliament held at Coventry in the year 1404 (forty-eight years subsequent to Wycliffe's tract), we find the payment of *first-fruits* to the pope described as "a damnable custom which is introduce of new in the court of Rome, that no parson, abbot, nor other, should have any provision of any archbishopricke or bishopricke which shall be voide till he hath compounded with the pope's chamber, to pay great and excessive summes of money, as well for the first-fruits of the same archbishopricke or bishoprike, as for other less services in the same court."†

Again, *Dimes* (*Decimæ*) were the tenths of spiritual livings paid to the pope by all beneficed persons, until Pope Urban gave them to Richard II. to aid him against the French king, Charles, and other adherents of the rival

\* Coke: Part I., lib. ii. c. 12, sect. 215.

† Stat. 6 Hen. IV., c. 1, *apud Gibson Codex J. A.*, p. 870, 1st edit. Historians are not agreed what pope first imposed the first-fruits. Platina, in his "Life of Boniface IX.," (quoted by Gibson, *loc. cit.*), attributes the invention to that pontiff in the year 1400. But the mention of them in this tract of our Reformer, which was certainly written in 1356, together with the allusion to them in the statutes above quoted, sufficiently refute this opinion. Others give John XXII. the merit of this gainful invention, while others assign to it a still greater antiquity.—(See Godolphin, *Eccles. Law*, chap. 30; *Of Annates*.) From one of the above extracts it appears that Annates were in 1404 "a custom introduced of new;" it is probable, therefore, especially as they certainly existed in 1356, that John XXII. was the first who claimed them from the English church. He died in 1334.

pope, Clement VII.\* Since that period they have always belonged to the crown, until Queen Anne restored them to the church; and they are now, together with the first-fruits, the foundation of the fund called *Queen Anne's Bounty*.†

*Pensions* are thus defined in a Constitution of Othobon, passed in the year 1268:—"Quia plerumque evenire didicimus quod cum ad vacantem Ecclesiam fuerit presentatio facienda, is qui presentandus est, prius cum patrono de certa summa de bonis ecclesie sibi annuatim solvenda paciscitur," &c.‡ The pope, therefore, who claimed to be patron of all spiritual livings, did not, we may be sure, neglect this mode of increasing his revenues; but, lest any doubt should remain upon this point, I shall add the following extract from the Act which abolished all papal exactions in the reign of Henry VIII.:—"That where your subjects of this your realm, . . . . by many years past, have been, and yet be, greatly decayed and impoverished by such intolerable exactions of great sums of money as have been claimed and taken, and yet continually be claimed and taken, out of this your realm, and other your said countries and dominions, by the Bishop of Rome, called the Pope; and the See of Rome, as well in pensions, censes, Peter-pence, procurations, fruits, suits for provisions," &c. &c.—28 *Hen. VIII.*, cap. 21.

These remarks, without going more deeply into the subject, will be sufficient, I hope, to justify Lewis for supposing the treatise before us to relate to the "covetous exactions of the popes," and other "corrupt and simoniacal practices" which at that time tended to destroy the purity of the church; but it is not so easy to explain why Mr. Vaughan has asserted that it contains "*no such allusion to the popes*" as Lewis's notice of it would lead us to suppose; for although the pope is not, I believe, *expressly* mentioned as the author of the simoniacal practices which are condemned, yet the mention of "reservations, dismes, first-fruits, and pensions," all which, as we have seen, were exacted by the papal court, implies surely some *allusion* at least to the "covetous exactions of the popes;" and just such an allusion, I conceive, as one would expect from Lewis's account of the treatise; that is, supposing the reader to know beforehand what first-fruits, dismes, pensions, and reservations were, for without this little piece of legal knowledge he might, I own, read the tract, as Mr. Vaughan appears to have done, and be unable to discover in it "any such allusion to the popes."

But to proceed. Our Reformer, having introduced his subject in the paragraph already quoted, adopts the interpretation of Ps. xc. 5, 6 (in our version, Ps. xci. 5, 6), which was given by Joachim, in his book "of the seedis of the profetis, and of the seyingis of popes, and of the chargis of profetis,"§ and also by St. Bernard.|| These writers suppose four tribulations of the church to be foretold by David in this passage. The first of these Wycliffe describes thus:—"Nyghtly drede was whāne alle that slown seyntis demyd himsilf do seruyse to god." The second, "the arwe fleyng in day was desceyt of heretikis." The third, "chaffare [merchandize] walkynge in derke-

\* See Cunningham's *Law Dictionary*, Art. *Dismes*., where Polydor. Virgil. *Hist. Anglie*, lib. 20, is referred to. Godolphin *ubi supra*, &c.

† A.D. 1703. 23 *Anna*, cap. 11. See Gibson's *Codex*, Tit. xxxv. cap. 8.

‡ *Constit. Legatine* D. Othonis et D. Othoboni. Oxon., 1663, p. 109. Quoted also by Gibson.

§ Whether this is intended to describe one or more books I do not know; perhaps it may allude to that mentioned by Joachim's biographers under the title, *Liber de Flore, vel de summis pontificibus*, which has never, I believe, been published. See *Acta Sanctorum, ad diem 29 Maii*, tom. vii. p. 89, et seq. *Celier. Hist. des Auteurs Sacrés*, tome xxiii. p. 338.

|| Bernard. in *Cantic*. Serm. 33, sect. 11, et seq. Edit. Benedict., Par. 1667. Tom. iii. p. 61.

nessis\* is the priv heresie of symonyans ;" and the fourth, "schal be the dewel of mydday that is antecrist."†. He then endeavours to prove that his own times coincided with the third of these periods of tribulation, by a mode of reasoning which I shall not stop to explain, because I may hereafter, perhaps, find an opportunity of noticing it; omitting therefore, for the present, all discussion of the author's premises, I shall quote his conclusion only, giving, in juxta-position, and without any omissions, Mr. Vaughan's abstract of the same passage.

"The synnes bi cause of whiche such persecucioū schal be in goddis chirche our tyme, ben these, for goddis church is foundid in kynrade of p<sup>r</sup>elatis;‡ this same rekened wachim in the bookis bifore; also for goodis of holy chirche that prelati with holdeth to hem, as pencious, firste frutis, fermes, ¶ vendria, the whiche may wel be clepid [called] collibiste,§ these synnes and oth<sup>r</sup>e such ben marchau-dise walkynge in derkenessis; the man<sup>r</sup>e of tribulacioun schal be such as wachim seith in the book of the charge of profetis: men of holy chirche shall be seyed in aman<sup>r</sup>e of careyne [carrion]: they schal be cast out as dōgge [dung] in myddis placis: her with accordith carnosencis, in a book that he clepith [calleth] pollierleon, [polychronicon]|| the seventhe book the tenthe chaptr. and he aleyeth gregor, seiynge thus, pestilencis, smyt-

Mr. Vaughan.

"men of holy church," &c. [This passage Mr. V. has transposed; *vid. infra.*]

"In the language of Gregory and other venerated persons, he [Wycliffe] describes, 'the pestilent smiting together of

\* In the Vulgate, *a negotio perambulante in tenebris.*

† In Vulg., *daemonio meridiano.*

‡ If I understand this passage aright, I would say, that "foundid" is for *con-founded*, i. e., destroyed, injured; and that "kynrade of prelati" means their connection with the great, to which they owe their preferments, and which Wycliffe, in many of his writings, refers to as a fruitful source of simony and corruption. For example, in his treatise *Of prelati* (cap. 5), he mentions "three manners in which simony is done;" the second of which is, "whanne a man cometh to a benefis by priere [prayer] of lordis or ladies or other men, more than for connynge of goddis lawe and holi lif;" and the third, "whanne a man cometh thereto bi werldli service of lordis and ladies, of prelati, or other mygty men, more than for good lif and counynge;" and in the same chapter he says, "and also if thei [lords and ladies] geuen a benefis for [because] men ben of there kijn, or for fleschly loue, or werldli frendshipe..... more than for the worshipec of god and profit of manny soule, it is stynkynge symonye bifore god, as lawes & seyntis techen." I suppose our author, therefore, in the passage before us to assert, that the sins of the church to which he attributes the anticipated calamities are twofold,—1, The appointment of unqualified persons of spiritual offices; and 2, that prelates "with holdeth to hem," i. e., keep to themselves the goods of holy church, which they divert from their legitimate objects, by various exactions and simoniacal taxes imposed upon the secular clergy. It is to be borne in mind that of the *prelates* of that time, the heads of religious houses formed by far the most numerous part, to say nothing of cardinals and papal legates.

§ *Collybiata*, or *Collybistes*, κολλυβιστης, mensarius, nummularius. "*Collyba dicuntur quæ nos appellamus Tragemata, vel vilia munuscula.*"—*S. Hieron. Com. in Matt. xxi.* (Vid. du Cange, *Glos. in voce.*)

|| Who *Carnosencis* was I do not know: a learned friend has suggested Ivo, Episcopus Carnotensis (*Chartres*) anno 1092; Cave mentions a *Chronicon, libris vi. ad Ivonem Carnotensem*, written by one Hugo, a monk of Flora, which was very generally attributed to Ivo himself. This is perhaps the *Polychronicon* quoted by Wyckliffe.

tingis to gidere of folkis, and hurtlinge to gidere of rewmes, and other harmes schal come to the erthe for that worschipsis of holy chirche beth geue to unworthi men, and in the eigthe book, defeaute of p'stis among goddis folk bringith in tirnaütis." [then follows a long passage not quoted by Mr. V., after which, our author adduces certain verses of Sybille, and says,] "thei that treten thes verse of Sibille, alle that I have seen accorden in this that secular power of the hooly ghost [i. e., the secular power of ecclesiastics] elispirid [expired],\* and that deth, veniaunce of swerd, myschiefs unknowe bifore, bi whiche men thes daies schal be ponsychid, schulen falle for syne of prestis: men schal falle on hem & caste hem out of her fatte benefices, and thei schule seye, he cam into his benefice by his kynrede, thes bi coveüat maad bifore, he for his seruyse, & thes for moneye cam into goddis ohirche; thāne schal eche suche prest crye, alas, alas, that no good spiryt dwellid with me at my comynge into goddis chirohe; the wordis of Josue 2.<sup>o</sup>. the thridde.† I seid that crist entrede into hooly thingis, that is, holy chirche, by holy lyuynge and holy techinge, p'ynge bi holy for us. The mayst<sup>r</sup> of scholys ‡ rehersith the thridde book of kyngis, the v. c<sup>o</sup> affir the talis of rewis of salamon. [Here follows a legend not quoted by Mr. V. which occupies nearly a page of the MS., and concludes thus, 'and with his blood he delyue'd mannes kynde.'] Zacharie writith the nyth chaspitre, Thou forsothe with blood of witnessse, or thi testament, hast led out hem that were boude in the pyt, so whāne we weren synful & children of wrath the goddis sone cam out of heuene & preyyng his fadir for his enemyes, & he deyed for us thanne, myche rather now, we, ben maad rightful bi his blood, schule be saued, Poul writith to the romayns, v. c<sup>o</sup>. He schal preye for us; ihūs wente into heuene to apere to the samlant of god for vs, Poul to the hebrees. The which semlēt he graūte vs to see, that lyueth & regneth with eende. Amen."

people, and hurling together of realms and other harms which should come to the earth, because the honours of holy church are given to unworthy men; [stating also 'that this mischief shall be so heavy, that well will it be for that man who shall not then be alive.'] The writers whom he had consulted, as treating of the times to come, are said to agree in affirming that death, vengeance of sword, and mischiefs unknown before, by which men in those days shall be punished, shall befall them because of the sins of priests. Hence men shall fall upon them and cast them out of their fat benefices; and shall say, He came into his benefice by his kindred, and this by a covenant made before; he for his worldly service came into God's church, and this for money. Then every such priest shall cry, Alas! alas! that no good spirit dwelt with me at my coming into the church of God.' [Thus he again asserts, 'men of holy church shall be despised as carrion, as dogs shall they be cast out in open places!'] The devout, however, are not left without their refuge in prospect of these calamities. Jesus Christ, it is remarked, 'entered into holy things, that is, into holy church, by holy living and holy teaching;

and with his blood be delivered man's nature; as Zachariah writeth in his ninth chapter, 'Thou verily, with the blood of witness, or of thy testament, hast led out from the pit them that were bound.' So when we were sinful, and the children of wrath, God's Son came out of heaven, and praying his Father for his enemies, he died for us. Then much rather shall we be saved now we are made righteous through his blood. St. Paul writeth to the Romans, that Jesus should pray for us, and that he went into heaven to appear in the presence of God for us. The same also he writeth to the Hebrews, the which presence may he grant us to behold, who liveth and reigneth without end! Amen."§

\* See the Glossary at the end of Lewis's Life of Wiclif, voce *Elispirid*; by which it appears (notwithstanding the defective information supplied by his Dublin correspondent) that he had read this tract, or a copy of it.

† This reference I do not understand. Perhaps the words "the thridde" should be connected with what follows, in the sense of *thirdly*, or *in the third place*; but there are no corresponding divisions in the preceding part of the tract.

‡ Who the Master of Schools is, or what work is here alluded to, I do not know.

§ Vaughan, vol. i. pp. 258-9.



In this extract, which Mr. Vaughan prints without any break or mark of omission, I have put two clauses within brackets, because, in the original, they occur in a different connection, and although their meaning has not been changed, yet some notice of this transposition ought, I conceive, to have been given. This mode of quoting his author is very common with Mr. Vaughan, and must tend to weaken our confidence in his statements. It may be remarked also, that in the second of the transposed passages, he has mistaken the word "dögge" [dung], and instead of "they shall be cast out as dung," he renders it, "they shall be cast out *as dogs*;" "seyd," in the same passage, he has translated *despised*, and "myddis placis," *open places*. I am far from being satisfied that these words are correctly rendered, although the version seems to give a connected meaning. The allusion is probably to Jer. ix. 22, or to Ps. xvi. [in the *Vulg.* xvii.] 43.

I would further beg the reader's attention to the concluding sentences, where Mr. Vaughan makes his author quote, as if from the Epistle to the Romans, a passage which occurs only in the Epistle to the Hebrews, and not in both epistles, as Mr. Vaughan's version seems to assert. It is easy to point out the origin of the mistake. Wycliffe having quoted Rom. v. 7—9, makes his reference to the passage by the words, "Poul writith to the Romayns, v. c.," i. e., "so Paul writeth;" and, in like manner, after having quoted Heb. ix. 24, he adds, Poul to the Hebrees," but Mr. Vaughan, as it seems, not understanding the reference "v. c.," and supposing the words to refer to what follows instead of to what went before, cuts the knot by boldly omitting the mysterious "v. c.," and inserting the words, "*the same also he writeth*," to supply what, to him, appeared a defect in the original; how far he has improved his author's meaning let the reader judge. It is also, perhaps, worth noticing, to shew how one error leads to another, that Mr. Le Bas, quoting this passage from Mr. Vaughan, and feeling puzzled, as well he might, with the reference to the Romans, appears to have supposed the words, "He shall pray for us," to be the quotation from that Epistle, and therefore gives in his margin a reference to Rom. viii. 34.

It happens, in this instance, that the mistake is of no great consequence, nor is the passage, in its general meaning, much affected by any of the inaccuracies I have pointed out; it furnishes, however, a very fair and rather favourable specimen of Mr. Vaughan's mode of quoting Wycliffe, and of the kind of liberties which he seems to have considered himself justified in taking with the original.

On the whole, then, the argument of the tract is briefly this:—Four periods of tribulation to the church were predicted, of which Wycliffe considers two as past; the third, which was described in prophecy as *negotium ambulans in tenebris*, "chaffare walkyng in derkenessis," he interprets of the "privi heresie of simonians," the purchasing of bishoprics and benefices from the court of Rome, by dismes, pensions, annates, and other imposts, then demanded by the pope as the price of his patronage, and therefore he infers, that this third period of tribulation coincided with his own times; an opinion which derived some apparent confirmation from the fearful pestilences with which England, as well as the continent of Europe, had then recently been visited. The fourth tribulation, he says, "schal be bi the deuel of mydday (*demonium meridianum*), that is, antecrist," whose "comynge oonly to god is knowe and knowleche of hi to god oonly reserued."\*

(To be continued.)

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\* I cannot help requesting the reader's attention to this passage, as expressing the ancient, and, I think, the true opinion about Antichrist. This is not the place for discussing the question whether Wycliffe held the pope to be Antichrist in the modern sense of that doctrine; but it may be remarked, that the tract before us contains no traces of any such opinion. The reader who wishes to understand the subject is referred to "An Attempt to elucidate the Prophecies concerning Antichrist," by the Rev. S. R. Maitland. Lond. 1830.

## SACRED POETRY.

"But ye say, Wherein have we robbed thee? in tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."  
Malachi, iii. 8, 9.

HEARD ye? the unerring Judge is at the door!  
The curse of God is on thee, hapless Age,  
Binding thy brows with deadly sacrilege;  
Heav'n's blight hath passed o'er thee! Talk no more;  
Your talking must the rising sea out-roar,  
Your schemes with God's own whirlwind must engage,  
Hand join'd in hand with nature war must wage,  
Your thoughts of good are toilings for a shore  
Against the full Monsoon. O teeming brood  
Of hollow councils impotent to good!  
O full-sail'd bark! God's curse thy bearing wind,  
And sacrilege thy freight. Strange pregnant scene,  
While boldness mocks at judgment, and behind  
Rises an awful form! May I be clean!

## THE COMET.

O THOU, far throned on thine ethereal tent,  
That mid the fiery Ottoman sublime  
Sits mocking at the thing that men call time;  
Thee have I watch'd, thou crested visitant,  
Sitting upon the golden firmament,  
Awful in beauty, till I seem'd like thee,  
A being of the elements, all fearfully  
Looking from out heaven's crystal battlement,  
Of passing worlds the mighty chronicler!  
And thou again, thou strange and shadowy guest,  
Shalt look upon this world. The gale may spring  
From out his odorous cove—the lark may sing  
Again his vernal matin—but oh, where  
Shall he be who now gazes on thy crest!

## AUTUMNAL HYMN.

THE leaves, around me falling,  
Are preaching of decay,  
The hollow winds are calling—  
"Come, pilgrim, come away!"  
The day in night declining  
Says I must too decline,  
The year its bloom resigning—  
Its lot foreshadows mine!  
The light my path surrounding,  
The loves to which I cling,  
The hopes within me bounding,  
The joys that round me wing—  
All, all, like stars at even,  
Just gleam and shoot away,  
Pass on before to heaven,  
And chide at my delay.

The friends gone there before me  
 Are calling me from high,  
 And happy angels o'er me  
 Tempt sweetly to the sky.  
 "Why wait," they say, "and wither,  
 Mid scenes of death and sin?  
 O rise to glory, hither,  
 And find true life begin!"  
 I hear the invitation,  
 And fain would rise and come,  
 A sinner to salvation,  
 An exile to his home;  
 But while I here must linger,  
 Thus, thus, let all I see  
 Point on with faithful finger  
 To heaven, O Lord, and Thee!

H. F. L.

## PSALM IV.

God of all my righteousness,  
 Guide through every past distress,  
 Shew thy mercy, hear my cry,  
 Save, O save me, ere I die!  
 Hark! the awful voice divine—  
 "Flee from sin, and thou art mine.  
 Godly men to God are dear,  
 Serve thou Him, and He will hear!"  
 "Stand in awe, nor dare to sin;  
 Commune much with self within;  
 Wake at night with God to talk,  
 Rise at morn with Him to walk;  
 On his grace thy soul recline,  
 Bring thy offering to His shrine,  
 Plead thy Saviour's righteousness—  
 God will hear, and God will bless."  
 Many cry in fretful mood,  
 "Who will shew us any good?"  
 Lord, thy face lift up on me,  
 I have good enough in thee.  
 Worldlings, take your corn and wine;  
 I am blest, the Lord is mine.  
 Glad I wake, and safe I sleep,  
 Lord, with thee my soul to keep!

H. F. L.

## EXCERPTA ECCLESIASTICA.

ST. MICHAEL AND ALL ANGELS,—TUESDAY, SEPTEMBER 29.

"He shall give his angels charge over thee."—Ps. xci. 11.

WHEN Meekness droops apart, and weeps  
 Her wrongs' unuttered woe,  
 For those her heav'nward vigil keeps  
 Who bade her sorrow flow;

Say, does no wakeful angel friend  
 Encamp, her part to take—  
 His keen celestial weapons lend,  
 And smite for justice'-sake?

Will he not cast a spell-fraught cloud,  
 To wrap that heart around,  
 Guileful or thoughtless, weak or proud,  
 Her gentle soul who wound?

And tarries nigh no milder spright  
 Her hope and soothing dream,  
 Who that dark cloud would tinge with light  
 Caught from free Mercy's beam?

My soul, if ever joy or bliss,  
 Or lot unvexed be thine,  
 And shade unwelcome, dark as this,  
 Creep o'er thy bright sunshine,

Bethink thee, in that hour of glee,  
 What meek heart, sorrow-rent,  
 May weep thy fault, yet plead for thee—  
 Be humbled, and repent!

7.

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### Hypera Apostolica.

Γνωίεν δ', ὡς δὴ θερὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XXVIII.

I.

Time was, though true my heart proclaimed my creed,  
 That, when men smiled and said, "Thy words are strong,  
 But others think not thus; and dar'st thou plead  
 That thou art right, and all beside thee wrong?"  
 I shrunk abashed, nor dared the theme prolong.  
 Now, in that creed's most high and holy strain  
 Led to revere the Church's solemn tone,  
 The calm, clear accents of the chosen one,  
 Christ's mystic Bride, ordained with Him to reign,  
 I hear with pitying sigh such taunts profane;  
 Taught that my faith, in hers, is based secure  
 On the unshaken Rock, that shall for aye endure.

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### 2.—IDOLATRY AND DISSENT.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

"The thing that hath been, it shall be."

Through every clime and age  
 Doth haughty man, 'gainst Heav'n's decree,  
 The same mad warfare wage;  
 Deeming, of old, the homage shame  
 Which One on High of right could claim,

Loathing a power that based not still  
 Its throne upon his own wild will,  
 Gods whom he chose, and made, he served alone,  
 And worshipped his own pride, in blocks of wood and stone.

"The thing that hath been, it shall be."  
 The self-same pride this hour  
 Bids headstrong myriads round us flee  
 The church's sheltering bower.  
 Man, still unchanged, and still afraid  
 Of power by human hands unmade,  
 For all her altar's rights divine,  
 Will name his priest, will chuse his shrine;  
 And votaries, doomed in other days to bow  
 Within the idol's fane, throng the false prophet's now.

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### 3.—JEREMIAH.

"Oh, that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them."

"Woe's me!" the peaceful prophet cried,  
 "Spare me this troubled life;  
 To stem man's wrath, to school his pride,  
 To head the sacred strife!"

"O place me in some silent vale,  
 Where groves and flowers abound;  
 Nor eyes that grudge, nor tongues that rail,  
 Vex the truth-haunted ground!"

If his meek spirit erred, opprest  
 That God denied repose,  
 What sin is ours, to whom Heaven's rest  
 Is pledged, to heal earth's woes?

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### 4.—EREMITES.

Two sinners have been grace-endued,  
 Unwearied to sustain  
 For forty days a solitude  
 On mount and desert plain.

But feverish thoughts the breast have swayed,  
 And gloom or pride is shewn,  
 If e'er we seek the garden's shade  
 Or walk the world alone.

For Adam e'en, before his sin,  
 His God a help-meet found;  
 Blest with an angel's heart within,  
 Paul wrought with friends around.

Lone saints of old! of purpose high,  
 On Syria's sands, ye claim,  
 Mid heathen rage, our sympathy,  
 In peace ye force our blame.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## LETTERS ON THE CHURCH OF THE FATHERS.

NO. XV.

I SHALL end my account of the religious temper and opinions of St. Antony by setting before the reader some unconnected passages, as they occur in the narrative of his life.

It is remarkable that his attempts at curing diseases were not always successful; his prayers being, as ours may be, *experimental*—not, as in the case of the apostles, immediately suggested by the same power which was about openly to manifest itself. I am not denying that there were then in the church extraordinary and heavenly gifts; but, whatever they were, they were distinct from those peculiar powers which we technically call miraculous.

“He united in sympathy and prayer with those who were in suffering; and often, and in many things, the Lord heard him. When heard, he did not boast; when unsuccessful, he did not murmur; but, under all circumstances, he gave thanks to the Lord himself, and exhorted the sufferers to be patient, and be assured that their cure was out of the power of himself, and, indeed, of any man, and lay with God only, who wrought when he would, and towards whom he chose. They, in consequence, felt a kind of cure even in the words of the old man, catching his cheerfulness and patience, while those who were healed were instructed not to give thanks to Antony, but to God only.”

This passage deserves notice also, as shewing the unvarnished character of the narrative. Monkish legends are not, in general, candid enough to admit such failures as are implied in it. The following is to the same purpose. He was asked to suffer a paralytic female and her parents to visit him with the hope of a cure, and he refused, on the ground that, if her life was to be preserved, her prayers might be efficacious without him.

“‘Go,’ he answered, ‘and, unless she be dead already, you will find her cured. This happy event is not my doing, that she should come to me, a miserable man, to secure it; but it is the Saviour’s work, whose mercy is, in every place, on those who call upon him. To her prayers, then, the Lord has been gracious; to me is but revealed, by his loving kindness, that he means to cure her where she is.’”

Antony held that faith had power with God for any work; and he took delight in contrasting the privilege of believing with that poor and barren measure of knowledge which sight and reason open on us at the utmost. He considered, contrariwise to present notions, that the *consciousness of being* rational was no necessary condition of being rational. I mean, it is the present opinion, that no one can be acting according to reason, unless he reflects on himself and recognizes his own rationality. A peasant, who cannot tell *why* he believes, is supposed to have no reason for believing. This is worth noticing, for it is parallel to many other dogmas into which a civilized age will be sure to fall. Antony, on the other hand, considered there was some-

thing great and noble in believing and acting on the gospel, without asking for proof; making experiment of it, and being rewarded by the success of it. He put the arguments for belief, to speak paradoxically, *after*, not *before* believing—that is, he seems to have felt there was a divine spirit and power in Christianity such as irresistibly to commend it to religious and honest minds, coming home to the heart with the same conviction which any high moral precept carries with it, and leaving argumentation behind as comparatively useless, except by way of curiously investigating motives and reasons for the satisfaction of the philosophical analyst. Probably he would not have been at all disconcerted, even could it have been proved to him that his cures were the *natural* effect of imagination in the patient; accounting them as rewards to faith, any how, not as evidence to the reason. Perhaps this consideration will tend to solve Paley's difficulty, better than he does himself, why the early fathers appeal so faintly and scantily to the argument from miracles. That argument is not ordinarily the actual mode by which the mind is subdued to the obedience of Christ.

Some philosophers came to discourse with him; he says to them—

“ ‘ Since you rest everything upon *proof*, and, being skilled in the science of *proof*, would have us also refrain from worshipping God without a *proof drawn out into words*, answer me first, how is the knowledge of the universe and of religion after all brought home to us? Is it by a *proof upon paper*, or through *faith manifested in action*? And which of the two will you put first? ’ They said, *faith*, owning that it implied a realization of the subject matter of it. Then Antony rejoined, ‘ Well said, for faith results from a disposition of the heart; but dialectics are external, depending on the ingenuity of the artist. They, then, who possess the active principle of faith, can supersede, nay, are but cumbered with such proof as is conceived in words; for what we comprehend by believing, you are merely endeavouring to exhibit in propositions, and sometimes cannot throw into words at all. Faith, then, which acts, is better and surer than your subtle syllogisms. ’ ”

Again—

“ ‘ We argue, not in the persuasive words of Gentile wisdom, as our teacher says, but we simply persuade by enjoining faith, which supersedes words. ’ ”

After curing some demoniacs with the sign of the cross, he adds,

“ ‘ Why wonder ye at this? It is not we who do it, but Christ, by means of those who believe on him. Do ye, too, believe, and ye shall see that the influence of our religion lies not in some art of words, but in faith, which worketh by love towards Christ; which if ye attained, ye would no longer seek for proofs drawn out into language, but would account faith in Christ sufficient. ’ ”

As Antony would not be startled at his cures being set down to the power of imagination, so I conceive, in like manner, he would have admitted his gift of prescience to be, not miraculous, but the result of deep and continued meditation, acute reflection, and that calmness and dispassionateness of mind which self-denying habits naturally create, aided, of course, by the special evangelical influences of the Spirit, which, in his age, were manifested far more fully than in our own.

He is far from boasting of his spiritual attainments:

“ ‘ It is not right to glory in the power of casting out devils, nor of curing diseases, nor to make much of him only who casts out devils, and to undervalue him who does not. On the contrary, study and master the austere life of each, and either imitate or improve upon them. For to do miracles is not ours, but the Saviour's; where-

fore he said to his disciples, 'Rejoice not that the devils are subject unto you,' &c. .... To those who take confidence, not in their holiness, but in their miraculous power, and say, 'Lord, did we not cast out devils in thy name.'...He makes answer, 'Verily I say unto you, I know you not;' for, he does not acknowledge the ways of the irreligious. On the whole, then, we must pray for the gift of discerning spirits, that, as it is written, we may not believe every spirit."

In like manner he dissuades his hearers from seeking the gift of prophecy; in which he remarkably differs from heathen ascetics, such as the Neo-platonists, who considered a knowledge of the secret principles of nature the great reward of their austerities.

"What is the use of hearing beforehand what is to happen? Or, why be desirous of such knowledge, even though it be true? It does not make us better men; nor, again, ascertain our religious excellence at all. None of us is judged for what he does not know, nor accounted happy for his learning and acquirements; but, under whatever circumstances, the question is, whether or not he has kept the faith, and honestly obeyed the commandments? Wherefore we must not account these great matters, nor live ascetically for the sake of them—viz., in order to know the future; but to please God by a good conversation.....Even if we are anxious to foresee what is to be, it is necessary to be pure in mind. Certainly, I believe that the soul, which is clean on every side, and established according to its highest nature, becomes keen-sighted, and is able to see things more and further than the devils, inasmuch as having the Lord to reveal them to it. Such was Elisha's witnessing Gehazi's conduct, and discerning the heavenly hosts standing round about."

These extracts have incidentally furnished some evidence of the calmness, and, I may say, good sense, of Antony—i. e., *granting* that his view of things is correct. I am aware that an objector would urge that this is the very peculiarity of madness, to reason correctly upon false premises; and that Antony in no way differs from many men, now-a-days, whom we consider unable to take care of themselves. Yet, surely, in considering the evidence of the divine mission of the apostles, we do think it allowable to point out their judiciousness and composure of mind, though the same objection applies. And, considering how extravagant and capricious is the conduct of enthusiasts commonly, how rude their manners, how inconstant their resolutions, how variable their principles, it is certainly a recommendation to our solitary to find him so grave, manly, considerate, and refined—in a word, to speak familiarly, so gentlemanlike. We see something of this in the account given in my last paper of his personal appearance after his twenty years' seclusion, which had nothing of the emaciated character, or the uncouth expression, of one who had thrown himself out of the society of his fellow-men. Call his life a romance, if you will; still, I say, at least, we have in the narrative the ideal of a hermit according to the views of the fourth century. Antony was no savage saint, no ostentatious dervise; he had no pomposity or affectation, nothing of cunning and hypocrisy. According to the description of his biographer, in another place—

"His countenance had a great and extraordinary beauty of expression in it. It might be quite called a gift from the Saviour; for, if he was in company with a number of brethren, and any stranger wished to have a sight of him, directly he came among them, he would pass by the rest, and hasten straight to Antony, as being attracted by his appearance. Not that he was taller or larger than others; but there was a peculiar composure of manner and sweetness in him. For, being calm and collected, all his outward expressions of feeling were free from perturbation also; so that the joy of his soul made his very face cheerful, and from the



gestures of the body might be understood what he was within, according to the text, 'A merry heart maketh a cheerful countenance; but sorrow of the heart overcasts it with gloom.' Thus Jacob detected Laban's treachery, and said to his wives, 'I see your father's countenance, that it is not toward me as before.' Thus Samuel, too, discovered David; for he had mirthful eyes, and teeth white as milk. In like manner one might recognize Antony; for he was never agitated, his soul being in a continual calm: never changed countenance, from his inward joyfulness."

His own words assign one of the causes of this tranquillity. He says—

"The vision granted us of the holy angels, does not disturb or agitate; for it is written, 'He shall not strive, nor cry,' nor shall any one hear their voice. So quietly and gently does it come upon the soul, that it is straightway filled with joy, exultation, and confidence, knowing that the Lord is with them, who is our joy, and God the Father's power. And its thoughts are preserved from tumult and tempest; so that, being illuminated fully, it is able of itself to contemplate the beings that appear before it. A longing after divine and future good takes possession of it, till it desires altogether to be joined unto it, and so depart with them. Nay, and if after all there be some who, from the natural infirmity of men, dread the sight of these glories, these apparitions remove their alarm by their loving consideration, as Gabriel did to Zacharias, and the angel at the tomb to the women, and that other to the shepherds, saying, 'Fear not.'"

This might be considered mysticism, but for Antony's constant profession and practice of self-denying and active virtue. He took a vigorous part in the religious controversies of his day, reverencing the authorities of the church, and strenuously opposing both the Meletian schismatics, and the Arians. The following is an account of another of his interviews with heathen philosophers. They came with the hope of jeering at his ignorance of literature:—

"Antony said to them, 'Answer me this question—which is prior, the mind or letters? And which gives rise to which, mind to letters, or letters to mind?' When they answered that mind was prior, and invented letters, Antony replied, 'He, then, whose mind is in health, does not need letters.' They went away surprised that an uneducated man should shew such ability. For, indeed, he had nothing of the rudeness and heaviness which might be expected from one who had lived and grown old in a mountainous solitude; but was polished in his manner, and could mix easily with the world."

It has often been remarked, that the common run of legends and the like fail in point of dignity when they introduce miraculous occurrences. Thus there is something unbecoming, something unlike scripture, in the account of the flies killed by lightning for settling on a Rabbi's face, or the stones of the heathen temples weeping at the persecutions of the Christians. Now Antony's miracles and visions are so far clear of this defect, that had they been ascribed to St. Peter or St. Paul, I conceive they could not, on that account, have been reasonably rejected, evidence being supposed. For instance:—

"Once, when he was going to take food, having stood up to pray, about the ninth hour, he felt himself carried away in spirit, and, strange to say, he saw himself as he stood looking on, as if out of himself, and borne into the air by certain beings. Next, he saw some hateful and terrible shapes stopping the way to prevent his passing on. His conductors resisted, and asked how he was open to their assault; on which the others began to reckon up his conduct from his birth. They, however, interrupted them, saying, 'The Lord has wiped out all his early sins; but, if ought can be brought against him from the time he consecrated himself to God, it may be lawfully done.' His accusers, hereupon, began; but when they could prove nothing, the way became clear and open; and immediately he found himself returned, as it

were, to himself, and forming with himself one Antony as before. Then forgetting his meal, he remained the rest of that day, and the whole of the following night, groaning and praying; for he was astonished at finding against how many we have to wrestle, and by what an effort we must pass through the air heavenward. He remembered the apostle's account of Satan, as 'the prince of the power of the air,'... and his special exhortation to us, 'Put on the panoply of God, that ye may be able to withstand in the evil day.' When we heard it, we called to mind that other text; 'Whether in the body, I know not, and whether out of the body, I know not; God knoweth.'"

Again—

"He had had a discussion with some persons who had come to him concerning the intermediate state. On the following night, a voice called him from above in these words, 'Antony, rise, go forth, and behold.' Accordingly he went forth, knowing it was to be obeyed, and, looking up, he saw a huge something, unsightly and horrid, reaching up to the clouds, and stretching out its hands after certain persons who had, as it were, wings, and were ascending. Of these, he brought some to a stand; while others, flying past him, went upwards without further trouble. In such cases, that huge monster would gnash his teeth; rejoicing, on the other hand, over those whom he cast down. Immediately Antony heard a voice, saying, 'Look, and understand.' And his mind was opened, and he comprehended that he saw the passage of souls, and the enemy, envious of believers, seizing and stopping those whom he had an advantage over, but foiled in his attempts upon those who had not in this life obeyed him. After this vision, taking it as a warning, he made still more strenuous efforts to advance in religion daily."

Once more.

"Once, when he was sitting at his customary toil, he fell into a trance, and groaned much at the sight he saw. After a while, he turned to those who were with him groaning, and prayed with much trembling, remaining a long time on his knees. When, at length, he rose, the old man began to weep. His friends, trembling and in great alarm themselves, begged to know what it was that shocked him, and urged him till he was forced to tell. 'O, my children,' he said at length, with a deep sigh, 'it were better to die before that vision is fulfilled.' On their pressing him, he continued with tears, 'Wrath is about to overtake the church, which is to be given over to men like irrational brutes. For I saw the table of the Lord's house hemmed in by mules who were striking about with their hoofs at every thing within, as is the way with mannerless beasts. You see, now, why I groaned so much; for I heard a voice, saying, "My altar shall be polluted." Two years after this vision, the assault of the Arians took place, when the churches were plundered, and the sacred vessels given to heathens to carry off, and heathens from the workhouses compelled to attend the holy communion with them, and in their presence wanton insults offered to the Lord's table."

It is satisfactory to find in Antony clear marks of his *protestantism*, in a good sense of that ambiguous word—I mean, of his adherence to scripture as the rule of faith, and his freedom from those superstitions with which Popery has overlaid its sacred contents. The appeal to scripture, in the narrative of Athanasius, is so frequent and reverential as to be a virtual proof of his holding the protestant doctrine of its exclusive authority as the record of necessary truth. Some instances have occurred in the course of the citations made in former papers, to which I add the following by way of illustration:—

When he was at Alexandria, during the Maximinian persecution—

"He was like a man in grief, because he did not attain martyrdom; but the Lord was his preserver for the benefit of us and others, in order that he might be to many an instructor in that austere life which he himself had learned from the Scriptures."

It is as well that the so-called Bible-Christian of this day should be reminded by such remarks as this, that there are doctrines which a

plain, unlettered, but honest mind, may draw from scripture, over and above that jejune frame-work of words which it is now the fashion to identify with the whole counsel of God.

Again—

“ This was his constant admonition to all the brethren who came to him—to believe in the Lord, and to love him; to preserve themselves from evil thoughts and carnal pleasures, &c., as it is written in the Proverbs, ‘ not to be seduced by a full meal;’ to flee vain-glory; to pray continually; to sing before and after sleep; to say by heart the Scripture commandments, and to remember the lives of the saints; so that the soul, being warned by the one, might shape itself into an imitation of the other.....Let every one take daily account of his deeds by day and night; if he has sinned in aught, let him amend; if not, let him not boast, but persevere in what is holy, not be negligent, not condemn his neighbour, nor again acquit himself (as the blessed apostle Paul has said) before the Lord come, who searcheth what is secret. For it often happens, that we do not understand ourselves in what we do; we do not know, but the Lord detects all things.”

And, in his last address to the brethren before his death, he says—

“ Keep yourselves pure from them, [the Arians and Meletians,] holding safe the tradition of the fathers; and, above all, that pious faith in our Lord Jesus Christ which ye have learned from the Scriptures, and have often been reminded of by me.”

And as the doctrine of Christ's divinity, so those also of the atonement and of inherent grace are clearly and practically insisted on in Antony's theology, as I have already had opportunity of shewing.

The Romish tenet of purgatory, in its popular acceptation, is plainly, though indirectly, contravened in the second, not to say the first also, of those visions related above.

In his last instructions before his death, we have a clear protest against the practice of preserving relics, which he condemns, be it observed, as in his age not a catholic, but a local custom, taken from heathen Egypt, though, after all, it was there observed more in honour of the dead than to advantage the living. This, however, introduces us to the account of his last illness and death, which follows the extract just made. The address, of which it is part, was spoken when he was on a sort of visitation of his brethren, as it may be called. The narrative proceeds :—

“ The brethren, urging him to remain with them, and there breathe his last, he would not hear of it, as for other reasons, which were evident, even though he did not mention them, so especially because of the custom of the Egyptians in respect to the dead. For the bodies of good men, especially of holy martyrs, they delight to enfold in linen cloths; and, instead of burying, to place them upon biers, and keep them within their houses, thinking thus to honour the departed. Antony had applied even to bishops on this subject, begging them to admonish their people; and had rebuked laymen, and urged it against women, saying, that the practice was consistent neither with received rule, nor at all with religion. ‘ The bodies of patriarchs and prophets are preserved to this day in sepulchres; and the Lord's body itself was laid in a tomb, and a stone at the entrance kept it hidden till he rose the third day.’ By such arguments he shewed the impropriety of not burying the dead, however holy; ‘ for what can be holier than the Lord's body?’ And he persuaded many to bury for the future, with thanksgivings to the Lord for such good instruction.

“ Antony then, being aware of all this, and fearing lest the same should be done to himself, bidding farewell to his brethren, made hastily for his customary dwelling; and, after a few months, fell ill. Then calling to him two who lived with him for fifteen years past—that is, since his old age had required assistance, he said to them, ‘ I, as it is written, go the way of my fathers; for I perceive I am called by the Lord. You, then, watch and be sober, and do not forfeit the reward of your long

austerities; but as those who have made a beginning, be diligent to hold fast your purpose. I know the assaults of the evil spirits, how fierce they are, yet how powerless. Fear them not; rather breathe the spirit of Christ, and believe in him always. Live as if dying daily; take heed to yourselves, and remember the admonitions you have heard from me. Have no fellowship with the schismatics, nor at all with the heretical Arians..... Be diligent the rather to join yourselves, first of all, to the Lord, next, to the saints, that "after death they may receive you as friends and intimates into the eternal habitations." Such be your thoughts, such your spirit; and, if you have any care for me, remember me as a father. Do not let them carry my body into Egypt, lest they keep it stored up in their houses. One of my reasons for coming to this mountain was to hinder this. You know how I have ever blamed those who have given in to the practice, and charged them to cease from it. Bury, then, my body in the earth, in obedience to my word, so that no one may know the place, except yourselves. In the resurrection of the dead it will be restored to me incorruptible by the Saviour. Distribute my garments as follows:—Let Athanasius, the bishop, have one sheep-skin and the rug I sleep on, which was given me new from him, and has grown old with me. Let Serapion, the bishop, have the other sheep-skin. As to the hair-shirt, keep it for yourselves. And now, my children, farewell; Antony is going, and will soon be no more.'

"After these words, they kissed him. Then he stretched himself out on the bed, and seemed to see friends come to him, and to be very joyful at the sight, (to judge from the cheerfulness of his countenance as he lay;) and so he breathed his last, and was gathered to his fathers. His attendants, as he had bid them, wrapped his body up, and buried it. As to the two friends who were bequeathed a sheep-skin a-piece of the blessed Antony, and his tattered rug, each of them makes much of the memorial, and keeps it safe. For when he looks at it, he thinks he sees Antony; and when he puts it on, he is, as it were, carrying about him his instructions with great joy."

Such was in life and death the first founder of the monastic system; and this example, both as seen, and far more in the narrative of his biographer, was like a fire kindled in Christendom, which "many waters could not quench." Not that I would panegyryze any *popular* form of religion, considering that its popularity implies some condescension to the weaknesses of human nature; yet, if I must choose between the fashionable doctrines of one age and another, certainly I shall prefer that which requires self-denial, and creates hardihood and contempt of the world, to some of the "persuasions" now in esteem, which rob faith of all its substance, its grace, its nobleness, and its strength, and excuse self-indulgence by the arguments of spiritual pride, self-confidence, and security; which, in short, make it their boast that theirs is much more *comfortable* than that ancient creed which, together with joy, leads men to continual smiting on the breast, and prayers for pardon, and looking forward to the judgment-day, as to an event really to happen to themselves individually.

The following is the statement afforded by his biographer of the effect produced by Antony in Egypt, even in his life-time; which, rhetorical as it may seem, is, after all, a correct representation of the apparent change in the world wrought by his example, and affords a pleasing hope that, out of so much of outward manifestation, there was much of the substance of religion within.

"Among the mountains there were monasteries, as if tabernacles filled with divine choirs, singing, studying, fasting, praying, exulting in the hope of things to come, and working for the purposes of alms, having love and harmony one towards another. And truly it was given one there to see a peculiar country of piety and righteousness. Neither injurer nor injured was there, nor vexations of the tax-collector; but a multitude of exercised men, whose one feeling was towards holiness. So that

a stranger, seeing the monasteries and their order, would be led to cry out, 'How beauteous are thy homes, O Jacob; and thy tabernacles, O Israel, as shady groves, as a garden on a river, as tents which the Lord has pitched, and as cedars by the waters.'"

I cannot conclude more appropriately than by Herbert's lines on the subject. (Church Militant, v. 37—48.)

" To Egypt first she [Religion] came; where they did prove  
Wonders of anger once, but now of love.  
The Ten Commandments there did flourish, more  
Than the ten bitter plagues had done before.  
*Holy Macarius and great Antony*  
Made Pharoah, Moses; changing the history.  
Goshen was darkness; Egypt, full of lights;  
Nilus, for monsters, brought forth Israelites.  
Such power hath mighty baptism to produce,  
For things mishapen, things of highest use.  
How dear to me, O God, thy counsels are!  
Who may with thee compare?"

### ON THE DAYS OF CREATION.

(Continued from p. 169.)

I PROCEED now with the sixth day of creation, which includes Cuvier's age of palæotheria and age of mammoths.

6. *Age of Palæotheria.* On the sixth day "God said, Let the earth bring forth the living creature after his kind, cattle (behemoth) and creeping thing, and beast of the earth (carnivora) after his kind; and it was so." In the strata above the coarse limestone the animal population has a very remarkable character in the abundance and variety of certain genera of pachydermata (behemoth) which are unknown amongst the quadrupeds now existing, and the characteristics of which are more or less nearly related to the tapir, rhinoceros, and camel. The genera, whose discovery is entirely due to me, are (says Cuvier) the palæotheria, the lophiodonta, the anoplothoria, the anthracotheria, the cheropotami, and the adapis; they contain nearly forty species, all of which are now quite extinct. This great number of pachydermata is the more remarkable, as the ruminantia which are now so numerous in the genera of stags and gazelles, and which attain so vast a size in those of oxen, giraffes, and camels, occur but rarely in these strata, and under equivocal circumstances. With the palæotheria we find carnivora, glires, a great variety of birds, crocodiles, and tortoises. The whole of this population, which may be termed that of the middle age—this first great production of mammalia has been entirely destroyed; and, in fact, wherever we discover their remains, there are above them vast marine deposits, so that the sea must have overwhelmed the countries which these races inhabited, and have covered them for a very considerable period.

*Age of Mammoths*, or rather of ruminantia. When the sea retired again, it yielded vast surfaces to a new population of animals: (this is the third or antediluvian creation, and was contemporary with man.) It consisted of some new kinds of pachydermata (behemoth), the

mammoth, mastodon, elephant, rhinoceros, hippopotamus, accompanied by innumerable horses, and many large carnivora; but the distinguishing characteristic of this period was the prevalence of ruminantia. Ruminating animals (says Cuvier) were now infinitely more numerous than at the epoch of the palæotheria; indeed, their numerical proportion must have differed but little from what it now is, although many of the species were quite different. This alteration in the character of the animals was undoubtedly made in reference to man, who was now created, and required the services of "the beast of the field" or pasture.

The various changes on the earth's surface and in its atmosphere, and the successive manifestations of animal life, are comprehended in a brief and rapid outline (Gen i.); but the creation of man, in the latter part of the sixth period, claims for itself a distinct account (Gen. ii.); the particulars of his history,—how Adam was formed out of the dust of the ground, and Eve taken out of his side, together with the creation of the new animals and vegetation which were more immediately designed for their use,—these particulars are brought under our especial notice and with a formal introduction:—

This is the account of the heavens and the earth at their creation,  
In the day that the Lord God made the earth and the heavens:  
Even before any shrub of the field was in the earth,  
And before any plant of the field sprung up;  
When the Lord God rained not on the earth,  
And there was not a man to till the ground;  
But there went up a mist from the earth,  
And watered the whole face of the ground.

Then the Lord God formed man of the dust of the ground—And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food—And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them; and Adam gave names to all cattle (behemoth, the newer pachydermata), and to the fowl of the air, and to every beast of the field (the numerous ruminantia). The distinction between the two creations of animals on the sixth day will appear more decided if we observe that the cattle (behemoth, or older pachydermata) and the beasts of the earth (carnivora) in the first chapter were created before man; whilst the cattle (behemoth, or more recent pachydermata) and the beasts of the field (or ruminantia) in the second chapter were formed subsequently to man.

Modern objectors to Scripture assert that the first and second chapters of Genesis give contradictory accounts of the process of creation (Horne's Introduction, vol. i. p. 538); but the remark is wholly irrelevant, if (as I suppose) those chapters contain distinct accounts of different events. Writers also of the Rationalist or Neologistic school of interpretation have applied this diversity of statement to establish their own peculiar views. "The younger Rosenmüller," says Bishop Blomfield, "openly espouses the opinion of Spinoza (in bringing down the Pentateuch to the time of Ezra), and argues, after some authors

whom he quotes, that the book of Genesis is palpably compiled from two distinct documents, a striking example of which, he says, is to be found in the second chapter, where an account is given of the creation of man, entirely different from that which is contained in the first chapter; as if it were credible, that a compiler should have been so careless as to make one account of the creation the sequel to another quite different from it, in a succinct and compendious history, intended to satisfy the curiosity of the Israelites. For my own part, I can see nothing in the second chapter of Genesis, from v. 4 to v. 7 inclusive, which may not justly be considered as a recapitulation of some particulars, and an epexegetis of others." (Tradition of the Promise, p. 123.) For farther observations on these documents, see my "Remarks on the book of Genesis" in the ninth number of this magazine.

Cuvier, speaking geologically, makes no mention of MAN at the era of mammoths (the antediluvian age), because he saw reason for believing that no genuine fossil human bones had yet been discovered. Prof. Buckland also supports this prevalent opinion in his "*Reliquiæ Diluvianæ*"; and he objects to the instance in the fissures at Koestritz, because the human bones, though associated with the fossil rhinoceros and hyena, are mixed up with so many species of recent animals,—the horse, ox, deer, hare, rabbit, owl, cock, and other birds. But if we allow (*vid.* Noachic Creation) that only harmless or domestic beasts and fowls were preserved with Noah, the animals mentioned may have been contained in the ark, and therefore claim to be considered both as *antediluvian* and as *recent* species. Indeed, this is the only way of accounting for the horse, ox, deer, hare, and rabbit, which are found associated with the fossil hyenas in his own Kirkdale cave. This explanation, which I have derived from Scripture, affords a very simple solution of the whole difficulty. Dr. Buckland, though evidently inclined the other way, seems hardly to have satisfied his mind on the subject: he says—"In one quarry (at Koestritz), the human bones were found eight feet below those of the rhinoceros, and twenty-six below the surface. It is highly probable, from the admixture of the bones of so many species of recent animals with the human remains in the gypsum quarries, that both these are of later origin than those in the limestone; they appear, I think, to have been introduced, at a subsequent period, into the diluvial loam, which had before contained the more ancient bones and pebbles; but by what means, or at what precise period of the postdiluvian era, remains yet to be ascertained." (*Reliq. Diluv.* p. 168.)

The general convulsions of the earth, with the extinction of whole races of animals at widely distant intervals, though not at all accounted for, may be illustrated by the examples of the deluge and the conflagration. Of the former revolution we have a well authenticated and circumstantial history: "And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (*Gen.* vi. 7.) Of the latter revolution, which will occasion another extinction of all existing races, there is as clear a prophetic account. At that time, man's connexion with the

earth in his mortal body will cease; but all analogy is against the thought that, when every thing on the earth has been burned up, the earth itself shall for ever lie waste without form and void, and shall not again bring forth any more the living creature after his kind.

*Keysee Vicarage, Beds.*

W. B. WINNING.

#### DISTURBANCES OF THE JEWS UNDER THE ROMAN EMPIRE.

SIR,—Rabbinical historians pretend that the rebellion of the Jews against Trajan and Adrian was carried on by three Barcochabs in succession. But they render their own statement absurd and ridiculous by asserting that the name of the last was Romulus. With respect to two Barcochabs, they have rather more foundation to rest on. For the person who headed the Jews against Trajan is called *Lucius* by Eusebius, and *Luminus* by the Arabic historian, Abu'lpheraj, and both these names must be taken, with more or less accuracy, from a Latin one expressing *The Light*, or *Giver of Light*; and they are equivalent to Barcochab, according to Eusebius, who explains that name to mean φωσφορ, a giver of light. The real name of the former was Andrew; that of the person commonly known as Barcochab, or son of the star, does not appear, unless we attach weight to the assertion of Eutychius,\* who says that the Jews, in their revolt against Adrian, elected a certain Barjuz for their King. The latter only was acknowledged by the Jews as their Messiah.

The extraordinary struggle maintained by the Jewish nation under this impostor, and his unblushing bold coadjutor, Rabbi Akiba, fills a conspicuous place in every history of the Jews; but conspicuous only from its own intrinsic magnitude. Rabbinical authority is nearly as none at all, and the precious details of Dion Cassius have been replaced by the jejune abridgment Xiphilin. It is, however, surprising to read in a recent history† of that nation, that Barcochab's first enterprise was to make himself master of the ruins of Jerusalem, amidst which "probably some sort of rude town had grown up." For Dion‡ expressly declares that the war in which Barcochab figured began to break out after Adrian had founded on the ruins of Jerusalem his city of *Ælia Capitolina*, and dedicated a temple to Jupiter where the God of the Jews had formerly possessed his temple; and not only at that time, but for that reason, that the Jews were indignant at the introduction of foreign inhabitants and a foreign religion.

The great and lasting enthusiasm with which the whole Jewish nation embraced this false Messiah seems to require some stronger reason to account for it, than their mere displeasure at Adrian's presuming to restore a city already profaned, demolished, and lost to them. The art of the profound Akiba would not have failed to select some cir-

\* Eutych. p. 852.

† III. p. 120, Murray.

‡ Hist. p. 1161, Reimar.



cumstances\* and conjunctures calculated to inspire superstitious confidence, and to shew to a nation, not then as yet sunk into ignorance of their own religion and immersed in Talmudistic barbarism, that he who now called them to arms was the Anointed whom Daniel had promised to them for their prince, and whom Moses had declared should be like unto himself, and had commanded them to hearken to.

The Jews were not ignorant of the declaration of Daniel, the only one of their prophets who speaks of their Messiah by name, that "from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the prince, shall be seven weeks, and three-score and two weeks." The kings of Persia had given such orders, and from one of those orders the Christians compute the epoch of the nativity. But the Jews did not choose to resort to any such computation; and, as they continued to look for a Messiah yet to come, it is evident that they did not consider his advent to be marked, either in years or days, by the weeks which succeeded the Persian decrees. But, since the time of the Persian kings, no such order had gone forth. It follows from thence, that the Jews of the age in question regarded not only the coming of their Messiah, but also the prior epoch from which that coming was to be reckoned, as being still in futurity. Again—it follows, that when Adrian's order went forth to restore and build Jerusalem, an event occurred, which to all of them who were read in their prophecies, seemed to portend the approach of such glorious days as their nation had never yet seen. It afforded to Akiba an opportunity for lighting up such a blaze of fanaticism as perhaps the world never saw before or since. When he heard the edict, he must have said, in his deep mind, "either now or never." And we may conjecture, not without confidence, that he lost no time in selecting from among his countrymen, an accomplice, or a dupe of sufficient talents and audacity to buckle on the armour of antichrist against the power of Rome while at its height; and that when sixty-nine weeks, or 483 days, were elapsed from the date of Adrian's rescript, he caused that man to assume the style of Barcochab, and to do some solemn act or perform some juggling miracle which might pass for the commencement of his messiahship. The words of Xiphilin, as to the progress of the works at the *Ælian* Jerusalem, may render it dubious whether open insurrection was resorted to so early as on the 484th day. The building of *Ælia* was really the proximate cause of these convulsions, but not wholly upon the grounds which he adduces.

I will now advert to another feature of this most awful war.—"Not venturing† to bring matters to an open issue with the Romans, in a pitched battle, they occupied convenient spots, and fortified them

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\* E. g., a connexion with Bethlehem, and a reputed descent from David. Akiba found the absence of the ten tribes, who were entitled to their share in the Messiah, a serious objection, and therefore he boldly denied that they were ever to return, and argued thus—It was written, Israel shall depart into captivity, even as this day shall depart; but that day departed and never will return; therefore Israel will never return. Such was the fatuity of the audience to which this daring villain addressed himself.

† Dion, p. 1161.

with walls, and mines in which they could take refuge when pressed; and could also privately pass from one to another under ground, having perforated their subterraneous galleries from above, so as to admit the air and light." In his previous account of Vespasian's siege, Dion\* had observed, that "the Jews were very strong in point of mines, for they had such, excavated from the city to a distance in the country, and passing under the walls, through which they made sorties, and fell upon the watering parties of the Romans." Rabbis relate that Akiba, his wife, and his twenty-four thousand disciples were buried under a mountain near Tiberias! It is not improbable that multitudes perished in these subterraneous places, and some may have preferred to pull the superincumbent earth about their ears to a death of famine: Whether these troglodytic wonders, which the rebellious Jews improved and turned to their uses, were the labours of Canaanites, or of yet earlier possessors of the land, such as Rephaim, Anakim, and Horim, cannot be unriddled. But perhaps there may be some room for supposing that they are collectively the famous, the unknown, and (if so) the fabulous city of Beththera. The Rabbis declare that all the Barcochabs reigned at Beththera, and that it contained 400 colleges in each of which there were 400 professors. Romance has invented much concerning Charlemagne and Arthur, but no one is ignorant of the site of Aquigrana or Caerleon upon Usk. It is strange that no one should know the situation of this enormous Hebrew fortress. In Canticles ii. 17, we read of "the mountains of Bether," but geographers are not acquainted with those mountains, and the Seventy were so little so as to render those words, "the mountains of cavities," or "of excavations." If, therefore, the old word Bether meant, or was in these later times supposed to mean, *κοιλώματα*, in either case we are warranted in thinking that the *Βεθθηρα*, which is said to have constituted the chief resource and last asylum of Barcochab and his people, was the wonderful system of excavations which we know did constitute his main resource. Akiba, and his twenty-four thousand pupils under the mountain, and the multitude of colleges and professors in Beththera, thus resolve themselves nearly into identity. Barcochab's reign was one of blood and horror and agonizing contention, ill-suited to a residence in any capital city. But it can hardly be doubted that *Ælia Capitolina* was nominally the capital of his dominions. The war of Barcochab† was preceded by an omen of sad import, for the tomb of Solomon upon Mount Sion "crumbled to pieces, and fell in automatically." Not quite automatically, as the reader will easily conceive: the Jewish miners, who were secretly improving the subterranean communications, were so unfortunate as to perforate some of the main supports, and consequently the earth fell in.

The first apocalyptic vision has its scene entirely in heaven, and displays the adoration of the four beasts and twenty-four elders, concerning whom I have nothing to say. The second has its scene in heaven (except ver. 13), and exhibits the lion of Judah, from the root

\* Dion, p. 1080.

† P. 1163.

of David, entering the heaven of heavens in the guise of a lamb just slain, and unsealing the volume of prophecy. Christ, crucified and received up into glory, is unfolding the awful decrees of his Father to the saints and angels by whom his throne is surrounded. This vision is exempt from difficulty and obscurity. The third vision contains the six first seals of the prophetic volume, and my business is with that. Its first revelation is that of the rider of a white horse, armed as a warrior, and crowned as a king, going forth to conquer. This person is involved in no obscurity. He recurs in c. 19, and he is called Faithful and True, and in righteousness he doth judge and make war . . . and his vesture was dipped in blood, and his name is called the Word of God. Therefore, the first seal had its scene in heaven, and exhibited to the visionary, the Lord arming for judgment and preparing to set forth in execution of it. By the second seal, peace is taken from the land that they should kill one another, and a tagre sword was given to the angel of that prophecy. Leaving which for the moment, I will pass on to the last of the six, which was full of unexampled horrors, and, in the upshot of which, "*The kings of the land, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?*" Much obscurity is added to the prophecies, as handled by us, through the extensive loss of ancient history. We cannot interpret words or symbols in entire ignorance of the facts to which they alluded. But the epitome of Xiphilin has preserved to us the substance of those extraordinary transactions in which the vision of this seal has its palpable solution. The end of the expedition of the white-horse cavalier, making war in judgment and righteousness, was (so far as Israel was concerned) when Barcochab and Akiba, and all their followers, great and small, perished in the dens and rocks of their excavated mountains, and prayed in vain, or perhaps not always in vain, that they might fall in upon their heads.

The first operations of the expedition of judgment took peace from the land *that they should slay one another*. The revolt of the Barcochabites was rendered illustrious amidst its horrors by the devoted unanimity of the fanatic nation. But the first operations of direct judgment had their rise when the Sicarians, disciples of Judas Gaulonites, began the work of intestine havoc, and their cessation when Jerusalem, gorged to the very last hour with the blood of her own children, was taken and demolished; and they occurred in the days of Nero and Vespasian. The later operations, which fell upon the times of Trajan and Adrian, were greater and more terrible, and occupy three of the six prophecies in the book of the Lamb. In the first of these, death and hades are let loose and empowered to destroy one fourth part of the people by sword, famine, and pestilence, and *by the wild beasts of the earth*. These words describe a war of unexampled ferocity and destructiveness. In ferocity, the wars of the first

Barcochab have scarce any recorded parallel. The Jews devoured\* the flesh of the Romans, made garments of their skins, and girded on those garments with their bowels. As to destructiveness, Dion asserts that, under the second Barcochab, 580,000 Jews fell by the sword, and, by famine, disease, and fire, a number exceeding calculation, But ferocity and havoc are vague terms; the scripture mentions one circumstance very unusual in the wars of civilized nations—viz., that many people were devoured by the wild beasts of the earth. Dion becomes almost an expositor of that scripture, when he tells us that wolves and hyænas went howling through the cities. The 2nd of these three seals exhibits a scene in heaven; the saints and martyrs of God pray for judgment against their murderers, but are exhorted to rest yet for a little season until some brethren, who still survived, had received the crown of martyrdom. And the 3rd contains the extinction of all the Jewish state, civil and spiritual, sun, moon, and heaven, and the extermination of the rebels in the cavities of their mountains. The pause awarded in heaven should seem to be that which intervened between the crimes of Andrew (the Barcochab of Trajan) and those of the greater Barcochab of Adrian, who filled up the number of the martyrs of Palestine.

In making these remarks, I have not yet touched upon the third clause, being that which intervenes between the system of civil war and that of national war. We shall find it a firm link of connexion between them. The angel of the third seal carried a pair of balances, and a voice was heard, saying a choenix of wheat for a denarius, and three choenices of barley for a denarius, and see thou hurt not the oil and the wine. The voice is an injunction to the angel of the third epoch, commanding him to produce an extraordinary dearth of corn; for the choenix was about  $\frac{1}{2}$  of a modius, and the maximum price of a modius of wheat in Sicily, in Verres' time, was† only  $\frac{3}{4}$  of a denarius, and the debasement of the coin will never account for a twelve-fold price. On the other hand, he was directed to foster the vintage and the harvest of oil. The main part of the period intervening between Vespasian and Trajan (fifteen years out of eighteen) was occupied by the reign of Domitian. And we have the good fortune to learn from an incidental allusion‡ made by his brief and unsatisfactory biographer, that the peculiar dispensation in question fell upon his time, *summa ubertas vini, frumenti verò inopia*. The dearth of corn and abundance of wine must have been a dispensation spreading itself over several years of his reign. A single bad harvest, accompanied by a good vintage, would never have induced that emperor to break in upon the rights of property and freedom of trade, by a law ordaining an extensive excision of vineyards throughout the empire, and their cultivation in grain. That must have been a measure resorted to in hopes of mitigating an evil which appeared to be permanent and increasing. The invisible ministers of wrath were not revealed

\* Dion, p. 1146.

† H. S., *duobus . . . summum H. S. ternis*. Cic. Verr., 2 L. iii., c. 81.

‡ Sueton. Domit. c. 7.

to his eyes, and he did what human policy suggested to him, in order to alleviate the deficient and more necessary markets, at the expense of those whose abundance was comparatively useless. If these remarks, while they illustrate the revolt of the Jews, are successful in fixing by strong and clear characteristics, providentially saved out\* of the wreck of heathen learning, a portion of the apocalypse, they may render a service. One portion, definitely ascertained, may be like the standing-place of Archimedes, and may have a tendency to impart a comparative degree of certainty to what follows, always understanding us to speak of what is past, and not to encourage speculations in which "mortalis ultra fas trepidat."

The state of Judæa was brought to an end; her sun was darkened, her stars were fallen, and her heavens had departed, like a scroll when it is rolled together. The rabbis of succeeding ages were placed in a different situation from R. Akiba, as regards those fanatic or fraudulent machinations which an expected Messiah must, in the very nature of things, occasionally give rise to. It could not, in process of time, be pronounced of any man that he was of the posterity of Jesse, or that his ancestors had ever been settled in Bethlehem Ephratah. Those particular tokens of a Messiah were neglected because they could not be ascertained; and were at last so far despised that it was no absolute requisite for the Messiah of the Jews even to be a Jew himself, for R. David Kimchi announced to his nation that the sultan Saladin was the predicted Messiah. In the reign of Constantius, the Jewish nation were collected in great numbers in the cities of northern and central Palestine, and raised a most desperate rebellion against his lieutenant, Gallus Cæsar, in A.D. 355. Socrates relates that the Jews who inhabited† Diocesarea (otherwise called Sepphoris) took up arms against the Romans and began to devastate the neighbourhood by their excursions; but Gallus sending an army, routed them, and ordered their city to be razed to the ground. Sozomen uses nearly the same expressions. But the affair appears still more serious in the chronicle of St. Jerome, a man well acquainted with Palestine and its history. "In the year 355, the Jews took up arms to rebel, and they put the soldiers to death in the night-time, but Gallus subdued them, slew many thousands of them, without sparing even the innocence of childhood, and consigned to the flames their cities—Diocesarea, Tiberias, Diospolis, and many others." Whoever will contemplate the distance from Tiberias to Diospolis will perceive the extensive and serious nature of this struggle; and, since Tiberias was one of the places whose excavated mountains received Akiba and his multitudes, it is not unlikely that Gallus may have had again to besiege *Beththera*. Both Socrates and Sozomen are agreed that his success in this contest was what elated his mind with the pride which soon ruined him. Our fragment of Ammianus com-

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\* Did we possess the full history of these times, we should know what bearing the harvests and vintages of Domitian's reign had upon the great events in question.

† Socrat. ii. c. 33. Sozom. iv. c. 7.

mences with his fourteenth book, and this curious history is lost in his thirteenth. One circumstance may be conjectured from the Cæsars of A. Victor—viz., that they chose a Roman for their ruler, if they did not even invest him with the purple as a tyrannus or pretender to the empire. Interea Judæorum seditio, qui Patricium nefariè in regni speciem sustulerant, oppressa; neque multo post ob sævitiam atque animum trucem Gallus Augusti jussu interiit. Patricius is the name of a Roman, but nothing is known concerning the individual who engaged himself in this strange adventure. He was not the last or greatest Roman who meddled with Judaism. Gallus was attached to Christianity, and was a scourge to the Jews; but within six years of his death, his brother Julian ascended the imperial throne, openly renounced Christianity, and addicted himself to the mysteries of Mithras, as taught by the eastern Magæ and Chaldees, as well as to various horrible superstitions of the Greeks. If the Jews of his days were really Jews in their doctrine, he had, as they well knew, not one sentiment in common with them except the hatred of Christ and Christians. Yet they entered into the plans which he formed for rebuilding the city and temple of Jerusalem with\* prodigious splendour, while he was on the point of setting forth to conquer Persia. There is reason to think that he meditated an imitation of his uncle Constantine, (who, to promote the establishment of a new state religion, founded for himself a new capital,) and intended to establish in his glorious new Jerusalem the central seat of that Mithriac and Neo-Platonic syncretism which his writings advocated with a phrenzy of superstition. In an epistle to the Jews, he says:—"When I shall have finished the war in Persia, I will, at my own labour, build up the city of Jerusalem, whose restoration you have so long desired, and inhabit it,† and give glory in it, together with you, to the Superior One, *ἡ Κρείττονι*." His tongue and pen were too restless for any man, Jew or Gentile, to be ignorant that the Kreitton of Julian was the sun, whose worship, with that of all the host of heaven, was an abomination to every real Jew. Meanwhile he did not wait till his return to rebuild the temple, but set his lieutenant Alypius immediately to that work. Alypius undertook it with more or less of sincerity, and was assisted by the labours of the Jews. But, "when they were digging foundations, fearful globes of fire broke out with repeated eruptions, scorched some of the labourers, and prevented their approaching the spot; and by this persevering resistance of the element the undertaking was frustrated." From whatever cause this event arose, it was very strangely viewed by Julian. He imagined, in his folly, that Mithras had sent his *Great Light* to shine upon and auspicate his work, and that the Jews had misunderstood the sign; and, in his vexation and disappointment, he rebuked and derided them almost as if they had been Christians.

"Let no man (he writes‡ to one of his heathen priests) try to deceive us, and disturb our minds concerning Providence. For as for the prophets of the Jews,

\* Sumptibus immodicis.

† Οικοδομησας οικησω.

‡ Ep. ad Pontificem, p. 296.

who throw these things in our teeth, what say they concerning their temple, which, having been thrice overthrown, is not yet built up? I say not that to insult them. Not I, who, so long after its destruction, meditated to restore it in honour of the God *who is therein*\* invoked. But I now mention it merely to shew that nothing human is indestructible, and that the prophets who wrote such things were triflers, fit companions for silly old women. I think it may well be, that the deity may be great, and yet that his prophets and interpreters may be none of the wisest, because they have not committed their souls to the purification of the encyclical studies, nor have been willing to open their closely-shut eyes, or dispel the mist that covers them. But those men seeing the great light, but not seeing it clearly or with certainty, but as it were through a cloud, not being aware that it was the pure essence of light, but thinking it was fire, and discerning nothing clearly that was round about them, cried out, 'Shudder! tremble! fire! flame! death! the sword! *that fiery sword!*'—using a power of words to express one thing—viz., the destroying power of fire. But, with respect to these things, I had better explain to you in private how much those teachers of what relates to the Deity are, in that respect, inferior to our poets."

This deplorable effusion informs us that the Jews then professed to have inspired prophets interpreting the divine will, and that those prophets were conversant with the mysteries of the Great Light, although an unexpected alarm brought back the apostates to some other thoughts. And these prophets were the men with and through whom the great intrigue of Julian was conducted. In Julian's projected residence at the new Jerusalem more, perhaps, was meant than was said, and the Jews and Gentiles of the syncretism may have whispered among themselves *præsens Divus habebitur, adjectis imperio gravibus Persis*. Such ideas are not inconsistent with corrupted Judaism, for the Jerusalem Targum does not scruple to say that the Messiah|| shall come from Rome.

Orosius,¶ an excellent author who wrote no more than fifty years after the time spoken of, throws much light on these machinations.

"When Julian was preparing for his Persian war, and was leading with him to his predestined ruin, the assembled forces of the Romans, he offered the blood of the Christians to his gods by a vow, and intended to persecute the churches openly if he could obtain the victory. For he even commanded an amphitheatre to be built in Hierosolyma, in order, when he returned from Persia, to expose to infuriated wild beasts, the bishops, monks, and other saints of that city, and to contemplate their laceration."

Some such opinions were early entertained concerning him, for the words generally imputed to him when he received his wound—"thou art victorious, O Galilean!"—implied that his war against Persia was, in some sense or other, a war against Christ. They would not have been ascribed to him had the Christian church been unconcerned in the struggle between the two heathens. Orosius cannot be contradicted by an appeal to the less sanguinary previous conduct of Julian, because we know to what superstitious atrocities he was addicted. At Carrhæ, when entering Persia, he crucified a young woman (i. e. hung her up with her two arms extended), and ripped up her entrails,

\* Κληθεις ἐν' αὐτῷ. Qu.

† For this phrase, see vol. i. p. 465.

‡ Ἡ ρομφαία, the phrase constantly employed for the fiery sword at the gate of Paradise.

§ Four hundred and eighty-three days from his commandment to rebuild the city and the temple was a sufficient time for the achievement of his Persian war.

|| See Buxtorf, *Lex. in Romu.*

¶ Oros. vii. 30.

to divine the issue by this hideous horuspicry ; of which crime (says Theodoret) the reliques are now preserved at Carrhæ. And we may be sure that he speaks truth, for in the other great crisis of his life, when he marched against Constantius, Ammian\* informs us " that he performed a ritual of the most secret nature to conciliate Bellona." The tragedy of Carrhæ is a twice-told tale. His Persian conqueror, who was addicted to *the same creed*, is recorded to have been—

Fata per humanas solitus prænoscere fibras  
Improbis infandâ religione sapor ;

and when George, the Cappadocian, about the same time, demolished the churches of the Mithriacs in Egypt, he found in the crypts of them almost as clear evidences of their homicidal rites, as the crypt of Carrhæ disclosed to Jovian. Better folks than Julian, such as St. Dominic and Mary Tudor, have been sanguinary fanatics when spiritual delusions possessed them. And—as to judging of Julian's future designs by his past life—what is the *past life* of a man who professed Christianity for twenty-eight-and-a-half out of thirty-one years, while he was secretly engaged in the bloody orgies of Bellona, and made his most solemn and hypocritical profession of it at Vienne, a few months before he openly renounced it? The statements of Orosius are entitled to credit, and shew how deep a transaction that was between Julian and those rabbis, who " called themselves Jews, but were not, and were the synagogue of Satan."

Gibbon, who has coloured and falsified the acts and designs of Julian, has entirely suppressed the affairs of Patricius and Gallus. These partly illustrate one another. Rabbinical Judaism is not purely national in the politics of its creed. Unlike a Judas Gaulonites and an Akiba of old, it will pay tribute with joy to any apostate Cæsar who will abjure and persecute the faith of his own people to restore the Jews, and may not be found unwilling to receive for a Messiah any Gentile who unites the will and the power so to do. Difficulties vanish in that Judaism, *for in it anything will prove, explain,† or account for anything.* This change, worked between the times of Trajan and Constantius, seemed to be worthy of illustration, because its effects are likely to prove important in the development of the future.

H.

#### CONNEXION WITH DISSENTERS.

SIR,—I have lately met with some controversial pamphlets of Dr. Lee and Dr. Pye Smith. Their declarations of mutual friendship much struck me, and I was grieved at (what was yet a necessary consequence) the way in which the advocate of truth has been hampered by such feelings. With your leave, therefore, I would bring this subject before your readers.

\* 21. v. 1.

† For a flagrant exemplification of this, see *British Magazine*, vol. vii. p. 119 ; and for another, equally gross, see Akiba, cited from the *Mischna*, in a note to this essay.



Are we at liberty to be on terms of *intimacy* with dissenters?

The question may startle some, who, though they must own they have never felt quite at their ease in such friendship, have yet never supposed they really deserved blame for it; and who, perhaps, ascribing their uncomfortable feelings to mere pride and dogmatism, have hitherto laboured to overcome them, instead of taking care not to excite them. Should this letter meet the eye of any such person, the writer can assure him that, from past experience, he enters very fully into the difficulties and perplexities of his situation; and to relieve them, he would beg his calm attention to the following queries:—

Do dissenters cause divisions in the church?

Dr. Pye Smith finds no answer to this, but by charging the church with the guilt thus incurred. A conscientious churchman, however, unable to consent to that, must answer my question in the affirmative.

What did St. Paul think of divisions?

1 Cor. iii. 3—"Whereas there is among you envying, strife, and divisions, are ye not carnal, and walk as men?" He thought them sinful.

What does he tell us to do respecting them?

Rom. xvi. 17—"Mark them which cause divisions and offences contrary to the doctrine ye have learned, and avoid them."

What intercourse, then, may we have with dissenters? Are we at liberty to contract friendships with them?

Here are texts, and for a comment, if it be needed, let me refer to the 10th of the Canons and Constitutions of 1603. It is against the maintainers of schismatics in the church of England, i. e., against those churchmen who openly countenance them; and declares that they are to be excommunicated for such their wicked errors. As this canon is one of those which has fallen into disuse, I only refer to it as shewing the opinion of the church on this subject, when she last undertook to express it. As such, I conceive, it affords a comment of the very highest authority on the texts I have quoted.

These, Sir, are the principal grounds of my own view on this point. But there are many persons of learning, high character, and long standing in the church, who, from their conduct, evidently take some other view. Would it not oblige others besides myself, forward the cause of truth, and so do good, if we were favoured with their reasons?

I would now apologize for troubling you with this letter. I have done so in the hope of thereby bringing this subject in a serious form before some minds that seem hitherto to have paid it but little attention. I also trust, if possible, to elicit in return some information, or new view, that may lead me to alter my own opinion, or tend to soften its apparent asperity.

I remain, yours &c., S. P.

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#### ORDER IN THE PUBLIC SERVICES.

MY DEAR SIR,—I hope to see discussed in the British Magazine a subject deeply interesting to every parochial minister, that is, how we may best preserve order during the public services of the church.

Incumbents and officiating ministers in London and other populous towns, where the prompt administration of civil authority, or the full weight of the undefined, but most effectual influence of society, is felt to restrain the public conduct of men, and to enforce a thousand small and almost imperceptible proprieties of the Christian system, may lightly dismiss this question, as hardly affording matter for thought; but to the pastor of a country parish, into which the arm of the executive seldom or never reaches, and where the scattered households of his flock are either too far dissociated by distance and habits of life, or too little wrought on by Christian principle and zeal for the honour of God to combine in establishing and maintaining a moral standard for the community, it is a point of most weighty and painful interest. For the country pastor stands alone; no civil authority near at hand, no moral influence to second and secure the effect of his endeavours. All his aids are, the faint and uncertain support of a churchwarden, whose ecclesiastical character has finished long ago; and the vague remote threat of presentation before a person whose office is unknown, and a tribunal whose censures are derided.

This is no overstatement of the evil. For even in the case of ordinary offences, I have known warrants to lie dead in the hands of the constable, who, from a secret unwillingness to discharge an invidious office, and from fear of the sturdy felon threatening broken bones against any one who should attempt his arrest, has secretly connived at escape, or persisted in neglect of duty. Thus the administration of law is defeated.

A minister, more powerless still than the defeated law, is reduced to his personal influence, and if, through a happy co-operation on the part of his people, which can alone be obtained where he has been successful in diffusing widely the spirit of religion, he can preserve the public worship of God's house from disturbance, it is well; but if he be in a parish steeped in a dull indifference to unseen and spiritual things, or vainly striven with for years by a full and reiterated exhibition of religious truth, and so grown impenetrable under the hammer that should break, and barren as the way side under the dew that should fertilize, (and who is there, even a stranger in Christ's church, that has not known these things?) if such be the lot he is called to stand in, the slight influence he can exercise over the well disposed, (and they, be it remembered, are not the disorderly,) and the still slighter influence he can exercise through parents and masters over those that are rebellious, is all that he can do.

To open the subject, let us say, that when any disturber of the Divine service shall attract the minister's notice, the first step is private exhortation; on the second offence, exhortation in the presence of parents or friends, and a warning that, on the third offence, it will be necessary to require the churchwarden to take down the name in the face of the congregation, and to present it at the next bishop's visitation. With one or two the first exhortation may succeed; with a few, the second; but with those that, by obstinacy, provoke a third, will the last step avail much? The matter becomes a direct trial of strength. If no result should follow from the presentation, it falls

dead, and virtually awards the victory to the offender, bringing into contempt the authority of Christ's ministers over his church in general, and of the pastor over his congregation in particular. But if the presentation should be followed up by a prohibition from the church for a given time, and by the penalty of the costs, there would arise the difficulties of executing the sentence, the probable resistance, the collision, and the whoop of persecution. Can we say, in such a case, that our ministry would not be hindered? or that while the worship of God is treated irreverently, without a check, it can succeed? On the one hand, we risk the hallowed and impressive solemnity of religion, and therefore religion itself; on the other, we must endure the strife and division of conflicting with our people.

It is a painful alternative to repel any from the house and services of God, for it is, in effect, to proclaim such an one an outlaw in Christ's church. And yet may it not be asked, whether the acquired habit of irreverence, and the callousness of the mind, brought on by persevering to disturb the worship of the church, does not put the offender's soul in equal or even greater peril.

But again, will not the troubled state of our public ministrations diffuse a chilling and depressing influence throughout the whole parish? For the congregation is, as it were, the heart of the system, which carries blood and vitality even to the remotest extremities; and if this be chilled or diseased, the whole body will become languid even unto death. I have put this subject interrogatively rather than venture an opinion, because I should be glad to see it treated by older, abler, and more experienced hands. Some of your correspondents may be induced to communicate their own practice in such cases, and to define, 1, What offences require a minister's animadversion, and, 2, how they should be treated from the first commission to the final obstinacy of the stubborn offender.

I am, &c., *Πρεσβύτερος*.

#### PSALM SINGING.

"I will pray with the spirit, and I will pray with the understanding also:  
I will sing with the spirit, and I will sing with the understanding also."

SIR,—In the places at which I have generally attended Divine worship the person who announces to the congregation the verses that are to be sung out of the Psalms, reads aloud the first verse of the couplet, or the first two lines of the stanza, and then leaves the congregation to follow by help of books. But many, or at any rate some, in most churches, are unable to read or are without books, and most Prayer-books have only one version of the psalms bound up with them, while portions for singing are commonly selected indifferently from both the old and new versions. Now it is difficult to catch the sound of singing so as to enter into the sense of what is sung, without some previous knowledge of the words, and it is perfectly easy to do so if you know at all what words you are to expect. It would therefore surely be better to have the whole passage read over before the singing commences, or to

have the several couplets or stanzas read before they are severally sung, as is the case in some churches. The trouble and time would be a mere nothing. This as a point of minute detail may be thought too trifling for notice, but nothing is really trifling which affects in any degree the sympathy of the congregation in the worship that is offered up, and in which all ought to join in spirit. It is of course desirable to make a mode of worship, which has been in use in the church of God in all ages, and which has been sanctioned by our Lord's own example, (Math. xxvi. 30,) as easy to enter into and to sympathize with as possible; and we, who justify our use of liturgical forms in preference to extempore prayer, in a great measure on the ground of their being more easily intelligible, are bound in consistency to impart the same most excellent quality to our psalmody as well as to our prayers.

I am, sir, your obedient servant, L. S.

#### LIMITATION OF THE CURE OF SOULS.

SIR,—I beg leave to recommend, through the medium of your Magazine, the following extracts from Bishop Stillingfleet's "Duties and Rights of the Parochial Clergy." A. H.

*Nottingham, July.*

"Every one who is in orders hath a double capacity: one with respect to the church of God in general; another to that particular flock which is allotted to him, by the constitution of this church, and the law of the land. For although the nature of our duty, in general, be determined by the word of God, as I have already shewed, yet the particular obligation of every one to his own flock is according to that power and authority which, by the rules and orders of this church, is committed to him, and is fully expressed in the office of ordination. By which it plainly appears, that the care of souls committed to persons among us is not an absolute, indefinite, and unaccountable thing; but is limited as to place, persons, and duties, which are incumbent upon them. They are *to teach the people committed to their charge*; by whom? by the bishop when he gives institution."

"We are members of a church established by law; and there are legal duties incumbent on us, with respect, not only to the laws of God, but of the realm. For although our office and authority, as churchmen, hath a higher original, yet the limitation of the exercise of it is within such bounds as are allowed and fixed by the law of the land."

#### LIBERALISM.

SIR,—A prospectus of the "Destitute Sailors' Asylum, Dock Street, London Docks," was put into my hands a few days since. To that portion of it which relates to the religious instruction of the inmates, I wish (with your leave) particularly to direct your attention. It is as follows:—

"The morning prayers of the Church, and the Scriptures, are read

at the Asylum every morning at six o'clock; and every week-day evening at seven o'clock *orthodox dissenting ministers come and preach to the people*. On the Sabbath-day the men attend the Floating Church on the Thames, and on them devolves almost the whole duty of taking people on board and returning them, whether it be from the vessels in the river or from the shore, in the boats belonging to the Asylum and the church-ship. On Sunday the men have an extra meal, coming between the forenoon and afternoon services, in the ship. In the evening they go to Pell-street Chapel, (dissenting, I suppose,) in the neighbourhood of the London Docks, where a gallery is set apart on purpose for them."

Much need hardly be said on the foregoing extract. It is one of the many instances of spurious liberality which we are compelled to witness daily in the proceedings of the (so called) religious world. It is what we must bewail in private, but, as becomes ministers and members of Christ's church, boldly protest against in public. It is to be hoped that the patrons of this institution, who doubtless are most of them professing churchmen, will be led to re-consider this part of their plan. Had no mention been made of the church service, we should have supposed of course that the Institution was under the management of some zealous and well-meaning dissenters, conscientiously opposed to the ministrations of the church. But the use of her service at one part of the day leads us to conclude that professing churchmen have considerable influence in its management. It is much to be feared, too, that they hold but lax notions of the nature and claim of that church to which they profess adherence, or they would not so openly sanction the ministration of the (so called) *orthodox dissenting preacher*. They cannot be aware of the undivided allegiance which the church demands of all her members. This is deeply to be regretted, as the object which the society proposes is one of the greatest importance; and the great sacrifice both of time and income, which the resident directors of the institution (as I hear) have made, deserves the highest praise, and should provoke zealous emulation. Let us hope that the bold and hardy race for whose benefit the Asylum is intended will speedily be placed under the exclusive charge of a duly ordained minister. This cannot be too much for churchmen who wish well to the Institution to expect. For this purpose many who now pause and hesitate would willingly contribute. But till an arrangement of this kind is adopted, and all room for sectarian influence is done away with, it cannot but be expected that they decline all connection with a society of so dubious and equivocal a character. As yet it has too much of the low sectarian feeling of the present day to suit the ideas and spirit of sound and zealous churchmen.

I am, sir, yours, with great respect,

Bath, June 6th, 1835.

PRESBYTER.

#### HOME MISSIONARY SOCIETY.

SIR,—Amongst many of the more quiet contrivances for the increase of dissent which might be specified, there is the Home Missionary

Society, whose evident object is to spread the unscriptural and licentious principles of dissent throughout the length and breadth of the country. But instead of society in the singular, I ought, perhaps, more properly to say *societies*; for, besides the principal, or national, one, whose head quarters are in London, and whose field of operation is the whole kingdom, there are many local ones which have been instituted and are kept in existence by county or district associations of dissenting churches, as they are called. The Independents and Baptists have each their respective associations and Home Missionary Societies. An association sometimes consists of the congregations of a single county, and sometimes of two or more counties, just as circumstances may seem to demand. Some of the associations embrace twenty, some thirty, some forty, and some fifty or sixty churches, as they are termed. There are sometimes, however, many congregations within the limits of an association that are not at all connected with it,—some for one reason, and some for another. Some do not approve of associations, considering them inconsistent with congregational independency; others, perhaps, disapprove of some of their principles or practices, and others are refused, or, having been admitted, are cut off by the association, on account of errors in doctrine, or delinquency in some point of discipline or practice. Every association has an annual meeting for the transaction of business. A moderator is chosen, and the ministers and messengers (persons deputed by the associated churches, one from each besides the minister,) arrange the affairs of the body. Sermons are preached, and collections (generally, if not always,) made for their home missionary proceedings, as each association has, for the most part, a local Home Missionary Society connected with it. And at the annual meeting, or by a committee, (dissenters are as remarkable for their numerous committees, as the present cabinet for commissions,) at their quarterly meeting, the movements of their missionary agents are prescribed, and their salaries paid. These agents are, of course, very carefully sent to those places where they are most likely to raise a congregation; and this is the case with the general society, as well as with all the local ones. They all, however, and the general society very particularly so, *profess* to send their agents only where, what they call, the Gospel is not preached; but this is mere pretence, or, perhaps, what is worse, perfect Jesuitry; for, Gospel here or Gospel there, the question with them is—Are the principles of dissent preached there? If not, and there is a probability of “establishing an interest” there, an agent will assuredly be sent, if they can spare the money to pay him. To substantiate my charge of Jesuitry, I need only say that, within the last twelve months, I called upon one of these agents, and asked him whether, as an honest man, he could say that the Gospel was not faithfully preached in the church of the parish in which he was then residing, and into which he had been sent for the pretended purpose of preaching the Gospel. After a moment’s hesitation, the man candidly acknowledged that the Gospel *was* preached in the parish church. I immediately rejoined—“Why, then, do you not leave the town? for your society professes to send its agents nowhere but where the Gos-

pel is not preached, and upon the supposition that what you call the Gospel is the Gospel, there certainly are many places where your services are much more needed." "Yes," said he, "but you know our principles are not preached here." "O," said I, "that is it, is it? now I understand what you mean by the Gospel. The Gospel, it seems, are the principles of dissent, which are nowhere to be found in the Bible; for just allow me to ask you—Is not the whole system of congregational independency dependant upon this one point—the election of ministers by the congregation? because, if the congregation have no scriptural right to elect their ministers, those ministers must be appointed by some power independent of the congregation, and then what becomes of its independency?" He admitted that such was the case, but contended that it was scriptural for the people to choose their ministers. I then asked him to point me out a single instance from the Word of God where it is said that a congregation elected its own minister? I kept him to the point, and he was at last silent. I then asked him what had become of his whole system of dissent, and departed quite satisfied with the result of my call, having ascertained that, with these Home Missionary gentry, the word Gospel has two distinct meanings, and that they take care to use it in just that sense which may best suit their purposes for the time being. When they want to get money out of the pockets of the people, they then mean, by the term Gospel, a certain set of opinions; but, on other occasions, it is used to signify the principles of dissent in general, and I am almost ashamed to say that they succeed but too well, even with some who profess to be churchmen; for they boastingly say—and I fear with too much truth—that several churchmen subscribe handsomely to the Home Missionary Society. Surely, they might find some better use for their money!

I have been led to the above remarks chiefly by reading "a Case," in the Home Missionary Magazine for May last. It is thus introduced—"Urgent Case. The Case of Hingham, county of Norfolk."

The writer of this "Case"—this "Urgent Case"—proceeds as follows:—

"The Gospel of Christ, which bringeth salvation, has been preached in a hired room in Hingham for several years, by the agents of the Home Missionary Society, aided by the occasional labours of neighbouring ministers of the Independent denomination. Every previous effort to obtain a place for the establishment of Christian instruction, upon a permanent footing, has been counteracted, and eventually failed; and should it have pleased God to have removed the owner of the cottage occupied for divine [dissenting?] worship, a population of 1550 souls would have been deprived of the means of spiritual consolation."

Now, to shew that this is a "Case" fraught with shameless falsehood, it is only necessary to state that there is a fine church standing quite in the town, and that the beautiful service of the church of England is regularly performed therein. Nor is it a new church, but an old parish church, which has been standing there for these hundreds of years. What, then, are we to think of men who can sit down and deliberately state that, but for the labours of the dissenting home missionaries, "a population of 1550 souls," the whole population of Hingham, would be left destitute "of the means of spiritual con-

solution?" But the "Case" writer speaks also of the previous efforts of the home missionary agents "to obtain a place for the *establishment* of *Christian* instruction;" thus evidently implying that before those agents delivered their preachments in the town, no "*Christian* instruction," was afforded to the people. And further on, in his "Case," he says, "the Gospel is not regularly preached here by any other denomination;" and be it known also that this very "Urgent Case" is signed, and "most cordially and earnestly recommended to the liberality of the Christian public," by four neighbouring dissenting ministers, of the Independent denomination, who, I will add, knew perfectly well at the time they signed it that it contained the most unblushing falsehoods, for they all live within nine miles of the place. It was, however, requisite—as is their regular practice—to represent the spiritual state of the town as most deplorable, in order that money might be drawn out of the pockets of those who are too easily excited by such "Cases," and duped by such designing characters. And the case of Hingham is not a solitary one, for into whatever town or village the home missionary agents enter, for the establishment of what they falsely call the Gospel, their first object is to "creep into houses," and to insinuate that the gospel is not preached by the clergy. Thus the very first movements of these men are directed to the creation of schisms and discord between the clergy and their parishioners; and when they have succeeded in obtaining a footing in a town, there is then too frequently a lasting source of opposition to the church, and of intermeddling in parochial affairs. A party is raised up in the place, and its peace ever after disturbed. On all political subjects too, in which the "dissenting interest" is at all concerned, there is no lack of agitation. Petitions for political purposes are got up by the dissenting teacher and a few of his associates, and signed by all the discontented and disaffected in the town, and the little knot whom he may gather around him ever after figure away as "a church and congregation;" but I do not hesitate to say that it is my firm belief that the main object of the leaders of the dissenting interest, in starting and keeping in existence the Home Missionary Society, is of a political nature—their scheming and movements ought therefore to be strictly watched, and attempts made to counteract them.

But what right dissenting teachers, whether they belong to the Home Missionary Society or not, have (upon their own principles) to enter into towns and villages to preach and give spiritual instruction I cannot guess. They profess that no man has a right to take upon himself the office of spiritually instructing another until he is chosen for that purpose by those whom he is to teach; in other words, that the people have a right to choose their own teachers, and that no man has a right to teach them until they have given him "a call." What right then, I ask, have dissenting teachers to go into towns and villages to preach, before the people have chosen them, or given them "a call" for that purpose? They pretend to act on the "voluntary system," but, whenever it suits their purpose, they very soon abandon their principles. Their sole object is to destroy the church, and they



will adopt just any proceedings whatever, in order to accomplish it, regardless of their own avowed principles. I do humbly conceive that something should be immediately done with a view of counter-acting the opposition now manifested to the church by papists and the various kinds of dissenters. Every sect of dissenters, whether popish or protestant, has its regiment of "spiritual militia," distributed over the country, and busily employed. Considering the number of Jesuits, disguised and otherwise, and the agents of the Home Missionary Societies, and the various tribes of self-called and self-sent teachers who infest the country, cordially uniting in their implacable opposition to the church, it seems not so strange that the bad feeling towards her should be so extensive and so deeply rooted.

I am, Rev. Sir, most respectfully yours, NORFOLCIENSIS.

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#### WYCLIFFE.—TRACT SOCIETY.

SIR,—Your correspondent, T., in his letters respecting Wickliff, has spoken of the extracts from the writings of the British Reformers, published by the Tract Society, in a manner calculated to convey an erroneous impression of the nature of that work. The design of that selection was expressly stated to be "to render a part of the writings of the British Reformers accessible to readers in general, so that the great mass of the population of England might become acquainted with works, which, under the Divine blessing, produced inestimable benefits to our forefathers." That publication never aspired to give reprints interesting to the antiquarian, or intended for the student who is able to enter fully into the study of the writings of the Reformers.

With respect to Wickliff, in particular, there was no attempt to offer an edition of his works. Only 240 pages of an unpretending duodecimo volume are occupied by the specimens of his writings, including a sketch of his life, which occupies nearly a fifth part of the whole, including some account of his writings, professedly drawn from Lewis, Baber and Vaughan, with a few additions from the personal inspection of a part of his manuscripts by the compiler, who says—

"It is deeply to be regretted, that a complete edition of Wickliff's writings never has been printed. Such a monument is due to the illustrious individual to whom we perhaps are indebted more than to any other, for the gospel light and religious liberty we enjoy. Milton says, 'A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.' Surely the writings of Wickliff ought not to be suffered to perish. A much smaller sum than in many instances has been vainly expended in monumental attempts to preserve the remembrance of persons whose names in a few short years have been almost entirely forgotten, would suffice to complete a national memorial record of our great reformer, 'more lasting than brass.' But, blessed be the Most High, when we look around, in every circumstance which endears to us the Protestant faith of our land, we are reminded of JOHN WICKLIFF."

Your correspondent, however, has spoken of this work as if it assumed to be an exact reprint from the originals, and yet contained many alterations, and numerous places in which the sense of the original has been altogether lost, as well as frequent omissions. It

therefore will be but fair to give the following extract, which states the plan on which this selection from Wickliff's writings was edited :—

"A specimen of Wickliff's writings, in their original orthography, will be found in two extracts from his version of the Old Testament in the following pages. At first they will appear hardly intelligible to the reader unaccustomed to the writings of that day. But on closer examination, it will be found that if the Saxon terminations, expletives, and peculiar words are removed, the language is, as it has been well characterized, "undefiled English;" in fact, very similar to the language of our rural districts at the present day. To have printed Wickliff's tracts in the precise form in which they were written, would have rendered them useless for the purposes of the present collection. It was therefore necessary to remove the peculiarities just adverted to, but farther the Editor had no wish to proceed; and he felt the necessity of retaining the precise words of the original, wherever they would convey the meaning of the reformer to the general reader. How far the attempt has been successful, it is for those to say who may compare the present edition with the original manuscripts; he will only add that it was not an easy task, from the labour and the responsibility incurred."

Against the extracts from the tract respecting the office of curates, your correspondent has made a distinct charge, in your Magazine for May, pp. 535 and 536. In reference to this it is desirable to give the following note from the British Reformers, prefixed to the tract in question :—

"Wickliff composed three pieces, entitled, 'Of Prelates, For the order of Priesthood, and How the office of Curates is ordained of God.' His design was to shew, from the authority of Scripture, the duties of the clergy, to expose the errors and wicked practices then so general, and to point out the evil consequences both to the people and themselves. His language in these pieces is bold and uncompromising, and exhibits a painful picture of the state of the Romish priesthood at that day. The latter tract appears the most suitable for the present collection, but in copying it for the press it was not thought desirable to transcribe the whole. What is here given will be a sufficient testimony respecting many evils prevalent in the days of Wickliff, to which a large portion of his writings refer."

It may be desirable farther to remark, that on collating the Dublin and Cambridge copies of this tract, it is very probable that considerable variations will be found. Having occasionally examined many of the early reprints and manuscripts of our Reformers, I can say that such discrepancies are very frequent, and to a very considerable extent. Your correspondent, the Rev. T. P. Pantin, experienced this in preparing his reprint of Wickliff's Wicket, and I believe that every one who has had occasion to examine many of these early writings of our church, will confirm this statement. These variations indeed often are such as to affect the sense of the passage, though never such as to affect the doctrines taught by the Fathers of our church.

In your number for June, p. 690, T. states that there are omissions in the reprint of the tract on Prayer. He should have added, that this was fully stated in the reprint itself. This will appear from the following extracts :—

#### CHAPTER III.

"[Wickliff here shews 'how strict is man's law against sinful man's prayer,' and refers at considerable length to the various laws and ordinances made against unchaste, and even against married priests, commanding the people not to listen to their prayers or saying of Divine service. He then proceeds]—

"[Wickliff then condemns simony, and says, in strong terms]—

"Whoever cometh to this order or benefice (of the Christian ministry) must by

meekness seek God's worship, and help of Christian souls, and for devotion to live in holiness and give good example. But he that comes to this order to live in pride and lusts of the flesh, as idleness, gluttony, drunkenness, and lechery, comes not in by Christ, but by the fiend, and is a traitor to God, and a heretic, till he amend this intent, and do well this spiritual office, as Christ taught. And full few are holy to pray for the people, for the greatness of their own sins enter here, and evil countenance and maintenance, and exousing of their sin, and other men's sin, for money and worldly praise, against God in his righteous judgment, and for hard enduring in their sins."

Allow me to say that my object in requesting the insertion of this paper, is not to depreciate the labours of T. with respect to the Wickliff manuscripts in Trinity College; nor do I wish to enter upon the field of controversy which appears to be opened by his remarks upon the publication of Mr. Vaughan. My design is, to explain the nature of the brief republication in the British Reformers, as assuming a literary value to which it never laid claim, and that it may not be condemned for not presenting the writings of Wickliff in a form which would have rendered them useless to the great mass of the people. The specimens of Wickliff's translation of the Bible, see p. 45 of the British Reformers, accurately represent what a precise reprint would have been.

May I call the attention of your correspondent, T., to Wickliff's treatise *De Veritate Scripturæ*, of which the following brief account is given in the British Reformers:—

"Wickliff's treatise '*Of the Truth of Scripture*' is a very valuable performance. It is in Latin, only two manuscript copies are known to exist; one in the Bodleian Library at Oxford, the other at Trinity College, Dublin. The latter is the preferable copy, and is described as containing two hundred and forty-four large double-columned pages, of nearly a thousand words in a page. It would therefore be equal in contents to a common octavo of more than seven hundred pages. It abounds in contractions, but is fairly and legibly written. Fox, the martyrologist, possessed a copy which he intended to translate and print. Vaughan describes this work as embodying almost every sentiment peculiar to the reformer. James made considerable use of its contents in his apology for Wickliff, but it was neglected by Lewis. An accurate reprint, with a translation, would be exceedingly valuable."

I would express a hope that T. will direct his attention to this work, and undertake to present a literal and faithful edition to the public. He evidently possesses the leisure and abilities required for such a work, and though I would not speak lightly even of merely critical attention to the writings of this great reformer, they must be of far less importance than the editing a work which, from the extracts given by Dr. James, appears to contain the deliberate opinions of Wickliff on the whole range of subjects which then engaged public attention.

Although I make this communication without any reference to the committee or officers of the Tract Society, and although it has no official connexion with that institution, I will venture to say that if T. is inclined to offer any private suggestions to the Secretaries of the Society, addressed to 56, Paternoster Row, London, he will find them received with attention.

June 8, 1835.

X.

## CATECHISING.

SIR,—A zeal for catechising was imbibed by me thirty years back, when my father used to take me, at the age of ten, to his Sunday-school, and make me feel proud by giving me the charge of a class. For the last fourteen years I have been a catechist, and my love for my work is not at all diminished. Under the idea (not the product of vanity, I hope,) that the plan I have formed for myself has in it some desirable points, I venture to send it you, with the double object of giving hints to some, and seeking improvement from others. That catechising is a subject of vital importance in these days I feel seriously persuaded, for knowledge without it is little better than strong drink, which intoxicates, when improperly used, instead of cheering and comforting. In proof of this, might I not point to some melancholy instances amongst men of the highest talent, who, from not having been rightly catechised in their youth, have fallen into the error that science, or some other favourite pursuit, is all in all, and religion a secondary consideration? If we witness at times that painful sight, of the most powerful and apparently amiable minds unable to discern true and saving knowledge from the want of good early impressions, how much more fearful must it be to leave weak and ill-disposed minds without a guide to the knowledge imparted to them. Though I have ventured to illustrate the importance of catechising by an allusion to those instances where we see profound knowledge unable to make up its deficiency, yet it is with the poor I have to do, and to their education alone do I presume to look. Of our national schools upon Dr. Bell's plan I am an enthusiastic admirer; I like to see the united motions of the children executed with a military precision, and I am persuaded it gives them a love of order which does not forsake them when leaving the school. The facility also with which the power of reading is acquired, together with the whole system, stands as a lasting monument to the inventor's ingenuity, and we have to rejoice that a most powerful instrument has been put into our hands of doing good. But, at the same time, we should never forget that it is no more than an instrument, and the catechist must teach how it is to be used, or otherwise scholars will be sent out into the world little better than a mob provided with arms. The practical meaning of God's Word, and an insight into its high truths, must be impressed upon the youthful mind again and again, and he must be brought to think, and that deeply, upon the vast knowledge which the Bible opens to him. My method of effecting this, which I would humbly submit to the consideration of my brother catechists, is as follows:—

On Sunday morning, at 9 o'clock, I go to the boys' school, and after hearing one of the boys repeat the collect of the day, I question them thoroughly upon it, using this as my text for a catechetical discourse to them. The great object I endeavour to keep in view is the preparing their minds for rightly solemnizing that high and glorious day, the Lord's-day, and serving God truly upon its six dependent days in the ensuing week. The epistle and gospel following the collect I press into the service, if suitable to my subject, and generally tell

them to read one or both. The appointed lessons for the day I also examine, to see whether they will promote my design; as, for instance, on Trinity Sunday, when wishing to shew how far God's ancient people were enlightened with the doctrine of the Trinity, to what part of the Bible could I better refer than to the first chapter of Genesis? or, when wishing to shew them the clearer insight into this great truth afforded the Christian, how could I better accomplish such an end than by pointing to our Saviour's baptism, as related in the lesson of the day? Should I be able to illustrate my meaning by some fitting parable (such as "James on the Collects" often gives me,) I am fond of doing so; for my object is to make such an impression as may be carried away, and fit them to become instruments in lighting up a fire at home as they talk over what they have learned. Directing as our church does, the collect for the day to be used each day of the week, her design seems to be to keep alive those right feelings the season suggests, and to supply petitions suitable to the same, and this design I endeavour to give efficacy to. Having spent half an hour with the boys, I go and do the same with the girls. At 10 o'clock the boys come into the girls' school-room, and a short lesson is read to both schools by one of the boys. In leaving the girls' school-room, the boys pass individually before me, and if I see their clothes not mended, or their persons not clean, I express my displeasure, asking them if they know where they are going, &c., for outward cleanliness and neatness I esteem intimately connected with a virtuous frame of mind. On Monday morning at 11 o'clock, or 10 if it is a holy day, (for on such days, as also on Wednesdays and Fridays, there is service in the church at 11, but on other days I have the morning prayer at 10 in private, as ordered where necessity requires,) I go to the boys' school and instruct the first class in the knowledge of their Prayer-book by means of a catechetical lesson. For the want of such instruction it is lamentable to observe how many are utter strangers to the surpassing beauties of our incomparable liturgy. I have framed for myself, with much care, a series of lessons for the due execution of this part of my catechist's office, with an eye especially to the daily service of the church. In these lessons, it is my endeavour not only to give them a right understanding of the liturgy, but to point out the frame of mind which should accompany its several parts, so as to render them a worshipping of God in the beauty of holiness. Would we save our people from the immeasurable loss they must sustain from dissent, we are bound to teach them what our liturgy is; and let us only unlock the casket and shew the treasure, and I defy them to avoid gazing upon her jewels with admiration and amazement..... On Tuesday, at 11, I use the same little work at the girls' school..... On Wednesday, at 10, I hear the boys read one of the lessons for the day, making them tell me what chapter it is, and hoping thereby to accustom them not entirely to frustrate the church's tender care in supplying wholesome scriptural food for the soul upon every day in the year. Having read the chapter they close their books, and I question them thoroughly as to what they have read, making them think deeply upon it, and leading them to that holy meditation hereafter, without which

the Scriptures can but little profit. The Bible seems to me like the great ocean, fair and sparkling on the surface to excite our admiration, but we must search deep would we know all the wonders it contains. . . . On Friday, at 10, I employ myself similarly at the girls' school. . . . On Thursday, at 11, I catechise the boys, in the usual acceptance of that phrase; that is, I examine into their practical knowledge of the short catechism of the church. For the better execution of this important part of the catechist's office, I have framed forty appropriate lessons, having one lesson on each of the commandments, for instance, and twenty on the belief. By this means, as I hope, they are saved from learning their catechism by rote without understanding it, and are thus made acquainted with the fundamental truths of their religion. . . . On Saturday, at 11 (or 10, if the day before the monthly Sacrament, as in that case there is service in the church), I do the same at the girls' school.

Such is my every day method, and I find it work so well, that I have been induced to send you the fruit of much experience, leaving it to your own discretion to submit it to your readers, or otherwise; and I will only further add, that should you decide that the hints are not sufficiently useful to occupy a part of your Magazine, I shall not think the less highly of your sound judgment, as I have many misgivings that its being my own is its principal recommendation, and this film from my eyes I have no power myself to remove.

I am, Sir, your obliged, AN ANXIOUS CATECHIST.

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#### ALEXANDER KNOX.

MR. EDITOR,—As one who owes many hours of delightful instruction to the pages of Alexander Knox, I have not read with indifference the letters of your correspondents, "Fidelis," "T. D. A.," and "Catholicus." The question to which they relate is in itself deeply interesting, and certainly holds a prominent place in the writings of this devout and highly gifted Christian; and it cannot but be a satisfaction to an inquirer after truth, to find it investigated in a spirit of candid disquisition. It is a pleasing contrast to the sort of *rough hewing* one meets with on this subject elsewhere.

Whether the following remarks have any tendency to advance the examination in the same spirit in which it has been begun, I must leave to the judgment of others:—such at least is my intention in offering them.

It is always well to start on an inquiry of this kind with our terms well defined. On referring to Mr. Knox's phrase, vol. i., p. 273, "*the state of justification*," it is plain that Fidelis and he are not using the term in precisely the same sense; as Fidelis appears to identify it "with *pardon or absolution*,"\* the proper act of God. In this sense I suppose it also to be used by Mr. Evans, in his "Church of God," Sermon. x. p. 243.

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\* No. XLII., p. 660.

"It is evident," he says, "that *the state of justification is momentary*; it is a single point in our life, on one side of which all the past is cancelled, on the other all is future in bright and brilliant hope. It is a moment of spiritual reanimation; and as when God recalls from death, he by that very act infuses a principle of life, so in this act he not only acquits us from sin, but also infuses a vivifying spirit of holiness. From this circumstance, and because it is due to the operation of the Holy Ghost, the state ensuing from this moment is called the state of *sanctification*, and must extend henceforward to our life's end."

From this passage I should conclude that Mr. Evans would not allow the propriety of the phrase "the state of *justification*;" and in this view he would perhaps be followed by Fidelis. It appears to me that it would much contribute to a right adjustment of this difference, if the parties interested would refer to the judicious labours of Dr. Thomas Jackson, vol. i., b. iv. sect. ii. c. 6. It is impossible to do justice to the reasons of this "most learned Divine"\* by nakedly abstracting his conclusions; but he shews, I think, irresistibly, that it is equally scriptural to speak of the state as of the act of justification—that the term may be affirmed as well of the qualification of the person who receives absolution, as of the application of the sentence. He returns again to the same subject more briefly in vol. iii., b. x. c. lxx., where he lays down "two branches of justification: the one by the mere imputation of Christ's death and passion; the other by participation of his grace." And he adds, "none is so just, whether by imputation of his merits, or by increase of grace, but may and must be daily *more justified*. So that the Son of God doth set us free, first, by his sufferings on the cross; secondly, by the laver of baptism and by participation of his life and spirit; and, lastly, he will set us free indeed at the resurrection of the just." It does not appear, I think, that Mr. Knox was acquainted with the writings of Jackson; he might certainly have found there some support for his position, "that the reckoning us righteous always presupposes an inward reality of righteousness on which this reckoning is founded." Vol. i., p. 278-9.

Is it not a little remarkable, as a proof how much we are the dupes of names, that the two leaders, under whom disputants on these points are usually classed, were nearly agreed on the question of justification? "Paratus sum," says Arminius, "quicquid Calvinus, Instit. lib. 3., de hac re statuit, amplecti, eique subscribere." Oper. Arm., Leyden, 1629, p. 127. He elsewhere lays down his own positions, which appear orthodox enough, and the first such as Fidelis and Mr. Evans would approve. "Justificatio est *actio Dei* iudicis, qua de throno gratiæ et misericordiæ hominem peccatorem sed fidelem, propter Christum Christique obedientiam et iustitiam a peccatis absolvit et iustum censet: . . . iustitiam tamen suam demonstravit, primò, quod nonnisi præeunte reconciliatione per Christum, secundò, quod nonnisi peccata sua agnoscentes et in Christum credentes iustificare voluit." And yet he would probably have agreed with Mr. Knox in allowing "the *state* of justification;" for he adds, "Hanc vero justifi-

\* Chillingworth, Sermon ii., §. 28.

cationem considerare habemus, tum circa initium conversionis, quando omnia peccata antecedentia condonantur, tum *per totam vitam*, propterea quod Deus pollicitus est remissionem peccatorum fidelibus; quoties respiciunt et vera fide ad Christum propitiorem confugiunt: finis vero et complementum erit sub exitum vitæ, (this is the same with Jackson's "final justification;")\* quum misericordiam dabit vitam in fide Christi finientibus; declaratio vero et manifestatio erit in futuro iudicio universali." *Ib.* p. 399.

It may perhaps appear that Mr. Knox's views bear a closer resemblance to the doctrine of Osiander, as stated by Calvin, who impugns it with his characteristic stiffness, *Instit.* lib. iii., cxi. 6. Osiander, according to Calvin, extended the sense of justification to two parts, "ut justificari sit non solum reconciliari Deo gratuita venia, sed etiam justos esse; ut justitia non sit gratuita imputatio, sed sanctitas et integritas quam Dei essentia in nobis residens † inspirat." To prove this, he asks, "An Deus, quos justificat, relinquat quales erant naturâ, nihil ex vitiis mutando?"

Calvin's reply to this is, "Responsio perquam facilis est: sicut non potest discerpi Christus in partes, ita inseparabilia esse hæc duo, quæ simul et conjunctim in ipso percipimus, justitiam et sanctificationem. Quoscunque ergo in gratiam recipit Deus, simul spiritu adoptionis donat, cujus virtute cos reformat ad suam imaginem. Verum si solis charitas non potest a calore separari, an ideo dicemus luce calefieri terram, calore illustrari? Hac similitudine," he adds, "nihil ad rem præsentem magis accommodum: sol calore suo terram fæcundat, radiis illuminat; hic mutua est atque individua connexio: transferri tamen quod unius peculiare est ad alterum ratio ipsa prohibet."

From these words might we not infer, that if Calvin's illustration (which seems to have pleased him so well) be worth any thing, the blunder of those who confound justification with sanctification is no more than a verbal inaccuracy, if so much? For if we can think of the sun's light at all apart from its heat, (especially in the present month of August,) it must be by mental or metaphysical distinction, since in their own nature they are never divided. And so the Psalmist, *Ps.* xix. 6—"nothing is *hid* from the *heat* thereof."

For my own part I fervently indulge the anticipation expressed by Alexander Knox, that a time is coming when the application of a sounder philosophy will dissipate much of the misapprehensions which divide the heirs of one common hope. When Calvin allows, "Nunquam a gratuita justitiæ imputatione separatur realis sanctitas," (*Instit.* iii., c. iii. 1,) and even the ultra-Calvinistic Ames, "Vitam non esse ex justificatione sperandam, cum bonorum operum neglectu, (Bellarminus *Enervatus*, iii., p. 132,) who does not see that much of the contest lies in metaphysical distinctions, and that we may be at peace if we will rest in a simpler proposition and forbear the use of a dis-

\* Vol. i., p. 745.

† This alludes to another somewhat obscure tenet of Osiander previously mentioned by Calvin.



puted term? Whether A. Knox is right in his sense of "justification," or whether the term "sanctification" in this sense be more correct, the truth which we contend for is the same. "We participate Christ partly by imputation, as when those things which he did and suffered for us are imputed unto us for righteousness; partly by habitual and real infusion, as when grace is inwardly bestowed while we are on earth, and afterwards more fully both our souls and bodies made like unto his in glory." Hooker, Eccl. Pol. v., §. 56.

I am, Mr. Editor, your very obedient servant, E. C.

P.S. May I take this opportunity to note a remarkable error in a very popular book, Thomas Scott's "Force of Truth," which, in however many editions it has been repeated, the friends to his memory should at least remove from all future editions of the work? Among his quotations from Hooker may be found the following sentence—"As for such as hold that we cannot be saved by Christ alone without works, they do, not only by a circle of consequence, but directly deny the foundation of Faith; they hold it not, no, not so much as by a thread." These words may certainly be found in Hooker, (Disc. on Justification, §. 19,) but they are not Hooker's words. Whoever will take the pains to refer to that section of his Discourse, will see that the whole of it is a statement of the objections of his opponent, which he is mustering together in order to answer them; and accordingly this *tranchante* sentence receives a very full answer in §. 29—31. Οὐτως ἀταλαιπώρος τοῖς πολλοῖς ἡ ζήτησις ΤΗΣ ΑΛΗΘΕΙΑΣ.\*

#### JACOB ABBOTT'S WORKS.

MY DEAR —, — As I think it of great importance that works so extensively circulated as Jacob Abbott's should be justly estimated, I beg to call attention to the following observations on a part of the "Corner Stone." The familiar tone, so constantly made use of in speaking of our Saviour, is highly offensive; and perhaps the best mode of shewing its objectionable nature will be by extracting a passage, and adding a few plain comments upon it. Take, for instance, that portion of the book in which the author speaks of our Saviour's love of nature, (p. 66—71, in the London reprint, published by Wightman). After quoting our Saviour's address on the subject of the lilies of the field &c., he remarks —

"A cold, heartless man, without taste or sensibility, would not have said such a thing as that; he could not, and we may be as sure that Jesus Christ had stopped to examine and admire the grace and beauty of the plant, and the exquisitely pencilled tints of its petal, as if we had actually seen him bending over it, or pointing it out to the attention of his disciples."

\* May the Editor take the liberty of expressing his wish that some of the many Correspondents who have sent him letters on Mr. Knox's opinions on Justification, would look at what seems to him a far more important portion of his works, viz., his Treatise on the Mode of our Salvation through Christ. (Not having the book, he may give the title wrongly.) After twice reading, he must say, that it appears to him to do away very much with all that is *objective* in religion, and to make it wholly *subjective*. He still cannot but think that he does Mr. Knox wrong, and would be very glad that some one would examine the point.—Ed.

I confess that I cannot feel so sure, as Mr. Abbott appears to be; that HE, whom I believe to be the Creator of the material world, as well as the Creator and Redeemer of the moral world, needed to bend over the beauties of his own creation in order to use them for man's spiritual improvement; nor do I think myself justified in presuming to judge of the sources of his enjoyment and his knowledge. It is a subject on which one hardly dares to write, for fear of being betrayed into something like an irreverent expression. The reproof which was conveyed by the vision of St. Augustine, when he attempted to fathom the depths of the great mystery of our faith, the Holy Trinity, would seem to me justly required here also. But to proceed,—the author, after speaking of the seed of a plant, and the complicated system safely packed away in its little covering, and the wonderful effects of its growth, thus continues —

"(1) \* Now Jesus Christ noticed these things; he perceived their beauty, and enjoyed it. His heart was full of images, which such observations *must have* furnished. (2) He *could not otherwise* have so beautifully compared the progress of his kingdom to the growth of such a tree; he could not have related the parable of the sower if he had *not noticed with interest* the minutest circumstances connected with the culture of the ground. His beautiful allusions to the vine and to the fig-tree, the wheat and the tares, the birds of the air, and the flocks of the field, all prove the same things. (3) It is not merely that he spoke of those things, but that he alluded to them in a way so beautiful and touching and original, as to prove that he had an *observing eye*, and a *warm heart* for the beauties and glories of creation."

"(3) There is the same kind of evidence that he noticed with the *same observing eye*, and *intelligent interest*, the principles and characteristics of human nature," &c.

Now, in the first place, I am well aware that in speaking of the early years of our Saviour, Scripture has said, that "he increased in wisdom and in stature." But I confess that I should tremble, from this general expression to deduce in detail all the sources of his knowledge, and to conclude that they were those of the ordinary race of men. In the next place, while every feeling heart must acknowledge, with Mr. Abbott, the beauty and propriety of the images made use of by our Saviour, it is more becoming in us to be thankful that they were drawn from objects familiar to all, and therefore were, such as all, or almost all men could enter into, than to speculate how our Saviour acquired his knowledge of them. The real lesson which we ought to learn is this, that all the knowledge of nature which we can acquire may be turned, and ought to be turned, to our spiritual improvement.

Let us now very briefly remark on the leading points in this passage. The writer speaks of our Saviour's "*enjoyment*" of these things, as if he looked upon them with the eye of man, to examine and to learn from them, and he informs us, peremptorily that these images *must have* been furnished from such observations. This is speaking boldly, but hardly so boldly as in the succeeding paragraph, number (2). He there tells us that "our Saviour *could not otherwise* have made these beautiful remarks!" In paragraph (3,) we are told that the nature of these sayings of our Lord proves, that "he had an *observing eye* and a *warm heart* for the beauties and glories of creation!" This language applied to HIM whom we

\* (1) N.B. I have added these marks, and the italics, merely for the facility of reference, and to call attention to the chief points.

acknowledge as the Creator of the world, perplexes us almost as much by being very unintelligible, as it startles and disturbs us by its extreme irreverence.

I would simply ask, whether the whole passage (with the exception of the word "his kingdom,") would not be far more applicable to some student of nature, than to such a Being as our Saviour, and whether the last passage would not be a kind of bathos, or a very trumpery common-place in the biography of some young naturalist. We ought most strongly to deprecate such a tone on such subjects. It is no excuse to say that the author had no intention of writing irreverently; and it may be doubted whether any good which can be learned from the rest of these books will make up for the injury which they cannot but do by such a low, earthly, sensual mode of treating the Divine Being. It becomes, at all events, a sacred duty, incumbent on all who desire the propagation of sound religious doctrines and feelings, to examine these books very strictly under this point of view; and it would be well if those who are in such haste to reprint every American book which happens to contain striking passages, or exciting views, would reflect more fully on their tendency. If they think this coarse familiarity proper, they must be prepared to see it carried much farther. When the novelty of this has worn away, something more familiar, if it can be found, must succeed, and I leave it to the serious consideration of every devout mind, whether a succession of such publications would be likely to become a means of edification. I may seem to trespass too long by writing so much on a single passage, but although only one is adduced, passages similar in feeling might be produced from so many portions of these books, that they may fairly be said to imprint a character upon them as a whole.

Thinking that these remarks might perhaps be of use, in calling attention to a point which has been somewhat overlooked, I venture to hope they may appear in your pages; and I beg to subscribe myself,  
Yours, &c., S. J.

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#### AGE OF THE LXX.

SIR,—In addition to the opinion of Anatolius, alleged by your correspondent "J. H. B.," we may obtain an approximation towards determining the time at which the Hebrew Scriptures were translated into Greek by considering the citations from Demetrius, a Jewish historian, which are to be found in Eusebius. (Præss. Evang. l. 9, s. 21, 29.) The phraseology used by Demetrius, and the chronology which he has adopted, (see Hody, l. 3, par. 1, s. 61,) shew that he derived his materials from the Greek version; and if he lived, as is maintained by Huet, (Demonstr. Evang. p. 50,) neither earlier than the reign of Ptolemy Philopator (B.C. 221—204), nor later than that of Ptolemy Lathyrus (B.C. 117—80), we obtain an age for the version, at least anterior to the latter period. But from the statement of Clemens Alexandrinus, (Strom. i. p. 337,) that Demetrius brought down his chronological computations to the beginning of the reign of

Ptolemy the Fourth, or Philopator, it seems most probable that he was a contemporary of that prince; and, consequently, that the version was not composed at a later period than the third century before Christ. The citations from Demetrius are made by Eusebius through the medium of Alexander Polyhistor, who flourished in the reign of Lathyrus, and was of course either contemporary with, or subsequent to, the author whom he quotes. Hody considers Demetrius as a Gentile historian. Jerome, however, (*De Scriptor. Eccles.*) classes him with Aristobulus and Eupolemus, as Jews, who wrote on the antiquities of their nation in a manner similar to that adopted by Josephus. The last mentioned author (*lib. i, contr. Apion*) appears to have confounded him with his namesake Demetrius Phalereus. (See Huet, *ibid.*; and Hody, *lib. ii. c. 3.*)

I am, sir, your obedient servant, H. H.

#### HOSEA, v. 7.

SIR,—Will any of your correspondents have the kindness to favour me with a literal translation from the original of Hosea v. 7? My attention has been called to this passage by the translation of the word *ἐπνοιβή*, which occurs in this verse in the Septuagint, and is rendered in our version "*a month*." I cannot find any authority for this meaning of the word. It seems to me that a mistake has arisen in the first instance from the negligence of the printer, and that the word has been originally "*a moth*," which appears to me more agreeable to the context, though I fear that *ἐπνοιβή* will hardly bear this translation.

August 2nd.

M. N.

#### ON READING THE LITURGY.

SIR,—It has been the wisdom of the church to provide that the whole of the Scriptures should be publicly read over once, at least, every year. This order was intended to be a prominent feature in her services, and it was done by way of returning to the practice of the ancient fathers. Prayer in a known tongue, and the reading of the word of God, "very and pure," thus became the two grand parts into which she caused her offices to be divided. The latter was enjoined with a special view to redress the inconveniences which had arisen from those "uncertain stories and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals," which in the Romish church had been made to supersede the purer practices of the ancient fathers, and the free use of the uncorrupted word of God. Yet, sir, the Romish missal contains in many of its gospels the very identical passages of holy writ which are contained in our own Prayer Book, and the ten commandments in like manner, though in a form somewhat abridged. It is not to these, therefore, that we can point as to an arrangement peculiar to ourselves. We might, indeed, point them out as being fuller and longer in many instances than the portions which are appointed to be read in the Romish missal, but wholly peculiar to ourselves they could never be considered to be. This pre-eminence, sir, I conceive, must be reserved to those portions which we call the lessons for the various days of the year, and which indeed comprehend, as a whole, nearly the whole of the inspired volume. The lessons are the part of the service most peculiar to ourselves. In the lessons it is that we

should place our chief pride and glory. These no honest church would fear, no dishonest church would dare, to read. No dishonest church *could* read them without condemning herself out of her own mouth. Dare the Romanist to read them as we do?

Yet, sir, it must be remembered that "we have this treasure in earthen vessels;" and it cannot be expected, nor does it prove, in fact, that the word of God, thus appointed to be read, produces all that effect which the framers of our admirable liturgy must have fondly anticipated. It is to this unhappy, most unhappy failure, and to the causes and remedies of it that I am most anxious to call the attention of your readers. These are times which make every man jealous of every impediment, however slight, to the successful working of the great machine of our reformed church establishment. We wish now to *put out our utmost strength*, to strain every sinew, compatibly with established rules and rights, to give full efficacy to every institution, rite, and practice of that establishment. Shame would it be to us, (if, when our founders provided us with the principle, we should fail in carrying that principle into execution,) if our downfall should be occasioned by any neglect or fault of our own. The remarks which I have to offer on the subject of the lessons will do good, if they only awaken the attention of others better able than myself to conduct the question.

Where cathedral chaunting is not in use, and congregations are not very careful to respond with enthusiasm to the voice of the priest in those otherwise most animated offices of the *Te Deum*, the *Magnificat*, &c., where consequently these offices are rather read than felt—read too, for want of a general spirit of congregational zeal, not in the most animated or the most solemn manner—the effect is, that the word of God, as contained in the lessons, seems half-buried and lost in a confused heap (as it may appear) of prayers and responses; and, lagging heavily behind, seems only to act as a drag upon the rest of the service.

I, sir, for one, should hail the day with rapture when a "Glory be to Thee, O Lord," sung in loud anthem, should precede the lessons, those towers of our strength, as it already does the gospels, which the Romanist may say he has in common with ourselves; when those portions of the Scriptures, no less than these latter, and no less than the ten commandments themselves, should be rehearsed with equal solemnity from the holy table itself; when for this purpose the minister should descend from his place of prayer and proceed to that table as his place of rehearsal; when the *Te Deum*, or the anthems corresponding, or some other shorter and simpler chaunts, should be sent up to cheer him on his way, as well as to raise and kindle the eager attention of all present, and to prepare the worshipper for the words of his God. One can scarcely but admit that some such arrangement (for it is merely a question of arrangement) would not be wholly without its effect; it could not but operate beneficially, both in relieving any possible monotony or lengthiness in the service, felt more by the weak than by the strong, in heightening devotion, in honouring God's word, in impressing it with greater solemnity upon the hearers, and in bringing out, so to speak, into stronger relief, one grand characteristic distinction between the formulæ of our own and those of the Romish church.

But not to insist on changes of this sort—not to give any handle to innovation, even in things indifferent—are there no means, I ask, of compassing the same desirable ends without having recourse to such questionable means? A difficulty, no doubt, is felt by ministers, by *some*\* more than by others, to give the Scriptures their full effect as an express message from Heaven, or to produce a suitable *impression* on the minds of the hearers. It may be difficult to pass suddenly from the tone of devotion to the tone of authority, to drop the

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\* Especially those who think the study of reading not worth their while.

accents of penitence and to assume such inflexions of voice as may in turn suit a narrative, an argumentative, a didactic, a poetic style, as the case may require. But did the church forget this difficulty? Did she tender no advice with a view to meet it? Hear her instructing her minister, "so to stand and turn himself as he may best be heard of all present;" and thus to "read distinctly with an audible voice." Precisely in the same words, and even less fully does she charge him to rehearse the service appointed for the communion, "Then shall the priest, turning to the people, rehearse distinctly all the ten commandments, &c." Where the instructions are less full than before, because (I suppose) the station of the priest in the latter case was thought enough of itself to command the attention of his audience.

Now to this latter injunction we find our ministers, in the generality of cases, corresponding most faithfully. Only let them try to correspond with equal precision to the call of their church *when they rehearse the lessons, as when they are rehearsing the commandments*, and they may rest assured that a new spirit will be kindled in their congregations.

In some churches, sir, I have heard the second lesson followed with great effect by a short anthem, which at once throws it into relief, only that it would be better before than after. In cathedrals, the *Te Deum*, &c., are themselves anthems, and an attention is drawn to the lesson by a change of voice, arising from a change of the officiating minister. But in those churches which form the majority in our land few will deny but that, for want of some such arrangement, the lessons are not made to *stand out* and be felt as a *prominent* feature in the service; and it is very much to be lamented that they thereby lose their due effect, and that which their Divine origin, at least, should secure to them, even above those excellent formulæ of prayer and praise in the midst of which they are placed. I am, sir, your obedient servant,

A CONSTANT SUBSCRIBER,  
And late Fellow of St. John's Coll., Camb.

Grosvenor-square, June 4th.

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## NOTICES AND REVIEWS.

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*Minor Morals for Young People.* By John Bowring. Whitaker and Co. 1834. 12mo.

THERE is a second volume of this publication advertised, and the first has not yet been noticed in this Magazine. It is hard to excuse this negligence in any way; for very few greater treats than this book have been seen of late days. The world has heard much of the *greatest-happiness* principle, but the heavy cloud of dull and dry metaphysics (or rather what assumed the name) in the *Westminster Review* effectually repelled almost every reader, and, in all probability, the *reading public* has no sort of guess what the greatest-happiness principle means. They need burst in ignorance no longer. Dr. Bowring has obligingly undertaken, in this volume, to make it plain and easy to the meanest capacities. The greatest-happiness principle being the only one in which morals can be effectually taught, he has felt it to be a duty to supply the total deficiency of all sound moral instruction for the young, and bring this heavenly principle down to their apprehension. They will be mean capacities indeed which do not at once now apprehend it. Distance and obscurity are sad enemies to that which deserves admiration. There are things to which distance and obscurity are the best friends. *Reste à prouver* how this is with the *greatest-happiness principle*.

Be it known, then, to all men, by these presents, that the rules of morality are these (p. 172)—

- (1) "That is right which makes the world happier."
- (2) "That is wrong which makes the world more miserable."

This, it seems, is the rule as respects others. As respects ourselves, the sage gives the rule in p. 109, when discussing whether it is right to tell a lie or not. After observing that all motives are the same in intention—i. e., that he who tells a lie, and he who abstains from it, act equally from the hope of happiness or advantage—he adds—

“The determination that prompts to the *virtuous* action has made a wise calculation of pleasure, and the opposite determination has made a foolish calculation.”

In mixed cases, where our own and other people's good may interfere, the rule is, that we are to consider whether, on the whole, the world will be happier by the act being done or not. If I lose more happiness than my neighbour will gain, I am not to do the act in question. But if he will gain more than I shall lose, the stern greatest-happiness principle requires me to do it.

It is hardly necessary to say that this great philosopher, propounding, as he does here, under a new name, a meagre *rechauffée* of the old system of expediency, leaves wholly untouched what the supporters of that system (many of whom really did understand what they were about) could make nothing of, while they kept on their own low and narrow ground. That is to say, *what will make others or ourselves happier*—in a given case, *what is a wise calculation*, he does not tell us, simply because he cannot. It will make a drunkard happier to give him *spirits*, and a miser will be happier by having *gold*; but even Dr. Bowring would not, one supposes, counsel this. Why? Because it would not, *in the long run*, make them happier. How do we know what will? And there we are in the old slough of Despond, from which neither Paley, nor any one else, could get out. But conceive the modesty, or the knowledge, of Dr. Bowring and his clique, in proposing this old *Crambe* as something new. If he does not, at least, allow that his is the wise expediency system, let him shew the real difference. Does this sect really think, when they are at all rational, that *happiness* is a thing of which the *senses* will *judge*, and *from the present moment*? Doubtless they would have a rule then, and a pretty rule it would be. This probably must, in their less lucid intervals, be their fancy, for Dr. B. tells us (p. 109) that one *cannot be deceived* by the greatest-happiness rule—that every body can judge of happiness. (p. 253.)

But really it would be absurd to argue with such people, and they are so exquisitely and gravely comic that, notwithstanding the odious meanness and baseness of every view, wish, thought, and rule, it is impossible to be angry with them. The solemnity with which they vent the most common-place truisms as profound truths, the still greater solemnity of their wit and humour, and the perfect unconsciousness with which they propose the worst meanness, really quite disarm one. Let us look at a few of their proceedings.

First, then, the oracle has maxims of prudence, as well as of virtue—

(1) “Give no advice which is injurious to yourself!”—p. 51.

(2) (A reason for preferring Botanical Collections to any others of objects in Natural Philosophy. Or, be sure to give nothing away which you like yourself.) “You cannot multiply minerals, &c., at will; you cannot communicate to others this species of your riches, without self-deprivation; but of most vegetables you can easily increase the number!”—p. 121.

(3) “To violate truth is to lose reputation, and this is imprudent. The case which would justify falsehood by producing a result of good is so rare that a man must be quite sure it will warrant the sacrifice of a portion of his reputation.”—p. 98.

(4) “Do not indulge in vain regrets or useless self-reproaches.”—p. 119.

#### SPECIMENS OF THE DIDACTIC.

“Time must be employed either in doing what is useful, or what is not; for the time that is not usefully is uselessly employed.”—p. 114.

“Happiness is made up of pleasures.”—p. 115.

“Nobody can be happy unless he is pleased at something; but it is not every pleasure which makes happiness.”—p. 115.

“There are three ways of speaking of every action of men's lives; one in ap-

proval, one in disapproval, and one which conveys no opinion as to merit or demerit."—p. 106. *Φεῖν τῆς δεινότητος!*

(Others) "will think as we think, if the same reasons are given to them, and if those reasons influence them as they influence us."—p. 40.

That is, they will think as we think if they happen to see things in the same light! *Δεινότης* indeed!

"Be ready to do promptly what is best to be done."—p. 73.

As a maxim for action, none can clearly be more valuable than this. Of course, every philosopher of the greatest-happiness school knows at once what is best to be done.

After a long account of a *street preacher* (who, of course, is caricatured), and of the various opinions on him, some of which pronounced his conduct fanaticism, some hypocrisy, some superstition, some piety, we have this truly profound reflexion—

"The simple truth being only that he was preaching in the street; *all the rest* was the addition of despotic opinions, sitting in judgment on his conduct."—p. 107.

An action, it seems, is an action, and not the words which describe it, whatever those words may be! Is it possible? How have we lived in ignorance of great truths, "till Bowring rose, and all was light!"

Again, p. 108—

"All motives are the same in intention. No voluntary action is done from any other than from a desire to do it."

Prodigious!

The clearness of Dr. Bowring's ideas will be manifest at once from finding that he thinks *passion, anger, and indignation*, the same thing. A boy (Dialogue 1) sees a carter beat a horse cruelly, and goes and abuses him violently, and in a state of great passion. His father says—"Has your *passion* been of any service to you?—your *anger* was more violent than your reason." "But," says another boy, very justly, "must one see all sorts of wicked and improper conduct and not be angry with it? I have often heard indignation called generous, and anger virtuous. Are they never so?" "Never, my son," says the father. What a blessed instructor! Anger at wicked conduct is the same as a storm of passion, and equally unjustifiable! No doubt, what is called a *virtuous indignation* requires very sharp looking after, and a *generous anger* ought to be kept under strict control. But Dr. Bowring tells us, that the only thing is, instead of being angry at a crime, to consider how you can prevent all the mischief which it causes. Consequently if the crime is wholly over, there is no occasion to trouble yourself, and whether a mother has killed her child, or sacrificed her own life to save it—whether Dr. Bowring's chief hero, (after Mr. Bentham,) Jayme, the robber, risked his own life to rescue his mother, or risked hers to save his own, it is all to be heard with the same wise calmness. Or, at all events, if virtue gives you pleasure, no vice, no oppression of the weak by the strong, of childhood, old age, or woman, by the strength of manhood—no wilful deceit towards a confiding heart,—nothing, in short, however base, mean, malignant, or hateful, is to call up an emotion of disapproving anger. You may gravely and very calmly demonstrate that the man who beats his aged mother miscalculates strangely. You may even, on the notion that such conduct, on the whole, rather lessens human happiness than increases it, think it necessary that the law should prevent him from pursuing this agreeable amusement; but as to any emotion of indignation at him, if he has done so every week for the last twelvemonth, that would be quite unworthy of an utilitarian philosopher.

If Dr. Bowring should see two or three draymen beating his little son, if he has one, he must begin gravely to demonstrate to them that the boy suffers more pain from the beating than they derive pleasure from beating him,



and he must assure them that he is far from thinking that they are at all to be blamed, but that they are much to be pitied for having made a wrong calculation of pain and pleasure.

On the whole, however, while one must willingly allow that there may be some difficulty in keeping the right line, one *may* venture to prefer St. Paul's advice—"Be ye angry, and sin not"—to the philosophical indifference of the utilitarian school.

But it would be wrong to leave this subject without giving a specimen of Dr. Bowring's excellent logic. "Anger and indignation," he says, "are never virtuous; for what is anger? It is pain—pain inflicted on yourself, by which you are excited to inflict pain on another. It may be necessary to inflict pain on another for that other's good, and for the good of society; but *your being angry* is just the way to prevent you from properly judging what pain, and how much pain it is right to inflict, in order to produce that good." How clear and how convincing! Anger is pain inflicted on yourself, and leading you to inflict it upon others; but your being angry (i.e., your inflicting pain on yourself and another,) is just the way to prevent your doing so properly. The way to do it quite admirably is not to do it at all. If that is not philosophy, it would be hard to say what is! There is just the same happy clearness in Dr. Bowring's other illustrations as, for example, in this—"If the able sayings of bad men were collected into one volume, and the foolish sayings of good men into another, it would be hard to say which would be the largest. In the school of Pythagoras, it was enough for the disciples to exclaim *ipse dixit*. He says so; therefore, it must be right. But this blind submission to the opinions of others (aye, Dr. Bowring, that is the point,) has been very much shaken, and ipse-dixitism, as it is called, has become offensive to many minds." How could a more striking illustration (or proof, is it?) of the fact, that wise men say foolish things, and foolish men wise ones, be found than this—Pythagoras used to say something, and his disciples always admired it? Prodigious! By the way, into which class would Dr. Bowring's sayings go? Again, "If ever you meet with persons of such a disposition (a patronizing and domineering spirit) remember that it is an excellent evidence of a well-trained mind, to be able to bear censure with patience." From this profound dictum, it would seem that *to patronize is to cast censure*.

But what is our admiration of this great school when we find that not only *man* but *beasts* are the objects of their moral care, and that this heavenly greatest-happiness principle is to be the rule for dealings with them too! Near Waterloo-bridge, it seems, may be seen in the same cage, a monkey, a cat, a mouse, a hawk, linnets, and goldfinches, living in perfect harmony. "All these creatures," says Dr. Bowring, "had been made *moral* by a judicious master; and it is very likely that, with a little trouble, we might make many a naughty little animal well-behaved and virtuous." (p. 84.)

Mr. Bentham, too, the great founder of the school, allowed the mice to run up and down his legs to a drawer full of crumbs "till they got *noisy and riotous*, and then they were chased away on his own principle, that they annoyed him more than they benefited themselves." (p. 79.)

*Morality*, of course, means practice of the greatest-happiness principle; and, of course, in the first of these cases, the cat had been taught by philosophy to consider that she should gain less happiness by eating the mouse than the mouse would lose by being eaten. At the same time, there occurs this little difficulty. How is this settled, and who is the judge? If the cat should wholly disclaim all mere base sensuality, and assert that it would proceed to eat the mouse on the greatest-happiness principle, it might be difficult to produce any clear argument to the contrary. This is certain, at least, that, supposing the pain of the mouse and the pleasure of the cat to be equal at the moment, all the pleasures of memory must be thrown into the cat scale. What pleasing remembrances might she hope to indulge of the flavour "*foregone*" of mouse-venison; while the mouse could not allege, *per contra*, his

fears of any remembrances of the horror of being eaten. The schoolmen argued that question a long time ago; and, up to the present time, the new school has not taught us that the animal creation (at least) are not to sleep a *νηγρεος ὕπνος*. This difficulty rather increases upon consideration; for it appears that the decision of these nice questions is always in the hands of the stronger, who seem generally to decide it in their own way. Dr. Bowring, for example, intimates no disapprobation of a meat-diet. Consequently, his reasoning must be this, that a sheep loses far less happiness by being sent to Smithfield, and ruthlessly murdered by a cruel butcher, than he should if deprived of his leg of mutton. Somehow the greatest-happiness principle does not seem to stand the edible class of the animal creation in much stead. In despair of finding any solution of the difficulty, this subject is left with the remark that, if animals can be made moral, Mr. Bentham clearly neglected his duty when, instead of teaching the noisy and riotous mice more decent behaviour, he chased them away in utter carelessness as to their moral improvement, or the promotion of universal happiness. May we hope soon to see temperance societies for the reformation of the inmates of the sty, and societies "for the suppression of cruelty to birds," for the guidance of cats, foxes, and weasels?

But one must not conclude without exhibiting Dr. Bowring as a sublime writer and an humourist. His "Eulogy on Newspapers" is equally sublime in thought and language:—

"What an advantage," remarked Mr. Howard, 'we have over past generations! What a quantity of instruction is brought to us every day! What a perpetual contribution of valuable topics for reflection does a newspaper bring! Of how many countries it speaks; how many occurrences it records; how far it travels in search of information, and how far it communicates the information that it collects together! Think, how many thousands of persons have been concerned in the preparation of that great sheet: it contains volumes of knowledge, gathered together from innumerable sources. How much pleasure has been enjoyed, how much pain has been suffered, to afford materials for so much collected matter! And, like itself, every newspaper that it quotes is dependent, too, on a vast establishment, with its correspondents, editors, compositors, printers, postmen to circulate, and vehicles to convey it; and perhaps fifty such have been consulted, from all parts of the world, for the production of that we are reading. More than a hundred thousand persons, *I should think*, are directly or indirectly connected with the publication of a morning newspaper. Men have admired the manufacture of a watch, as a master-piece of human sagacity; but what is the manufacture of a watch to that of a newspaper? A few hands have been occupied in digging the metal, and transporting it to the melting-house, and conveying it to the workshop, and in moulding or shaping it into the exquisite forms required; but a newspaper contains the history of nations; shews the movement of the great and complicated machine of man; brings into its columns all time and all space; discusses all topics; exhibits all interests; exemplifies all vices and all virtues; and pours out floods of instruction into the minds of its readers.'" pp. 59—61.

Imagine philosophers whose *Μίγα θαύμα* is the "Morning Chronicle"—its truth, charity, and decency!—who prostrate themselves before the "gentlemen of the press," and find the true height of the "sublime and beautiful" in Printing-house Square!

But now let us have the humours, not only of Dr. Bowring, but Mr. Bentham—the saturnalia, the May-day games, the frolics of these lively and frolicsome persons, recorded, too, as a moral lesson for the young. That the utilitarians' morals are a joke is true enough, but who could have dreamt that their jokes were ethical? In fact and description they are just what one might expect from the lively gentlemen of the "Westminster Review." The reader will remember that Dr. Bowring is speaking of Mr. Bentham's *menage*. Thus, then, does Xenophon narrate the "quips and cranks" of his Socrates:—

"There was a cat in the family who was a very important personage, a stately,

grave, reverend, and black-coated gentleman, who, in the latter part of his days, was advanced to high honors. His early history had been like that of many of his race: he dwelt in the kitchen, but every now and then took predatory excursions into the garden, and came home quite unable to give a good account of himself; in a word, it was generally thought he was no better than he should be; but, as age came on, he grew steady and sober, and was often seen with his eyes closed, engaged in deep meditation, as if he were recalling the events of his life, and pondering over the errors of his ways. People said there were decided symptoms of reform; and gradually he established such a reputation for steadiness and sobriety, that his master paid him marked attention. On one occasion, it was even reported that he was observed giving moral lessons to some of his younger brethren, and reproving their flighty and irregular habits. At last, he became so undoubtedly sage and prudent that he was installed in ecclesiastical dignity and called the Rev. John Blackman. Nothing could exceed the propriety of his deportment; his step was solemn, and his every motion that of a thoughtful philosopher. Having established his claims to advancement, the diploma of Doctor of Divinity was conferred upon him, and the Rev. Dr. Blackman was introduced with due solemnity to the guests who visited the Philosopher's hermitage. It was a goodly sight to see with how much humility and gravity the Doctor bore his accumulated dignities. His merits were indeed so striking and undoubted, that it was thought he would do honour to the episcopacy, and there was a serious intention of conferring on him a bishop's rank. But he did not live to receive this new mark of distinction from the state authorities; he died during the discussion, full of years, and was buried amidst the real regrets and respectful remembrances of all who had had the privilege of his acquaintance." pp. 79—81.

Who would not wish to have been one of the happy guests at "the Hermitage," to see Socrates conferring the degree on the cat, and Xenophon standing by the while, half in dutiful admiration, half venturing to smile at the great teacher's wit, and preparing his solemn narration of this most solemn and elaborate joke? *Festiva capita!*

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*The Liturgy Compared with the Bible, &c.* By the Rev. H. J. Bailey, Perpetual Curate of Drighlington, near Leeds. Vol. II. London: Rivingtons, &c. 1835. 8vo.

THE former volume of this very useful and laborious undertaking was noticed with the praise which it well deserved; and it is a source of real pleasure to find that it has found so much acceptance as to encourage Mr. Bailey to complete it. It must certainly be very desirable for every serious churchman to have brought before him at one view so ample a collection of passages from Scripture as to shew him how entirely each passage in the Liturgy at once speaks the doctrine, and breathes the spirit of Scripture. Mr. Bailey is entitled to warm and cordial thanks for his zeal and industry.

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*Devotions for Private Use.* By the Rev. C. Girdlestone, M.A. London: Rivingtons. 1835. 12mo.

THESE are prayers which Mr. G. has composed for persons whom he has been attending ministerially, and nothing which comes from Mr. G. as a parish priest can fail to command respect and sympathy, from the sincere zeal and earnest Christian feeling which it displays. Mr. G., in his preface, is so extremely severe (perhaps not unjustly so) on most modern prayers that he may probably provoke criticism on his own, to which they are open. In the reviewer's opinion, there is a great deal of *good*, and of *good prayer* in the volume, but it wants *revision* and *excision*. For example, in p. 4, we have, "Let the memory of each sin committed stand chiefly for a record of sin forgiven." Now, this is a *neat, sharp*, well put antithesis, but it has not the easy simplicity of *prayer*. So one would say of p. 10, (prayer for a child asleep,) "Temper to his use and profit the many frailties, both of body and mind, to which flesh is heir." Still, with many passages of this kind, requiring the

revision of a friendly eye and a pure taste, the volume is very valuable, and may be recommended both for private use, and as an assistant to young clergy in their ministry.

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*The Story of Justin Martyr, and other Poems.* By R. Chenevix Trench, Perpetual Curate of Curbridge Chapel, Hants. London: E. Moxon. 1835. 12mo.

THIS is a volume of genuine poetry, shewing in every page a depth of thought, a refinement of feeling, a power of imagination, and a true Christian philosophy, which will place it very high in the estimation of all capable of appreciating such excellences. Let any one who meets with the volume read "Lines after hearing some beautiful singing in a Convent Church at Rome," "To E——," "Address, on leaving Rome, to a Friend residing in that City," "An Evening in France," and he will not be long before he makes himself possessor of this delightful work of a true Christian poet.

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*A Compendium of Modern Geography, &c.* By the Rev. Alexander Stewart. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall. pp. 324.

THE maps in this cheap volume are very neat, and there is a large mass of condensed information. The writer should, however, take care to be more correct in stating the religion of the various countries. Thus the established church of England is said to be *Lutheran* or *protestant episcopacy*. On the whole, however, it is an extremely useful volume.

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*A Guide to the Morning and Evening Service of the Church of England.* By Thomas Stephen. Edinburgh. 1835. 18mo.

MR. STEPHEN is a most zealous, sincere, and industrious episcopalian, of whose merits mention has been made before in this Magazine. He has added to his former services in the present little volume, in which he has selected from the best works on the Liturgy, in a convenient form, such observations as best explain its *history, doctrines, spirit*, and beauty. For lay readers who have not much time, this will be a very useful compendium and companion to the Prayer Book.

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*The Revolutions of the Globe.* By A. Bertrand, M.D. Translated by S. C. Horry. London: Ridgway. 1835. 12mo.

THIS book has had great success in France, having gone through five editions, and it appears to deserve such success, as it exhibits several of the leading theories of the earth fairly and clearly, and then proceeds to describe all the phenomena, as presented by recent researches. Out of nineteen letters, twelve are taken up with that most interesting matter—the fossil remains discovered in the earth. On the whole, the book may be recommended as supplying respectable information, and apparently containing nothing objectionable.

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*The Salvation of Britain introductory to the Conversion of Mankind.* (A Sermon before the London Missionary Society.) By John Blackburn. London: Jackson and Walford. 1835.

As every one wants comfort just now, it is right to notice a sermon which supplies it. Mr. Blackburn thinks that our great improvements in all ways make it probable that we are to be an instrument in God's hands for converting the world. A century ago, all the books, he tells us, which were studied, were trash—fairy tales for children, and licentious novels for grown men. But now our literature is all that it ought to be! As to politics, our freedom

has advanced to that degree that, "the practice of our constitution has, by a long and steady process of legislation, been brought to harmonize with that splendid theory which has been the admiration of jurists, &c." And as to morals, Mr. Blackburn dwells with great delight on the diminution of Sabbath breaking, gin drinking, and swearing. It is a little remarkable, by the way, that he expresses his pleasure at there being only 5,000 gin shops, &c., in London: He brings his account down to 1831 only. Does he think that the number is decreasing? In the short space between the Borough and Blackfriars-road (through Union-street) there are *twenty-one*. One should only smile at such performances as Mr. B.'s, (the style is more wonderful than the matter,) were it not a most serious matter thus to administer opium to the consciences of large bodies of men, and, when sin and danger are increasing round them in the most frightful degree, to teach them that all is well, and good, and holy, and that they need think of nothing but evangelizing the heathen. What are their duties to their own dependents and work people at home, and how are these duties performed by London tradespeople and merchants?

*What is a Comet, Papa? or, a Familiar Description of Comets, &c.* By Rosina Maria Zornlin. London: Ridgway. pp. 70.

THIS little volume conveys the common information about comets in a form likely to interest young people, and traces the predicted path of Halley's comet for this year. It is written in a pleasing spirit, and with very right religious feelings.

*Little Arthur's History of England.* 2 vols. Murray. 1835.

HISTORY for children is a very difficult kind of composition. The questions which history, especially the history of England, brings before us, are full of complication and difficulty. Take, for example, such characters as Henry the Eighth, and Mary, Queen of Scots, or such events as the Reformation or the Revolution, and see how it is possible to give children just notions upon them. The authoress of this work, however, seems to think all these things plain sailing, and Henry the Eighth is a cruel tyrant, and Mary a wicked and cruel woman, who, without doubt, murdered her husband Darnley. She appears to be well intentioned, considering that she is a desperate Whig, and *something more*, and her history may interest children; but it will be a question with many persons, whether this will not add one to the number of books which we learn in childhood in order to forget or to dispute when we grow up.

*The Lords and the People.* By W. H. C. Grey, Esq. London: Edwards. 1835. 8vo. pp. 559.

WOULD that there were more private gentlemen with principles, reading, and industry like those of Mr. Grey, whose object in this work is to give some view of the rise and foundation of our constitution, with a full and unreserved defence of the monarchy, aristocracy, and church. He wishes to prove the important facts, both that no state can go on well where there is not a connexion with religion, and that there has been such connexion in this country from very early times. He is as sound a protestant as he is a constitutionalist, and brings into view very usefully the too much forgotten truth that we do not owe our Christianity to Rome. The reviewer would refer also especially to Mr. Grey's remarks on the following important points:—Corporate and ecclesiastical rights, 276 to 291; *tithes*, 307; church and state, 348; of Ireland, and proposed measures, 419 to 456; vindication and importance of the hereditary peerage, *exposé* of the papal system, moral, religious, and political, 423 and 489; and municipal reform, 546.

*Review of the Principal Dissenting Colleges in England during the last Century.*

By T. Turton, D.D., Regius Professor of Divinity at Cambridge, &c. Cambridge: 1835. (Parker and Rivingtons, &c.)

THIS is an enlarged edition of Dr. Turton's former work on the admission of dissenters to degrees, and is a most important work altogether, supplying information not to be found elsewhere. Dr. Turton shews, incontrovertibly, that in all the dissenting colleges where the *liberal* scheme was tried, unitarianism or infidelity prevailed, and that the colleges failed; and that in the only dissenting colleges which go on well, and remain orthodox in main points, *there is a test as strict as possible*. Now what is to be said of the candour, justice, or liberality of dissenters, who use a test themselves, from a sense of its necessity, and then try to prevent its use in our universities, and to raise a clamour against us as bigots for using it? Dr. Turton observes especially on Messrs. Bogue and Bennet, who are loud in their reproaches on this score; and yet, in commenting on Dr. Doddridge's *liberal* plan, lay it down *distinctly* that there is no safety in the education of ministers except by *each communion forming ministers of their own sentiments*. The same gross inconsistency exists very widely among the dissenters; and Dr. Turton very justly observes, that "language seems to be altogether unprovided with terms in which it is possible to animadvert at once with justice and courtesy on those who, while they enforce the expediency, and exercise the right of excluding whomsoever they please from their own academies, demand admission for all into the two great seminaries of the land." (The writer of this notice has pointed out elsewhere the same inconsistency and injustice in dissenters as to the use of tests generally.) Dr. Turton's volume should be in the hands of every one interested in this question.

*On the Power, Wisdom, and Goodness of God, as manifested in the Creation of Animals, and in their History, Habits, and Instincts.* By the Rev. W. Kirby, M.A., &c. London: Pickering. 1835. 2 vols. 8vo. (BRIDGEWATER TREATISE, VII.)

ONE is very glad to have this or any other opportunity of declaring the respect and esteem which all who know Mr. Kirby, by person or character, cannot but entertain for this most excellent Christian pastor, and instructive and amusing writer. They who have read his former work will require no excitement to purchase this. It is scarcely necessary to say that it is written in the same religious spirit, and full of the same interesting and novel anecdotes as to animals. With respect to the deeper philosophical questions, into which Mr. Kirby has felt himself called on to enter in the preface, and again in the body of the work, it is so impossible to discuss them adequately in a notice like this, that it is better to say nothing on them, except that they who wholly disagree in Mr. K.'s views will derive just as much pleasure and instruction from his *facts and anecdotes*. Perhaps some reader may discuss the subject in *Correspondence*.

*Memoir of the Rev. Joseph Hughes.* By John Leifchild. London: Ward and Co. 1835.

No one who reads the statement that Mr. Hughes gave his whole salary, as secretary to the Bible Society, to charity, and his letter respecting that society to a dissenting minister at Berwick, can doubt that he was a very good and very sensible man. Nor can the account of his illness, and Mr. Foster's letter to him, be read without strong feeling of respect for both. The volume is a curious one to a churchman, as affording much quiet evidence as to the working of the dissenting system, and should be read on that account. Mr. Hughes was a man of classical attainment; very laborious in composition,

very kind to those who differed, and especially to the church; and (though early in life a republican, latterly) moderate and quiet in politics. Consequently, he could not draw or keep a congregation!

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*Memoirs of Simon Episcopius, &c.* By Frederick Calder. London: Simpkin and Marshall; and Mason. 1835.

MR. CALDER does not quite do himself justice. He has read a good deal, and taken a good deal of pains with this book; but from defective and awkward composition occasionally, and from referring only in general terms to works which he has evidently read carefully, he does not appear to so much advantage as he ought. Again, his occasional introduction of over-strong epithets of censure, and of common-place, though just, reflexions about bigotry and envy, are against him. But his book well deserves to be read, and if (as one may conclude) he is a Wesleyan, one may express warm satisfaction at finding them publishing such books as Goodwin on the Romans and Memoirs of such eminent persons as Episcopius. The more of such reading and writing from them the better.

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*The Christian Ministry and the Establishment of Christianity.* By the Rev. J. C. Crosthwaite, of Trinity College, and Precentor's Vicar of Christ Church, Dublin. London: Duncan. pp. 164.

THIS little volume is very strongly recommended to all lovers of vigorous thought, sound principles, and curious and accurate information. The first sermon in it contains as good a brief view of the arguments for the church notions of a ministry as it would be easy to find. The notes to both shew wide reading; and the collections as to the Roman-catholic priests, and especially the Jesuits, who acted either as dissenting ministers or in disguise in various situations during the great rebellion. The evidence is most remarkable. *Is anything of the same kind, by chance, going on now?*

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*A Protestant Memorial for the Commemoration of October 4, 1835.* By T. H. Horne, B.D. London: Cadell. 12mo. 1835.

MR. HORNE states in his preface that the proposal for celebrating the centenary of the Reformation on October 4th has been well received. He has, therefore, published this tract, giving a brief historical view of the Reformation on the Continent, then a vindication of the *antiquity* of the protestant faith, and a selection of texts shewing that Romanism is contrary to scripture. Mr. Horne never fails to draw together much useful information, and his chronological account of the establishment of the Reformation in various countries, and of the first Protestant English Version by Coverdale, (published Oct. 4, 1535,) will be found very useful.

His sermon on the *Antiquity of Protestants*, by an appeal to scripture, will, doubtless, be popular also. Would it not be improved by just shewing that the truth, as the reformed church holds it, was not first *discovered* by her at the Reformation, but was *cleared from rubbish*? It strikes the reviewer, too, that in the different texts selected by Mr. Horne in the latter part of his work, several are liable to a good deal of discussion.

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*The School of the Heart, and other Poems.* By the Rev. H. Alford. 2 Vols. 12mo. Cambridge: 1835.

THE readers of the British Magazine will recognise in Mr. Alford's pleasing volumes a few short poems with which he has occasionally enriched its pages. His poems here given to the world are distinguished by good feeling, delicacy, tenderness, and piety, as well as by a clearness and parity of diction, which

shews the writer's familiar acquaintance with our great models of language, both prose and verse; and by no mean vein of poetical fancy.

*Songs of La Colonna.* By M. A. T. 12mo. Bristol: 1835.

EVERY one will feel respect for the piety, and the right feelings and intentions of the author of this volume, even if they cannot admire its poetry.

THE following books deserve notice as quite respectable in their class, i. e., Religious Tales:—*Mary and Florence*, by A. F. T. (London: Hatchards.) *A Lady's Gift*, by Jane Stanford. (Smith and Elder.) *The Friends*, by M. A. E. Hansard. 1834. The whole question of the good or evil of such works requires careful consideration. But that cannot be shortly or easily done. The present examples have no peculiar faults.

Mr. Whewell has published a noble Sermon, preached by him before the Trinity House—like all which he does. Mr. Henry Manning's excellent *Visitation Sermon* at Chichester, Mr. Blackburn's *Case of the Irish Church*, and Mr. Beresford's "*Stand*" an *Earnest Address to the Friends of the Church*, (Hatchards,) deserve a particular notice.

It is a subject of deep regret that temporary matter prevents the insertion of an important extract from the Bishop of Gloucester's Sermon before the University of Cambridge.

## DOCUMENTS.

### LANGUAGE OF THE ROMAN BISHOPS IN IRELAND.

THE following, from the "Dublin Evening Mail," is very well worth the consideration of our Protestant countrymen:—

It appears that a Father Prendergast, Roman-catholic chaplain of the county gaol of Waterford, preferred charges against the Governor of the gaol. These charges were investigated before Henry Villiers Stuart, Esq., governor of the county, George Pierse Barron, high sheriff, and Mr. Dennehy, his deputy—(the former being a liberal, and the two latter being Roman catholics.) The result was a full and honourable acquittance of Mr. Bruce. Subsequently a government inquiry was held, with the same effect. But the high sheriff, at the last assizes, complaining to the grand jury that the gaol was in a state of insubordination, in consequence of Prendergast's conduct, the latter was dismissed from the chaplaincy, and the priest of the parish in which the prison is situate appointed in his stead. Though there were nine Roman catholics on the grand jury, there was but one dissident; and his objection was not to the dismissal of the priest, but to some point of form.

Now, the law of the land expressly gives the right of appointing chaplains to the grand jury. The usurping Bishop of Rome sets himself above the law, and arrogates the right. The following circular will tell the sequel:—

*Circular to the Gentlemen who composed the last Grand Jury for the County of Waterford.*

*"Clashmore, Aug. 1, 1835.*

"Sir,—I herewith send you a copy of a letter addressed to me (as foreman of the last grand jury for this county) by the Roman-catholic Bishop of Waterford. I have the honour to be, Sir, your obedient servant,

"To —, Esq."

"ROBERT POWER."



(Copy.)

" *Clonmel, July 28, 1835.*

"SIR,—I never was more astonished than on receiving a document purporting to be a decree of the county of Waterford grand jury, passed at the last assizes—a decree as slovenly in its verbiage as it was arrogant in its conception. This conduct might well become the mild meridian of Elizabeth's reign, but certainly ill accords with the vaunted liberality of modern jurists. What! a box of laymen to usurp the patronage of a catholic bishop? I can scarcely believe it. But to guard against the possibility of any infringement on my rights, I now tell you, as foreman of that said grand jury, that no other priest but the Rev. Mr. Prendergast shall dare officiate as chaplain of the county gaol, and this you may publish from the highest to the lowest places. What right had the grand jury to dispose of my subjects in the fulness of their wisdom, and this without a single appeal to the proper authority? The world shall see, by the result of this very affair, not only the usurping propensity of that said jury, but also its impotence in ecclesiastical affairs. I mean nothing personal in this address, but really I can with difficulty restrain my feelings on such a subject, and in such times as these. I am, Sir, your obedient servant, W. ABRAHAM."

[How easily would an English government rule Ireland if a popish hierarchy were established, where this is the tone assumed by them before that consummation!—ED.]

#### EXTRACTS FROM A LETTER OF MR. M'GHEE TO THE PROTESTANTS OF THE UNITED KINGDOM.

(From "The Times," August 1.)

"Let me entreat your attention to one or two passages in Mr. Woods' letter, marking how he substantiates every word of the statements made by Mr. Coyne, and brought forward at Exeter Hall.

"He says, 'When I was named to compile the *Directory*, the questions for discussion for Dublin only were proposed by me; every other diocese had its own matter for conference. By a subsequent arrangement the bishops of the province of Leinster, four in number, agreed to have the same matter discussed, and the same order observed in discussion, at their respective conferences. The person who furnished the questions before me was understood to have followed the order of Antoine. My education at Maynooth gave me a bias in favour of the treatises most familiar to me, and I adopted that of Bailly; the provincial bishops, however, judged it expedient to have a fixed order, and gave the preference to that of Dens.'

"Now, granting this statement true, look at the express assertion of the fact:—This gentleman's predecessor, he states, compiled the questions of conferences from Antoine; he says that he adopted Bailly, but the four bishops of Leinster agreed to supersede Antoine, to supersede Bailly, and to adopt, as the fixed order for their united conferences, Mr. Peter Dens!

"But this is not all. The rev. gentleman proceeds—'When the time for the publication of the *Directory* next following this arrangement was at hand, Dr. Murray announced to me that we were to discuss the three treatises on *human acts, sins, and conscience*, in the successive conferences of the following year, and that the questions were to be taken in the order of Dens.'

"Now, mark, Mr. Coyne gives you but the general fact—Mr. Woods gives you the detail. Mr. Coyne says, the four bishops adopted the book—Mr. Woods informs you they did so, superseding the others that he and his predecessor had used. Mr. Coyne associates Dr. Murray with the three others—so does Mr. Woods, but he goes further; he tells you that Dr.

Murray expressly announced to him the subjects he was to discuss, and the author from whom he was to take them. Dr. Murray, on Coyne's statement, had the comfort of the quibble, '*I did not make it a conference-book,*' for Coyne associated him with his brother prelates in the act. But Mr. Woods, in the officious cruelty of his friendship, deprives the unhappy Doctor of the miserable consolation of this subterfuge, and places him out before the nation in the naked solitude of his episcopal authority directing the very treatises for conference, naming the very author, and pointing him to the very page. Mr. Coyne turns out to be, as Mr. Woods states him, a 'respectable and worthy individual,'—every effort to subvert his testimony only more strongly establishes its authenticity. I have the honour to be, dear friends and brethren,  
Your faithful friend and servant, R. J. M'GHEE."

### DENS'S THEOLOGY.

THE Editor has inquired most anxiously, but cannot find that any Roman authority, real or self-constituted (as a newspaper) has said any thing as to the disgraceful suppression of the Dedication to Dens's Theology in the copies sold to Mr. M'Ghee. What *is* to be said for it?—and what are we to think of those prelates who could sanction it?

### THE RIGHT WAY TO DEAL WITH THE CHURCH.

A LITTLE tract, called the *Irish Church Bill*, has just been published, which shews the following facts, as to the Irish Church Bill, which, even in these days, are almost incredible.

"The eighty-ninth clause of the Bill proposes to vest the property of *all* the minor cathedral corporations in the Ecclesiastical commissioners, *immediately on the passing of the act*. The ground on which so serious a measure is recommended is thus stated: 'And whereas it appears by the report of certain commissioners constituted and appointed by his Majesty for inquiring into ecclesiastical revenues and patronage in Ireland, bearing date the fifteenth day of April, one thousand eight hundred and thirty-four, that *there are in certain cathedral churches divers subordinate corporations, known by certain names, and that some of such corporations have dwindled down to a single individual in each, who appears to be wholly discharged of any duty whatever, and that some such offices would long since have become wholly obsolete and extinct, but for the emoluments which still attach and are enjoyed by the individuals who fill them.*'

Will it be believed that the commissioners (see their report p. 10 and 11) mention specifically *three*, Ross, Tuam, and Ardfert, out of *thirteen*, as the only ones to which these words (incorporated into the latter part of the extract just given) apply? They, too, do not state, as the bill does, that these things *are* so, but that they appear to be so. And why? Let this pamphlet answer:—

"*They had no documents or records which could warrant a more positive statement.* It is, indeed, said, that at some remote period, there were three vicars in the corporation of Ross, and that some former bishop appropriated the estates of at least one of them to the repairs of the cathedral. Of the number of the vicars-choral of Tuam, or of the minor canons of Ardfert, no account whatever can be found; and *there is reason to believe it to be wholly impossible to prove that these two corporations, as they are called, ever consisted of more than a single individual in each.* Here, then, is the sum of the accusation. Three corporations, which, at some period beyond the recollection of history, may have consisted of five or six persons, and which no one can pretend to prove to have ever consisted of more than five or six individuals, do now consist, and have for many ages consisted, of but three; and, on this absurd and monstrous pretext, *thirteen* corporations are to be destroyed, and *eighty-five* unoffending

individuals are, in one moment, to be deprived of their property, and reduced from independence and respectability to be the degraded pensioners on the bounty of their destroyers."

But now, as to the amount of the sinecures enjoyed by these three persons, on account of which *thirteen corporations* are to be destroyed :

1. The vicar-choral of Tuam has a net income of 167*l.* 3*s.*; out of which he voluntarily pays 140*l.* in the hope of establishing a choir. (Report, p. 154.)

2. The vicar-choral of Ross appears to have some duty (Report, p. 11,) and pays 87*l.* per annum to the chapter curate. He has 378*l.* 12*s.* 2*d.* (Rep. p. 152.)

3. The minor canon of Ardfer has 205*l.* 12*s.* wholly from land. (Rep. p. 154.)

No one would object, nay, every friend to the church would rejoice, at seeing any abuse—if there is any in these three situations—rectified; and especially at seeing the choirs, if possible, filled and maintained. But such legislation is destructive, and too plainly shews under what spirit we shall have to live!

The actual state of many of the Irish choirs is thus most justly described:—

"It is notorious, that the choral establishments of Ireland have never been in so practical and efficient a state as at this moment, and that these corporations, as to the class and character of persons elected, as to their competency, and as to the whole mode of discharging their duties, are now, and have been for some years, in a course of rapid and decided improvement."

The choir of Christ Church, Dublin, is equal, to say the least, to our best.

#### ECCLESIASTICAL REVENUES BILL.

THE object of this Bill, as appears from an abstract of it, is simply this—that, as the king, the two archbishops, divers bishops, and other patrons have agreed not to present to preferments which have no cure of souls (except archdeaconries), falling vacant since February 4th, till the Church Commissioners have settled in what way such preferments can best be disposed of—in case of any vacancy the profits shall go to Queen Anne's Bounty, the treasurer of which is empowered to recover and enforce payment as if in possession of the preferment, but not to grant *leases*, nor present to livings in the gift of these preferments. The *patrons* of the preferments themselves shall present to such livings during the vacancy of the preferments only. No right of presentation or collation shall *lapse* by this arrangement.

#### QUEEN ANNE'S BOUNTY.

MR. EDITOR,—Perhaps the following summary of the amount of benefactions given by various descriptions of persons towards the augmentation of poor livings may not be uninteresting to your readers. I send it you, having calculated it as accurately as I could from the data given in Hodgson's account of Queen Anne's Bounty; a book, as might perhaps be expected, by no means deficient in typographical errors, though full of valuable information. The whole amount of benefactions received since A. D. 1708, either in money, or else in land or tithes, reckoned by value in money, is, according to the table at the end of Hodgson's Appendix, no less than 771,885*l.* 9*s.* 6*d.*; of this sum, the following proportions (as near as they can be ascertained, that is, within a few hundreds) have been contributed by the several classes here enumerated. I have given the respective sums in round numbers, omitting the shillings and pence, as tending only to puzzle the account.

Trustees and executors of <i>Laymen</i>	£111,743
Subscriptions, many of them said to be assisted by the clergy	50,740
Noblemen	73,539
Private Individuals	259,609

	<i>Clerical.</i>	
Dignitaries	.	£ 62,138
Private clergy	.	199,662
Colleges	.	15,360

According to this statement, the clergy, from whose incomes the Royal Bounty is annually drawn, have, in addition, been the most munificent of any class of society, not only *relatively*, but *absolutely*, in their benefactions towards the augmentation of poor benefices. Indeed, taking dignitaries and private clergy together, they have contributed all but a third of the whole amount of benefactions. Their benefactions exceed those of private individuals (the next largest sum) by 2131*l.*, and they have given more than *five* times the amount which has been raised by *subscription*! Indeed, with the exception of the college benefactions, the subscriptions have produced less than any of the items. So that the dignitaries of the church, and noblemen of the land have each done more out of their own purses for increasing the value of small livings than has ever been done by means of subscriptions. And, besides, augmentations have been granted in the shape of rent-charges and stipends to the annual amount of 3956*l.* 14*s.* 10*d.*; and *more than half* of these were granted by the clergy, mostly dignitaries. Exclusive of these stipends, the whole amount of benefactions is, as I have stated, 771,885*l.* 9*s.* 6*d.* Add to this the whole amount of grants hitherto made from the Royal Bounty, 1,766,300*l.*, and the whole amount of parliamentary grants, 1,483,900*l.*; and the grand total of money applied for the benefit of poor livings from Queen Anne's time to the present, will be 4,022,085*l.* 9*s.* 6*d.*; out of which sum 1,766,300*l.* royal bounty, and 261,800*l.* clerical benefactions, amounting together to 2,028,100*l.* (that is, *more than half*) comes from the clergy! Let these facts speak for themselves, and shew at once the zeal and disinterestedness of those engaged in that sacred profession.

I remain yours, W. P.

May 5th, 1835.

REPORT OF THE COMMITTEE FOR THE RELIEF OF THE VAUDOIS,  
AT A GENERAL MEETING, HELD JULY 14, 1835; SIR GEORGE  
HARRISON IN THE CHAIR.

THE Fund entrusted to the Committee has received but a small addition (viz., 40*l.* 19*s.*) to its general account since last Report.

The amount of Stock stands as before.

Stock.	Annual Dividend.
£5200 3 per Cents. - - - - -	£156 0 0
800 Ditto Reduced - - - - -	24 0 0
1200 3½ per Cents. - - - - -	42 0 0
£7200	£222 0 0

APPROPRIATION OF THE ANNUAL AMOUNT OF THE DIVIDENDS:—

	£	s.	d.
To the Hospital at La Tour - - - - -	120	0	0
To the Infirmary at Pomaret - - - - -	30	0	0
To Four Girls' Schools, at St. Jean, Villar, St. Germain, and Clots, 10 <i>l.</i> each - - - - -	40	0	0
To the Girls' School at La Tour - - - - -	12	0	0
To Education for the Ministry - - - - -	20	0	0
	£222	0	0

The Officers of the Table, or Ecclesiastical Authorities of the Vaudois Church, receive the above for distribution, by drawing two bills on the Treasurer, at Messrs. Bosanquet and Co., the one on the 1st of January, and the other on the 1st of July in every year. By the same mode of payment, and at the same time, they receive the amount of the Royal Grant, 277*l.* 1*s.* 6*d.*, in half-

yearly sums of 138*l.* 10*s.* 9*d.* each. The Lords Commissioners of the Treasury usually give their order for the issue of this money, in the month of May or June, upon the periodical application of the Treasurer of the Committee, who places it in the banking-house of Messrs. Bosanquet and Co., to meet the drafts, signed by the Pastors and Widows of Pastors, who enjoy the benefit of the Royal Grant.

For the last two years the 20*l.* appropriated to education for the ministry have been reserved for the New Academical Institution established at La Tour, but the accumulation will be remitted and applied this year.

The several Institutions, dependant on the Subscriptions raised by the Committee, continue to be of essential service to the Vaudois population, and to call forth their warmest expressions of gratitude.

The benefits derived from the Hospital at La Tour, in the valley of Lucerne, have excited so strong a desire, on the part of the inhabitants of the Valleys of Perouse and St. Martin, to have a similar establishment in their own district, that preparations are made among themselves to extend the Infirmary of Pomaret, and to convert it into an Hospital.

The Girls' Schools have not yet been put upon a footing which is entirely to the satisfaction of the Committee; but imperfect as they are, they are introducing improved habits in the female part of the Vaudois community; and a system is in contemplation, which will render them as efficient as they are capable of being made.

The Committee have reason to hope, on the authority of one of their Members,—Lieutenant-Colonel Charles Beckwith, who has lately spent much of his time in the Valleys,—that there is a general spirit of emulation excited there on the subject of Education. Colonel Beckwith was present at the last Examination of the Scholars of the Latin School at Pomaret, (which was restored in 1831 by the Society for the Propagation of the Gospel in Foreign Parts, at the instance of the Committee, and of the Students of the College of La Tour; and he has expressed his surprise and gratification at the progress they had made. "When I thought," said he, "of the homes they came from, with a piece of dry bread in their pockets, and their heads full of *patois*, I was lost in admiration to hear the ideas of men of the Augustan age rendered into very tolerable French by these poor lads."

It is now ten years since the Committee was first appointed to raise a Fund, and to apply it consistently with the objects explained in the Royal Letters Patent of his late Majesty King George III., bearing date 1768, viz., "To enable the Vaudois to maintain their Ministers, Churches, Schools, and Poor, which they are not able to support in any tolerable manner." The Waldensian community were then in a state of extreme depression. 1. Their pastors had been deprived of the Royal Grant. 2. Two of their churches had lost the services of a regular ministry for want of the necessary stipends. 3. Their Grammar School at Pomaret had been suspended, and their Communal and Hamlet Schools were indifferently conducted, and ill-supplied with Books. 4. Their young men intended for the ministry, for want of proper education at home, were obliged to pass six or eight years in a foreign country, in preparing for Ordination, at a great expense, and at the hazard of their religious principles. 5. They had no Girls' Schools. 6. They had no asylum for the reception of their sick and destitute poor. 7. The ancient Treaties, by which England was bound and empowered to extend its protection to the Waldensian Church, were overlooked or neglected. Attention has now been paid to each of these objects; their most pressing wants have been supplied; and a foundation has been laid for superstructures which will prove beneficial to future generations of the Waldenses, even in a greater degree than to the present. There must not, however, be any abatement of vigilance or of attention to the condition of our protestant brethren in Piedmont. The animosity of their adversaries is so undiminished, that if Providence had not made all

things work together for their good, the light, which shone through the darkness of other days, would have been extinguished in this age of supposed toleration and security. We must therefore continue to watch over the interests of this feeble but faithful community, while we give God the glory for their preservation to the present period.

*Committee*—His Grace the Archbishop of Canterbury; the Earl of Clarendon; the Earl of St Germans; the Lord Bishop of Winchester; the Lord Bishop of Exeter; the Rt. Hon. Sir G. H. Rose; Sir T. D. Acland, Bart.; Sir Robert H. Inglis, Bart., M.P.; the Archdeacon Wrangham; the Archdeacon Hamilton, &c. &c.

*Trustees*—The Archdeacon Hamilton; Sir George Harrison; Samuel Bosanquet, Esq.

*Secretary and Treasurer*—The Rev. Dr. Gilly.

*Auditors*—W. R. Hamilton, Esq.; C. F. Barnwell, Esq.; Rev. J. Wigram.

\* \* Subscriptions are received by Messrs. Bosanquet and Co., No. 73, Lombard Street, London, Bankers to the Committee.

### THE VOLUNTARY SYSTEM.

THE following paragraphs appear as Advertisements in a late number of the "Salisbury and Winchester Journal."

*Statement respecting the Proceedings of a Church Meeting, held in Endless-street Chapel, Salisbury, on Thursday Evening, August 6th, 1835.*

In consequence of the disturbed state of affairs at Endless-street Chapel, and it appearing desirable that, if possible, things might be brought to a final arrangement, the Rev. Charles Williams, together with some of the officers and members of the church, solicited the advice of several of the neighbouring ministers on the subject.

In compliance with this request, we met at the minister's house on Thursday morning, August 6, 1835. After serious deliberation upon the whole affair, and entertaining the fullest conviction that the society, as it now exists, could never more live in Christian fellowship, we came to the conclusion that the church be earnestly recommended to dissolve itself.

At a special meeting of the church, publicly summoned, according to the usual custom, over which the Rev. Richard Elliot, at the request, and as the substitute, of the pastor, presided, it was, after a few prefatory observations from the chairman,

Moved by Mr. Blatch, and seconded by Mr. Armstrong, deacons,

"That this church, deeply afflicted with the present state of its affairs, in consequence of the proceedings of some of its members, and convinced that peace is not likely to be restored by the usual means adopted to effect such an object, deems it advisable that this Christian society should be entirely dissolved; and that, agreeably with this conviction, this church does now dissolve itself, and no longer exists in its associated capacity."

On this motion being read from the chair, a violent opposition was raised against it; and, at length, an amendment was

Moved by Mr. Thomas Griffin, and seconded by Mr. John Griffin, jun.,

"That the proposition now submitted to the church be taken no notice of."

When the clamour of the supporters of the amendment had subsided, a division took place; the numbers in favour of the amendment being 49, and against it 45; the original motion was therefore lost by a majority of four. The meeting then separated.

We should charge ourselves with no small degree of injustice, if we were to conclude this statement without expressing our admiration of the Christian

patience which has governed the spirit of our brother, Mr. Williams ; and, likewise, of the truly amiable temper of mind which has shewn itself in that section of the church who have sufficient wisdom and goodness to appreciate the services of their pious and talented minister.

Under circumstances of the most unhallowed provocation, they truly have, in our opinion, exemplified a spirit highly becoming that religion of meekness and forbearance which they profess.

Having thus discharged a duty which has been very painful to our own minds, we will resign the issue to that Infinite Wisdom who has promised "to make the wrath of man to praise him," and the remainder of that wrath to restrain.

(Signed)

RICHARD ELLIOTT, Devises,  
ROBERT ASHTON, Warminster,  
SPEDDING CURWEN, Frome.

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*To such Persons as feel an interest in Endless-Street Chapel.*

You should be made acquainted with the means made use of, at a church meeting, holden on Thursday, the 6th of August, at Endless-street Meeting, when the Rev. Messrs. Elliott, Curwen, and Ashton attended, for the purpose of finally ending all disagreements amongst the members ; on which occasion Mr. James Blatch proposed, and Mr. Armstrong seconded, a resolution, "That this church be dissolved," which so alarmed those who were not in the secret, that much confusion followed, and upon a division the numbers were, 45 for, and 49 against, the motion. How much more likely would it be to stay the disagreeable feelings which at present prevail, and be the means of restoring peace, if Mr. Charles Williams was to resign and leave ! The contention on his account would then cease, other ministers might be engaged, who would be useful ; peace would be restored, and prosperity follow, which is the sincere wish of

JOHN LEACH.

Salisbury, Aug. 8, 1835.

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We learn from Mr. Massey, an enemy of the church establishment, whose statement appeared in the *Christian Advocate*, in February last, that the popish peasantry of Ireland, the poorest populace of the poorest country in Europe, pay to their priests at the rate of 1,500,000*l.* per annum ; the poverty of the country thus paying just twice as much as is paid by the whole landed property of the island ! One million and a half per annum, divided amongst the Irish Roman catholics, according to the last return, gives just 5*s.* per head—five shillings for the infant in the cradle, or, as we should rather say, for the infant separated from the cold clay-floor by a few dried leaves !—five shillings for the beggar by the way side !—five shillings for each of the six or seven children of the half-starved labourer, employed, perhaps, not above one month of the twelve ! These are the gentle shepherds who spare the flock !—who only mulct a pauper population in 5*s.* a-head as a poll tax !—*Standard.*

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## CHURCH MATTERS.

THE actual condition of things in this and the sister country is such, and their progress is such also, that it would be idle to talk of abstaining from politics. Party politics, indeed, cannot find a place here, except as far as they find a place unconsciously ; but general politics are (at present, at least,) so closely linked with Christian and Church

Matters, that it would be wrong as well as vain to keep silence on them. The pressing subject at the moment is IRELAND, but if there are any English readers who listen somewhat impatiently to discourse on that subject, let them be assured that they need have no fear of the matter not being pressing enough for them if they will take the pains to consider it a little. The real difficulty, however, to be encountered in writing about Ireland is not that of mere selfish, and therefore inattentive, hearers. It is the *critical* condition of that unhappy country which forbids any thinking man to write of it except in one tone, and that a tone, if not of alarm, at least of expectation of the most *serious events*, and the almost impossibility of getting persons to listen to anything spoken under such feelings. We have gone on very long in a state of almost entire uniformity among ourselves. We have never heard with our ears, nor have our fathers told us, of actual destruction of institutions, of total changes in this realm of the form of government or of religion. We believe as firmly that king, lords, commons, and church, and connexion with Ireland, &c., &c., will go on as we do that the sun will rise to-morrow, and we think we believe so on the same kind of evidence—viz., that all this has been going on quietly so long. He, then, who talks of such things as the change of the monarchy to a republic, of the downfall of aristocracy, of the abolition of the church, of separation from Ireland, is looked on either as an alarmist, or a fanatic, or a fool, and can scarce gain a hearing. To suggest that any great movements are *contemplated* by any set of men—that the measures which they bring forward are parts of a large and comprehensive plan for effecting great changes—is looked on as gross injustice, arising from mere party virulence, or visionary fatuity. If Mr. O'Connell demands an Irish Church Appropriation Bill, he, of course, has no other meaning than to get for the instruction of his own people some of the property of a church which he dislikes. What can be more natural? Why look farther? If he manages to have a strong attack made on Orangeism, what again can be more natural than that, as a Romanist, he should dislike a protestant association? Who can blame him? Why suppose that he has any other view than that which every party man has, of diminishing the power of an opposite party? Nay, why look on Mr. O'Connell as anything more than one of those thousand ambitious and selfish people whose career the world is perpetually called on to witness, who is using the power which he happens to have to raise himself, and secure himself place, or pension, or political importance? These suppositions are all so easy, they fall in so entirely with our every-day lives, they call on us so little to disturb our natural indolence and rouse ourselves to the trouble of contemplating large plans and the mode of resisting them, that they are sure to find acceptance. Nor are they accepted only by private individuals. Statesmen (it is one of the besetting sins of all but first-rate statesmen) hate to be put out of their way, to feel that there is any call on them for any other judgment of *men*, or *motives*, or *actions*, than is demanded by the common-place view that every man is trying to see what he can get, to know that they must exercise every faculty which



God has given them in order to penetrate into the actual state of things, and meet the schemes of their adversaries. In former times, perhaps, there was too much readiness in imagining a plot and a conspiracy every where; and now there is just as much or more danger in our stupid resolution not to believe that anything can happen different from what we have seen with our own eyes, and what is going on openly, and might be proclaimed at Charing-cross.

The simple history of all that is and has been doing actively in Ireland for many years past, is, in fact, only what any one who knows anything of Irish history, and is aware to what spirit it bears witness, must expect would be doing as often as any occasion offered, or any hope shone forth for that spirit, dormant, indeed, but not extinct, to work. It is not the spirit of Romanism only, or even chiefly. The one predominant feeling in the *real* Irish is a hatred of English domination in Ireland, of English possession of property in Ireland, quickened, aggravated, and inflamed by the remembrance that this domination is *protestant* as well as *English*;—that it is degradation indeed, to be ruled by *accursed heretics*, as well as by *odious foreigners*. Look over any History of Ireland from the days of its conquest in Henry the Second's time, and see the same spirit always living and often growing. As the various kings of Ireland disappeared, or sunk into insignificance, and thus the appearance of war between king and king ceased, the hostility between nation and nation grew. We have not King Henry the Second, or King Henry the Third, against Roderick, King of Leinster, or Dermot, King of Munster, but "the English" against "the Irish," the "citizens of Dublin," or even "the Prior of Conall," killing so many of "the Irishmen." So things went on till Shane O'Neal's time. So they went on afterwards till the rebellion of 1643. And although the petty wars between "the Irish" and "the English," or an expedition of a lord deputy to put down a rebellious earl by force of arms, have not been heard of much since, history bears its undoubted witness to the *embers glowing*—to the spirit *alive*, though *asleep*. And the bloody history of 1798, and the constant repetition of petty but real tragedies, in the burning and murder of "the English," give the fullest proof that the occasional indications which history presents are not fallacious. There is, at this present hour, the same impatience of English control, and the same burning wish to throw it off, and to recover forfeited property, that there was in Shane O'Neal's time. It is kept up among the descendants of Irish families, and perpetually cherished and nourished by the priests.\* Look at Wolfe Tone's Memoirs, look at any of the published evidence on the rebellion of 1798, and of that collected by committee after committee of the House of Commons, and say whether the conviction that the struggle in Ireland has been, is, and will be, a struggle of *nation* against *nation* for *power* and *property*, though outwardly for religion only, can be resisted, except on the one obstinate and indolent belief, that no hope of regaining lost *power* and lost *property* subsists in

\* As a single instance, take the anecdote in Dr. Phelan's Life, of what was said to himself by a priest.

Ireland, that no change, no overthrow, no rebellion, no violence, will ever visit the world again.

Now, Mr. O'Connell's strength is in his being the representative of this *Irish* feeling; and, although no one who has witnessed that person's career can have any feeling but one as to his character, it is not the less true that Mr. O'Connell cannot have any of the direct selfish aims which are thought to be the common solution of his conduct. To say nothing of the obvious fact, that no place could give him the income or the power which he now has, and that it is not easy to set limits to his prospects when Ireland "has her own" again, the first indication of such a feeling would trample him under the feet of his own Tail, and raise half-a-dozen of them, or fresh Mr. O'Connells, to represent that feeling of which he is now the representative, and the vehemence and intensity of which alone give him his strength. He cannot oppose it; whenever he has tried to do so, he has been foiled and compelled to retract. That vehemence and intensity have been taking the place of the former sleepy state of feeling ever since the Roman Emancipation Act. That act first awakened the strong hopes of a release from England. The Reform Bill, and the fact that the Government for the last four or five years have been friends and favourers of the Roman party on political grounds (in order to gain their continued support), have given tenfold energy to Irish hopes. One difficulty has been removed after another. The number of pure Irish Romanist members of parliament,\* acting in such perfect union, and therefore with such extreme advantage in the present doubtful state of English politics, has given them enormous power; and the near prospect of the fulfilment of the long-cherished hopes of centuries is the real explanation of the insolent, violent, cruel, and tyrannical tone which these persons and other Romanists have assumed, both in parliament and on every public occasion. That Mr. O'Connell and his friends would, of course, attempt to laugh at and ridicule such statements, and represent them as the mere fruit of foolish and frantic party hatred, is true enough. But speaking in public, and speaking and writing in private, are two different things. And all the caution which dangerous designs require, cannot, if they have been entertained for years and years, prevent them from being occasionally suggested, hinted at, indicated, or even, in warm moments, openly spoken of, both in word and writing. Less cautious partizans, too, who yet cannot but know what is looked to, cannot but occasionally betray the hopes and views which warm and invigorate their friends and themselves. They who do not shut their eyes and ears either against what they see or hear, or against the convictions of reason, know well enough that the hope of regaining all Ireland for the pure Irish, and the confident expectation of gaining all *but Ulster* exists—that everything in the shape of prospect and probability has been long, and fully, and deliberately weighed—that the almost cer-

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\* Let any one who doubts this remember Mr. O'Connell's extreme insignificance in Parliament without them, and how entirely Mr. Doherty put him down.

tainty that in the present state of Europe, *England would never be allowed to reconquer* the rest of Ireland, is a precious resting-place for hope. All these things, they who are too wise to believe in anything but that the beef of to-morrow will succeed to the mutton of to-day, as the mutton of to-day succeeded to the veal of yesterday, and that the veal, and the beef, and the mutton, will come round in a sempiternal course, will of course despise, and despise those who believe them. But such hopes *are not wild ones*. The strength of Irish feeling in *millions*—the enormous additional strength given to this by the coincidence of its interests with those of popery—the complete power exercised over a half-civilized people by a popish priesthood, and their implacable hatred of heresy leading them to foster and cherish that Irish feeling which destroys an heretic in every foreigner—and last, but not least, (very far from it) the determined resolution of Government to pursue the line of taking away everything from without which has given strength to the protestant and English party, and has protected them from the Irish and popish party—this is a combination which, humanly speaking, must triumph. Look at the game which the Irish and popish party (abetted, unconsciously perhaps, by the Government,) are playing as to Orangeism. No doubt, in quiet times, and under the ordinary circumstances of a country, either Orange societies, or Ribbonism, or political unions, must be most mischievous, and ought to be put down by the strong hand of power. But in a country where five millions, both from national feeling and religious feeling, wish to drive out one million and a half, what *can* protect the minority but a close and resolute combination? Put down Orangeism, and what have you done? You have released 150,000 men from that compact and well-organised association in defence of their lives, their property, and their faith, which, humanly speaking, is their only safeguard against a cruel and implacable foe—you expose them to seduction, to intimidation, to division, to every art which their enemy can practise, every hope and threat which he can hold out—but, above all, to the hopelessness which, in the hour of danger, the sense of acting individually must inspire. It passes all patience to hear men prating in parliament about the evil of sectarian and party feelings when rebellion is all but triumphant, and unable to get out of the humdrum, common-place views and line of acting which belong to quiet, every-day times, when the safety of an integral part of the king's dominions and of the reformed church is at stake. They vent their petty truisms about *liberal* feelings, and *prejudice*, and *dominant* church, and *even justice*, and various other common-places, with the most complacent air; and are, of course, cheered by the popish members, as they are playing their game for them. It is not only the Government, or the whig, or the radical members, but too many Tories are just as blind, and just as common-place. Indeed, it is not to be dissembled for a moment that the safety of Ireland, and of the reformed church, is in no small degree hazarded by the present state of English conservative politics. Right or wrong, the policy of the English conservative party is this:—A great change *has been actually made*, a great infusion of democracy has taken place, and we must accommodate

ourselves, our feelings, our institutions to it. Consequently, whether in church, or corporations, or any other institution, not only must evils be reformed, but much of their shape and spirit must be changed, much of absolute power and authority must be given up, and much of our hopes of peace and order must be trusted in future to our meeting the wishes of the more democratic party. This policy *may be* (whether it *is* so, is not to be discussed here) good, right, necessary for a country like England, where, whatever elements of discord and danger exist, there is no separation of *races*; and where, though men differ in religion, dissent is too much and too necessarily split and divided to have any hope of doing more than destroying. But such policy must be of the extremest danger for a country where every concession is made to the majority in physical strength, who are only waiting for strength enough to destroy their adversaries, and to whom, consequently, every concession is so much gained to their one great object.

This might be illustrated in a variety of ways. Take, as a single example, the subject of Irish Corporations. Suppose the English Bill to have been less mischievous than it was for England; then, on the principles of falling in with the new spirit of the constitution in all quarters, and on the theoretical view of granting to Ireland exactly what is granted elsewhere, a similar Bill is brought in for that country. That Bill, it seems allowed, would have given Mr. O'Connell's interest (the *Irish* interest) about thirty-five votes more. Now, supposing there is *any* truth in the notion that either *Irish* or *Romanists* are planning great schemes, and hoping great things, can any statesman possibly defend the maintaining a mere theoretical consistency at the expense of real safety and security?

Such, however, is the condition of English conservative policy, and such must be its bearing upon Ireland. But why is all this introduced here? Can it need explanation? What is the cause of Ireland as it affects churchmen? It is the cause of the *reformed church* in Ireland. If things go wrong in Ireland as to politics, what becomes of the church? What becomes, not of her *temporalities*, but her spiritualities? *Here*, where fire and sword are not the ordinary weapons of controversy, we may defy our enemies, and say, that though Parliament may destroy the church as an *establishment*, it defies even Parliament, *as a church*. But in Ireland (while we cannot presume to scan what judgments Providence, in its wisdom and justice, may allow to fall on the heads of many guilty and unrepentant men, and what lessons it may give to those who, when intrusted with power and control, and able by that confidence to forward the true work of the gospel, chuse to be careless about God and his truth, to abuse the confidence, and to throw away all the power which he has given) let us remember, that to give power to the enemies of the reformed church, is to give them power to *extirpate men* as well as institutions—to root “heresy,” in short, bodily out of the land.

Whether, humanly speaking, the policy of the last few years has not placed it beyond mortal power to prevent a dreadful conflict in Ireland, and made the last, solitary, awful hope on earth of the re-

formed church there, the strength which is in the right hands of its sons, strong in their truth to one another, and to God, *he* only knows. But if there is time yet for human means to stop destruction of the reformed church, whether total or in three provinces, whether by blood or without it, it can only be by a resort to far other measures than those which we have lately witnessed—only by a resolution to refuse to popery, *directly* or *indirectly*, by Corporation Bills, or anti-Orange Bills, the consummation of that power which, directly and indirectly, it has been long tacitly acquiring, and the full measure of which it has all but attained. It has been creeping, serpent like, for years along the ground, nourishing its strength, and swelling its store of venom, but it is now preparing to raise its hydra head at once into the air, and to dart on its miserable prey.

One word more. It has been strongly surmised, perhaps very unjustly, that government contemplate with complacency the notion of an established Roman church in Ireland. Their friends in private boldly argue the point, and say that this must necessarily be the end of things. That is to say, they look forward to such a result by quiet, calm, and legislative measures. Be it so. But will they who talk of this all going on quietly, answer one plain question? Looking at the power of the papacy wherever there is faith in it, and looking to the present condition of the Irish mind, does any man believe that any English protestant government could govern Ireland with a popish establishment? If he does, let him be assured that the papist knows a great deal better, and laughs such ignorance and folly to just scorn.

The language, by the way, in which the friends of government in Parliament perpetually speak of the Irish reformed church, is very extraordinary. They say that the existence of such an establishment is an anomaly, a crying injustice, an intolerable hardship, &c., &c.; and then they advocate Bills, the direct object of which, they assert, is to strengthen, and not to injure, this anomaly, this injustice, this hardship.\*

Whatever they may do, however, or say, they who love the pure and apostolical church established in these realms, who would be overwhelmed with grief, as Christians and as churchmen, to see it extirpated from one portion of them, and the inhabitants of that portion consigned for a long period to the reign of superstition, and an evangelical, zealous, and admirable clergy given over, with their families, to ruin and to death, and who would anticipate, with a just and lively fear, the confidence and boldness which would be given to the papists here, and the weakness and difficulty which would be occasioned to ourselves, must be active, energetic, and bold. If, from a morbid fear of the imputation of bigotry, or from carelessness, or liberalism, English conservatives refrain from speaking out, from denouncing the *ends* and the *means* of the Irish papists, they are preparing for themselves a storm of difficulty and danger from which they will find a difficult and

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\* This topic is ably and fully argued by the Rev. Peter Blackburn, in a pamphlet just published.

dubious issue, and for which they will have principally to thank themselves.

In order that what has been said as to Orangeism may not stand unsupported, a friend has sent the following most valuable paper on the Orange Committee, which is commended to *impartial attention* :—

*Report from the Select Committee appointed to Inquire into the Nature, Character, Extent, and Tendency, &c., of Orange Lodges in Ireland.*

THE inquiries of this Parliamentary Committee have had an abrupt termination; but they have been prosecuted with sufficient diligence to shew that England was much more deeply interested in them than had previously been imagined. English people have often heard the name of the Orange Society repeated, and deriving all their notions of it from the representations of interested parties, are strongly disposed to join in the desire that it should experience the fate generally awarded to all extra-constitutional bodies, which they have been accustomed to regard as, at the best, excrescences to be removed, and, commonly, obstructions to wise and equitable government. It has now undergone a jealous, if not a careful, scrutiny; all that could be advanced to its disparagement has been put forward by its avowed and inveterate enemies, and a great part of the evidence which was to have been produced by its friends, by the act of a hostile majority, has been rejected.\* Yet, notwithstanding the disadvantage under which the friends of the Orange institution were compelled to conduct its defence, they have established a most unexpected case in justification of that calumniated society.

The Committee to inquire into the Orange institution, in its original structure, was composed of *five Roman catholic barristers, nine determined supporters of the government*, which, what one may call, an anti-Anglican faction keeps in power, one conservative Whig, entertaining strong prejudices against the Orange Society, six impartial English and four Irish members, which, with two members belonging to the Orange Society, completed the Committee. Subsequent changes made but slight alteration in its character. In the end, the Committee was thus constituted :—Fourteen members of the movement party, one conservative Whig, strongly prejudiced against the Orange Society, eight impartial English members, two impartial Irish, and two who were recognised as friends and members of the Orange Society.

Why a Committee so constituted was entrusted with the delicate office confided to its care, and under the late Administration, it would be difficult to understand, except on either of two suppositions. Mr. O'Connell and Mr. Finn, the members to whom the Committee was conceded, having a majority in the House of Commons, determined to avail themselves of the advantage it gave them; or, the friends

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\* Col. Verner, in a debate in the House of Commons, August 11th, made the following observations on the partial proceedings adopted at the Committee, to which he called on members of the Committee for correction. No correction was given, and the gallant officer's statement, thus corroborated, is to be received as an admitted truth. He said "it was naturally expected that the persons who had moved for the inquiry should be prepared to shew the necessity for it, by instituting charges against them—(hear, hear.) On the contrary, a request was made that evidence should be examined upon their part, even before it was attempted to make out a case against them. This proposal was acceded to, and witnesses were accordingly called. After the examination had proceeded for some time, a further proposal was made, that it should cease upon their part, notwithstanding there were at the time several witnesses in attendance, and others daily expected, to whom summonses had been sent, and that the examination should be continued on the part of their opponents. This was also submitted to, upon the understanding that when the examination upon the part of their opponents was closed, they should be at liberty to call such witnesses as they thought proper, in order to rebut the evidence that might be incorrectly given against them, and to complete their case—(hear, hear.) In violation of this stipulation, the inquiry was closed abruptly, to the exclusion of witnesses who had been previously examined, and from whom they expected much important and valuable testimony. It was of that they had to complain, being a course wholly unprecedented, and of which no candid mind could approve."

of the Orange institution, relying on the strength of their cause, had a confidence that even the partiality of adversaries like theirs must be overcome by the strength of their evidence. Large as was the allowance they made, it appears their calculations were not rash. When the inquiry commenced, fifteen enemies of the Orange Society were at one side, two friends on the other; and between these was the moderating influence of ten impartial judges. When the inquiry ended, such a change had been effected, that Mr. O'Connell and his adherents could not prevail to carry a Report. They were strong enough to exclude witnesses whom the Orangemen thought it of vital importance to produce; but such was the testimony actually taken before the Committee, that they could prevail no further. A majority would not second their views; and, contrary to the order of proceedings adopted by the Municipal Corporation Commission, the Report of the destructives has been suppressed, and the evidence in opposition to which any Report on their side must have been framed, has been published for parliamentary, if not general instruction.

The impression which this evidence is calculated to produce on a mind capable of rising above prejudice, may be inferred from the speech of Mr. Finch during the debate on Mr. Hume's motion on the subject of Orange Lodges. Mr. Finch, it should be remembered, was one of those members who voted in favour of a Roman Catholic Relief Bill years before the marvellous conversion of so many honourable members to what were styled liberal opinions had been effected. The same spirit of candour in which he weighed arguments which, admitting the reasonableness of a very natural presumption, were not to be lightly disregarded, accompanied him to the Orange investigation; and in his speech the society had the benefit of it. Throughout the entire of that interesting and effective speech, he is not found, in a single instance, resting his conclusions, when favourable to the Orange Society, on the testimony of witnesses produced in its behalf. He selects Lord Gosford and Lord Caledon, both enemies to the Orange institution, the one violently, the other decidedly, opposed to it; and he, at the same time, ascertains the apparent ground of their hostility; and the unreasonableness of it. Both of these noble lords appear to have been uninformed as to the condition of those parts of Ireland in which the Orange institution does not prevail; and, accordingly, unable to estimate by comparison its effects where its influence is acknowledged. Both, however, bear honourable testimony to the tranquillity and the general good order of the province of Ulster, the province in which the Orange institution is widely extended. Here there is no Insurrection Act—no necessity for severe coercion—life and property are secure—law is duly administered—the natural relations subsist between the proprietors of the soil and its cultivators; and, with the exception of the broils which have disturbed the celebration of certain unwelcome anniversaries, Ulster wears the calm aspect that should characterize a portion of the British empire.

From another witness—Mr. Sinclair, of Tyrone, a very decided politician of the liberal school—produced against the Orange institution, he extracted similar testimony. This gentleman even goes the length of saying that he holds the north of Ireland to enjoy more undisturbed tranquillity than even counties in England. "You have stated that the people in the north of Ireland are more orderly and well conducted than the people in the south of Ireland? Yes; and that the people in the north of Ireland are more orderly and better conducted than the people of England.—The people in the north of Ireland, which is the strong-hold of Orangeism, are better conducted, it appears, than the people of England, where there are no Orangemen, and the people of the south of Ireland, where there are comparatively few Orangemen? Certainly." This witness, Mr. Sinclair, is a gentleman of large property, and appears to be a person of extensive and varied acquirements. He expresses himself adverse to the Orange Society, regards religious feuds as synonymous with the existence of religio-political societies, thinks that if societies of all kinds were suppressed, the sole remaining cause of disturbance in the province of Ulster would be removed; but still affirms that, notwithstanding such feuds as sometimes disturb it, the general tranquillity of that province is superior to that, not merely of the southern parts of Ireland, but even of England herself.

Mr. Finch was not satisfied with vindicating, by this unsuspecting testimony, the character of Ulster at the present day. He cited history—history as written by Roman-catholic authors, to shew what was the condition of the north of Ireland before the Orange institution had an existence, and he corroborated the testimony of the Plowdens and Wyse, &c., &c., with the statements embodied in the Parliamentary Re-

ports of the year 1798. With what result does the reader imagine? To shew that the character of the north of Ireland at that day was directly the opposite of that for which it is now distinguished,—that its turbulence, its disorders, its crimes were flagrant and fearful, insomuch that that very Insurrection Act, which, since the year 1800, has never been required in Ulster, or applied to it, was originally contrived with especial reference to its necessities, and applied, in the first instance, to the now peaceful district of Armagh.

A case like this, ably and clearly stated—confirmed, too, by numerous proofs selected, in every instance, from testimony borne by witnesses or historians unfavourable to the Orange Society—was, it might be thought, a full and comprehensive answer to the charges attempted to be brought against it. Mr. Finch established a stronger case. He shewed that not only was Ireland, and especially Ulster, in a state of distraction *before* the formation of the Orange system; in a condition, after that system was formed, tranquil and well-ordered, precisely in proportion as Orange Lodges were strong and numerous; but he proved also that this tranquillity was secured notwithstanding the existence of most fierce and tumultuous elements of disorder; notwithstanding the extensive prevalence of a treasonable conspiracy; notwithstanding the wild agitation of principles hostile to British government, and strong efforts to effect a repeal of the legislative union. All these principles of turbulence the Hon. Member exposed with clearness and eloquence, and, considering the abundance of matter, with laudable brevity; and, still adhering to his principle of taking only the testimony of enemies as his authority, gave proof that, through all the difficulties and temptations which surrounded them, the Orangemen maintained their fidelity to the British connexion, upheld the authority of the law, and, so far as they had power, preserved the peace of the country. Surely this Hon. Member's speech should be given to the public in a form likely to make it extensively known, and to secure its permanence. The frightful description which he gives of the southern districts in Ireland; the inhuman murders of ministers of the church which he recounts; the abortive efforts to bring criminals to justice; the supplications of individuals to be excused for non-attendance at assizes; the proofs how terror of a multitude confederated against the law render all attempts at good government vain and ludicrous; and the contrast which then, by the shewing of adversaries, he exhibits in the state of Ulster, could not be without good effect in extending a knowledge of the real state of Ireland. Even strong prejudice could hardly resist so unsuspicious an argument.

The eloquent *exposé* of Mr. Finch is the more conclusive, because of the memorable truth, that *not one of his statements was contradicted, nor a single argument advanced by him made the subject even of disputation*. Mr. Shiel, with his usual adroitness, diverted attention altogether from the matter in debate, and magnified some reports of excesses in the north of Ireland, until, seen through the exaggerating medium of his description, they acquired an adventitious importance. Orangemen, he says, have granted sums of money to aid their brethren in defending and instituting prosecutions. Granted. Is it a forbidden interference with the administration of justice to do so? Is it unwise, in a country where a new crime has been created, where the honoured practice of more than a century has been declared an offence, and declared so by an Act of Parliament, on the construction and meaning of which men of opposite politics have strongly differed, is it unwise, in such a country, to let the humbler classes of protestants feel that the same individuals who advise them earnestly to comply with the requirements of even such legislation as this, will be also ready to afford them assistance and advice in any case in which they believe them harassed by an unjust prosecution? Above all, is it *necessary* to give legal assistance in a country where, it is said by their own partisans, Roman catholics of the humble-classes have no respect for an oath, if taken in a court of justice;\* and where, after the exposure of such a conspiracy as that which Mr. Serjeant Jackson detected in Cork between a popish priest † and popish witnesses to swear away the life of an innocent man, the prosecutor for the crown, instead of throwing down his brief, and ordering the sacerdotal perjurer into the dock, (a course which perhaps law would not authorize him to take,) actually declared, that, under existing circumstances, he must give evidence to prove manslaughter against the prisoner.

\* See Inglis's Tour, and the Speech of Chief Justice Bushe.

† See the *Standard* of Tuesday or Wednesday, (August 18 or 19.)



It is an important fact that an advocate and champion like Mr. Shiel (who must, of necessity, in proportion to the eagerness with which he studies the furtherance of the projects of his party (it may not be safe to specify them), hate that society which furnishes the main obstruction to his views,) *has not been able to adduce a single instance in which the existence of the Orange Society proved detrimental to the administration of justice, or to offer the faintest shadow of denial to the incontrovertible statements of Mr. Finch.* And this in a speech not more scrupulous or less distinguished for "rhetorical artifice" than those by which he has of ancient date been so renowned. They who will compare the statements of this eloquent artificer with the testimonies on which they were professedly founded, will have no hesitation in affirming that, in every instance in which they could affect the Orange cause injuriously, they are contrary to the evidence, even in that imperfect state in which, owing to the dexterity of the Hon. Member and his associates, it has been reported to Parliament.

The space which would be required cannot be afforded for the exposure of the adventurous presipitancy with which the eloquent gentleman misrepresented the evidence he had, in the strength of his majority, previously screened from the encounter of conflicting testimony; but as the great strength of his case arose out of some riots at elections and processions, it may be well to conclude these remarks with a single quotation from the minutes of evidence. Mr. Shiel is Member for Tipperary, and was, it is understood, the examiner in the following interrogatories. The Rev. Mortimer O'Sullivan was the respondent.

Q. 646. "You have stated that the north of Ireland, generally speaking, has been extremely tranquil; are you not aware that a great number of crimes have arisen from the processions of both parties in the north of Ireland?"—A. "I am aware that there have been collisions between the Orangemen and those who opposed their processions, and that crimes have been committed."

Q. 647. "The Orange processions, at least, have been the occasion of violation of the law, attended with bloodshed, in the north of Ireland?"—"Yes; Orangemen, in their processions, have sometimes been attacked; but still I would repeat, the character of the North is tranquil; and I have not the slightest doubt, an inquiry would prove that there have not been so many outrages in any county in Ulster, from 1800 to 1835, as have been perpetrated within two years, in the county of Tipperary."

It is a curious coincidence to see the representative of a county in which, within a space of two years and five months, more than *five hundred and fifty murders were perpetrated*, arraiguing the constitutional and gallant body who reclaimed Ulster from a state in which it resembled Tipperary, and have kept it in peacefulness, by the acknowledgment of adversaries, scarcely to be paralleled in England. "*Dat veniam corvis,*" &c. &c.

One circumstance, and only one, was necessary to complete the case which Mr. Finch established; namely, the amount of force, military and constabulary, by which the peace of Ulster has been preserved. Colonel Verner, in the course of the debate, supplied the deficiency. Of regiments of infantry, cavalry, and military depôts, in Ireland, there are fifty-six; in Ulster less than five;—so that, according to the conclusion of the gallant member, the province which contains nearly a third of the population is preserved in a state of tranquillity which would not be discreditable to any part of England, *by a force not the twelfth of that which is unhappily found necessary in Ireland.* To this, as a matter of economy, he called the attention of the honourable member for Middlesex; but he called without effect. In the judgment of that accomplished individual, there are (strange to say) matters of higher moment than even an economical saving or reduction. But it is a matter to which the attention of more unprejudiced individuals should be directed. It is continually repeated that the nation is put to enormous expense by the military force required in Ireland. Henceforth men may discriminate, and insist that the province which demanded the largest military force before the institution of the Orange Society, now that it contains nearly thirteen hundred Orange lodges, is chargeable with only the twelfth of the expense incurred by the Irish military establishment. It was of much consequence that the statement to this effect was made, under circumstances, and in a manner which shewed that contradiction was challenged. It received the tacit acknowledgment of the parties who would be most ready to give it a denial, had they any ground for disputing its correctness.

Another matter of much importance was tacitly admitted on the same occasion. Colonel Verner charged the honourable member for Dublin with having long

endeavoured, by flatteries of the most extravagant nature, to gain over the Orange party to his views—namely, his projects for a dismemberment of the empire by a repeal of the legislative union, and with having resorted to his present system of abuse and persecution only because he had altogether failed in his attempts at seduction. “At a meeting, held in January, 1831,” said the honourable member, “Mr. O’Connell spoke of his beloved Orange fellow-countrymen—the most noble, generous, and patriotic body of men any country ever saw,” and continuing for a considerable time in this strain, concluded, by praying, with uplifted hands, “that God and they might forgive him.” He then pulled down the orange and green banner, which waved over his head, kissed the colours repeatedly, and alternately tore open his waistcoat, and pressed the orange to his naked bosom, amid loud and uproarious cheering.” To this Mr. O’Connell uttered no denial—to this, indeed, no other individual than that honourable member would be likely to hazard a denial, for it was but a single incident in a long-continued series of efforts to wile away the Orangemen of Ireland from their steadfast attachment to British connexion. Colonel Verner proceeded, contrasting the angry expressions of mortified and disappointed ambition with the cajoleries of lover-like salutation. In a speech, delivered February 10th, 1835, he represents the honourable and learned repealer as having thus given vent to his indignation at not finding the Orangemen more complying—“I have spent the last five years in fruitless endeavours to conciliate them. I thought to bring them over, but I might as well attempt to coax with success the sucking tiger, or the full-grown lion.”

This, too, was undenied—and what is the conclusion? That the Orangemen of Ireland are persecuted simply because their adherence to British connexion could not be overcome. If they would consent to join with those who seek to dismember the empire, they would be praised as the noblest and most generous of patriots; but because they resisted all efforts to win them to this course by menace and allurements, the flatteries, the “coaxings,” of five years, are changed into open hostility and persecution. With their assistance, Mr. O’Connell has repeatedly declared, he could accomplish a speedy repeal of the union. Having found it impossible to obtain this assistance, he adopts the natural alternative, and will destroy them, *if he can*. Surely, all protestants must hope that this will remain long a hypothetical proposition.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Bangor, Bangor Cathedral .....	July 19.
Bishop of Worcester .....	July 25.
Bishop of Chester, Durham Cathedral .....	August 16.
Bishop of Lichfield and Coventry .....	

## DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Atkinson, Thomas.....		St. Bees		{ Chester by let. dim. from Archbishop of York
Bellairs, H. W. (Exd. Student)		New Inn Hall	Oxford	
Bentley, T. R. ....	B.A.	Trinity	Dublin	Chester
Bowman, Thomas .....	B.A.	Trinity	Dublin	Chester
Bradshaw, Samuel.....	B.A.	Brasenose	Oxford	Lichfield and Coventry
Campbell, Duncan.....		St. Bees		Chester
Cole, James W.....	B.A.	Magdalen Hall	Oxford	Lichfield and Coventry
Crow, F. A. ....	B.A.	Christ's	Camb.	Worcester
Davies, Richard.....	B.A.	Corpus Christi	Camb.	Chester
Dineley, F. P. G.....	B.A.	Worcester	Oxford	Worcester
Dolphin, John Walker,	B.A.	Magdalen Hall	Oxford	Worcester
Dundas, J. W. D.....	B.A.	Magdalene	Camb.	{ Chester by let. dim. from Bishop of Norwich

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Edwards, John W.....	B.A.	Brasenose	Oxford	Chester
Faussett, Bryan.....	B.A.	Corpus Christi	Oxford	Worcester
Fox, Octavius.....	B.A.	Lincoln	Oxford	Worcester
Graves, John .....		St. Bees		Chester
Hardwicke, Edward ...	B.A.	Queen's	Oxford	Lichfield and Coventry
Hathornthwaite, T. ...	B.A.	Trinity	Dublin	Chester
Hetherington, Joseph,	M.A.	Queen's	Oxford	Worcester
Jackson, Peter .....	B.A.	Corpus Christi	Camb.	Chester
Jones, Robert.....	B.A.	Emmanuel	Camb.	Bangor
Jones, John .....	B.A.	New Inn Hall	Oxford	{ Bangor by let. dim. from Bishop of St. Asaph
Legh, Henry .....	B.A.	Brasenose	Oxford	
Lowther, Brabazon ...	B.A.	Merton	Oxford	Lichfield and Coventry
Makinson, T. C. ....	B.A.	St. John's	Camb.	Chester
Marshall, B. A.....	B.A.	St. Peter's	Camb.	Chester
Nightingale, G.....	B.A.	Catharine Hall	Camb.	Chester
Nussey, Henry .....	B.A.	Magdalene	Camb.	{ Chester by let. dim. from Archbishop of York
Slade, George.....	B.A.	St. Edm. Hall	Oxford	
Swainson, E. C.....	B.A.	Worcester	Oxford	Lichfield and Coventry
Taylor, Thomas.....	B.A.	Magdalen Hall	Oxford	Worcester
Wetherall, John E. ...	B.A.	Lincoln	Oxford	Lichfield and Coventry
Wheeler, David.....	B.A.	St. Edm. Hall	Oxford	Lichfield and Coventry
Whiting, H. B.....	B.A.	Christ's	Camb.	Worcester
Williams, John .....		Jesus	Oxford	{ Bangor by let. dim. from Bishop of St. Asaph
Woodward, Herbert ...	B.A.	Worcester	Oxford	

## PRIESTS.

Allen, E. B. ....	B.A.	Queen's	Camb.	Chester
Barton, G. ....		Brasenose	Oxford	Lichfield and Coventry
Daniel, C. J. ....	B.A.	Trinity	Dublin	Chester
Dibdin, R. W. ....	B.A.	St. John's	Camb.	Chester
Elwell, W. E. ....	B.A.	University	Oxford	Lichfield and Coventry
Haughton, G. D. ....	B.A.	Worcester	Oxford	Chester
Heslop, William ....	B.A.	Queen's	Camb.	Chester
Hodgson, J. S. ....	M.A.	Caius	Camb.	Chester
Jackson, Thomas ....	B.A.	Worcester	Oxford	Worcester
Kidd, W. J. ....		St. Bees		Chester
Milne, Nathaniel ....	M.A.	St. John's	Camb.	Chester
Mellersh, W. P. ....	B.A.	St. John's	Camb.	Chester
Molineux, W. H. ....	M.A.	Clare Hall	Camb.	Chester
Morrish, W. J. ....	M.A.	Magdalen Hall	Oxford	Worcester
Pearson, William ....	M.A.	University	Oxford	Lichfield and Coventry
Price, A. H. ....	B.A.	Wadham	Oxford	Worcester
Roberts, W. D. ....	B.A.	Jesus	Oxford	Bangor
Ross, J. L.....	B.A.	Oriel	Oxford	Chester
Scambler, Henry ....		St. Bees		Chester
Sirce, Henry .....	B.A.	Trinity	Dublin	Chester
Simpson, George ....	B.A.	Trinity	Dublin	Chester
Snedy, Walter .....	M.A.	Christ Church	Oxford	Lichfield and Coventry
Stanley, E. M. ....	B.A.	Worcester	Oxford	Lichfield and Coventry
Stubbs, Phineas ....		Durham		Chester
Terry, G. T. ....	B.A.	Trinity	Dublin	Chester
Walker, G. A. ....	B.A.	Christ's	Camb.	Chester
Wanstall, Richard ....	B.A.	St. Edm. Hall	Oxford	Lichfield and Coventry
Williams, W. Lloyd ...	B.A.	Jesus	Oxford	Bangor

The Lord Bishop of Lichfield and Coventry will hold his next Ordination on Sunday, the 4th of October, at Eccleshall.

The Bishop of St. Asaph also intends to hold an Ordination on Sunday, the 4th of October, at St. Asaph.

A General Ordination will be holden at the Palace, Salisbury, on Sunday, the 20th day of December next. Candidates for Deacon's Orders, who intend to offer themselves for ordination at that time, are to appear, for their first examination, on Tuesday, the 15th of September, at the Palace, at 10 o'clock in the morning.

## CLERICAL APPOINTMENTS.

Booth, J., of Dudley...	A Surrogate for the Diocese of Worcester.
Briggs, John .....	Chaplain of the Dockyard at Devonport.
Chevalier, Temple.....	Mathematical Professor in Durham University.
Fogg, — .....	Curate of Claughton, near Lancaster.
Goldney, Mr. ....	Chaplain of the Dockyard at Bermuda.
Granger, John Cecil, Vicar of St. Giles's, Reading, a Surrogate for the Diocese of Sarum.	
Leighton, D. H. ....	Curate of the New Church at Thornton-in-the-Fylde, Lancashire.
Maberley, G. ....	First Master of Winchester School.
Powell, R. T. ....	Domestic Chaplain to the Bishop of Norwich.
Spencer, W. H. ....	Domestic Chaplain to the Baroness Wenman.
Wordsworth, C. ....	Second Master of Winchester School.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bellett, George ...	{ St. Leonard P. C., Bridgenorth }	Salop	Bridgn. Pec.	T. Whitmore, Esq.
Biddulph, T. ....	{ St. Mathew's Kings- down P. C. }	Glouces.	Glouces.	
Bussell, J. G. ....	Newark-upon-Trent V.	Notts	York	The King
Briscoe, Allan. ....	Enham R.	Hants	Winches.	Queen's Coll., Oxf.
Chevalier, T. ....	Esle P. C.	Durham	Durham	Bp. of Durham
Cooke, I. Urban. ...	{ East Lulworth and Comb Keynes V., w. the Chapel of Wool }	Dorset	Bristol	Joseph Weld, Esq.
Darby, W. ....	{ St. Benedict's P. C., Norwich }	Norwich	Norwich	The Parishioners
Gillbee, Charles ...	Kilsby R.	Northam.	Peterboro'	{ Preb. of Kilsby, in Lincoln Cath.
Graham, John ...	Cosgrove R.	Northam.	Peterboro'	Mrs. H. L. Mansell
Greene, Valentine,	Birkin R.	York	York	Rev. Thomas Hill
Hadley, George ...	{ Milborne St. Andrew cum Dewlish V. }	Dorset	Bristol	T. Gundry, Esq.
Harcourt, L. V. ....	Beckenham R.	Kent	Rochester	John Cator, Esq.
Hodgson, W. ....	{ New Church at Coomb Down, near Bath }	Somerset	B. & W.	{ Rev. W. B. T. Beatt, and Mr. G. Steart, Trustees
Langton, Edward,	Bentworth R.	Hants	Winches.	R. Mathews, Esq.
Langton, Arthur,	{ Beeston-next-the-Sea R. }	Norfolk	Norwich	The King
Leigh, William ...	{ Pulham St. Mary's R. w. St. Mary Mag- dalen C. annexed }	Norfolk	Norwich	The King
Marychurch, W. T.	{ Sudburn cum Capeliâ de Orford R. }	Suffolk	Norwich	The King
Newlove, R. ...	Thorner C.	W. York	York	
Ogle, E. Chaloner,	Bedlington V.	Northum.	Durham	D. & C. of Durham
Paget, F. E. ....	Elford R.	Stafford	Lich. & C.	Hon. F. G. Howard
Pedder, James ...	Garstang V.	Lancas.	Chester	Rev. John Pedder

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pinder, F. F. ....	Gosforth R.	Cumber.	Carlisle	Sir H. F. Senhouse
Powell, R. T. ....	Wiggenhall St. Mary V.	Norfolk	Norwich	Lord Chancellor
Russell, Fred. ....	Trinity Church, Halifax, P. C.	W. York	York	J. Whitacre, Esq.
Smith, William ...	St. Peter the Great V., Worc., w. Whittington Chapel annexed	Worcester	Worcester	D. & C. of Worcester
Stubbs, Phinehas,	Well V.	N. York	Chester	C. Chaplin, Esq.
Thorp, John ....	Chislehampton and Stadhampton P. C.	Oxford	Oxford	C. Peers, Esq.
Turner, W. H. ...	Trent R.	Somerset	B. & W.	Corp. Ch. Coll., Ox.
Vernon, W. H. ...	Carshalton R.	Surrey	Winches.	John Cator, Esq.
Were, E. B. ....	Chipping Norton V.	Oxford	Oxford	D. & C. of Gloucester
Whiteside, J. W.,	Trinity C., Ripon	York	York	D. & C. of Ripon
Wimberley, C. M.,	Gumfreston R.	Pembroke	St. David's	J. Meyrick, Esq.
Wilson, —	C. of Kirkby Malhamdale in Craven			

## CLERGYMEN DECEASED.

Ashworth, George,	Elland	York		
Cage, Edward. ....	Eastling R.	Kent	Canterb.	Earl of Winchelsea
Campbell, J. C. ....	Halling C.	Gloucester	Gloucester	W. Wyndham, Esq.
Chevalier, T. C. ...	Knoddishall C.	Suffolk	Norwich	J. Vernon, Esq.
Comber, Thomas,	Oswaldkirk R.	N. York	York	Rev. T. Comber
Drury, Mark, Brussels				
Hughes, Richard,	Shelsley Walsh R.	Worcester	Hereford	Lord Foley
Johnson, Paul ...	Ingworth R., and Beeston Regis R.	Norfolk	Norwich	{ W. Wyndham, Esq. Chas. of D. of Lanc.
Jones, Theophilus,	St. Mary's R., Romney Marsh	Kent	Canterb.	Abp. of Canterbury
Lightfoot, J. ....	Enham R.	Hants	Winches.	Queen's Coll., Oxf
Marshall, John ...	Ovingdean R.	Sussex	Chichester	W. Marshall, Esq.
Mildmay, W. St. John,	Dogmersfield R.	Hants	Winches.	Lady Mildmay
Nunn, William ...	Penzance			
O'Keil, Thomas. ...	Tarporley C.	Cheshire		
Peshall, S. ....	& Master of Tarporley	Endowed	Grammar School.	
Rennell, W. Blackstone,	Oldberrow R.	Warwick	Worcester	
Fellow of King's College, Cambridge				
Smith, John ....	Bicester V.	Oxford	Oxford	Sir G. P. Turner, B.
& Head Master of Dilbarn		Grammar School,		Staffordshire
Stubbin, N. J. ...	Hingham P. C.	Norfolk	Norwich	Lord Wodehouse
Torr, John ....	Westleigh V.	Devon	Devon	D. & C. of Exeter
Waymouth, C. ...	West Town, near Bristol			
Wilson, Edward,	Chapel Allerton C.	W. York	York	V. of Leeds

## I R E L A N D.

## PREFERMENTS.

Rev. W. Tyndall, to the Rectory of Kilmactigue, Diocese of Tuam.  
 Rev. W. Hughes, to the Living of Aghanloo.

## DEATHS.

At Denson Grove, near Dublin, the Rev. Samuel Roe.  
 The Venerable Dr. Ussher, Archdeacon of Raphoe, aged 69.  
 Rev. J. D. Latouche, Curate of St. Anne's, Dublin.  
 Rev. R. Wynne, Rector of Belturbet, aged 78.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, August 1.*

On Saturday last, the following gentlemen were admitted Actual Fellows of Magdalen College:—the Rev. J. P. Wilson, M.A., *Lincolnshire*; C. W. Borrett, M.A., *Diocese of Norwich*; the Rev. W. Richardson, M.A., *York*; and Roundell Palmer, B.A., *Oxfordshire*.

The same day, the following Demies of Magdalen College were elected Probationary Fellows:—W. Robertson, M.A., *Somersetshire*; T. Harris, B.A., *Warwickshire*; Rev. G. A. Chaplin, B.A., *Lincolnshire*; J. M. Cholmeley, B.A., *Lincolnshire*; Rev. J. R. Bloxam, B.A., *Warwickshire*; and C. Reade, B.A., *Oxfordshire*. R. Lowe, B.A., of University, was elected a Probationary Fellow on the Nottinghamshire Foundation.

*August 15.*

On Thursday last, Mr. J. Meyrick was elected an Exhibitioner on the Michel Foundation at Queen's College.

*August 22.*

On Monday, the 3rd inst., Mr. J. Hawkins was elected Founders' kin Scholar of Pembroke, on the Foundation of T. Teasdale, Esq.

The Archbishop of Canterbury, with the concurrence of his Most Gracious Majesty, has conferred upon the Rev. G. Oliver, Perpetual Curate of Wolverhampton, the degree of Doctor in Divinity.

## CAMBRIDGE.

*Friday, August 14.*

COMBINATION PAPER, 1836.

PRIOR COMB.

- Aug. 2. Coll. Regal.  
9. Coll. Trin.  
16. Coll. Joh.  
23. Mr. Ward, Chr.  
30. Mr. Marcus, Regin.  
Sept. 6. Mr. Newland, Corp.  
13. Mr. Stevenson, Jes.  
20. Coll. Regal.  
27. Coll. Trin.  
Oct. 4. Coll. Joh.  
11. Mr. Berkeley, Chr.  
18. Mr. Cheere, Regin.  
25. Mr. Lowry, Clar.  
Nov. 1. COMMEN. BENEFACT.  
8. Mr. Henalow, Jes.  
15. Coll. Regal.  
22. Coll. Trin.  
29. Coll. Joh.  
Dec. 6. Mr. Stone, Pet.  
13. Mr. Holland, Regin.  
20. Mr. Haynes, Clar.  
27. Mr. Pinder, Cai.

## POSTER. COMB.

- Aug. 2. Mr. Jenkins, Trin.  
9. Mr. Nairne, Trin.  
16. Mr. Mason, Trin.  
23. Mr. Baker, Trin.  
24. FEST. S. BART. Mr. Darnell, Trin.  
30. Mr. J. B. B. Clarke, Trin.  
Sept. 6. Mr. Head, Trin.  
13. Mr. Wilson, Emm.  
20. Mr. Bayley, Joh.  
21. FEST. S. MATT. Mr. Hymers, Joh.  
27. Mr. Sparke, Joh.  
29. FEST. S. MICH. { Mr. Keeling, Joh.  
                                  { Mr. H. Yorke, Joh.  
Oct. 4. Mr. R. Foster, Joh.  
11. Mr. Fludyer, Joh.  
18. FEST. S. LUC. Mr. Marsden, Joh.  
25. Mr. Suttaby, Joh.  
28. FEST. SS. SIM. & JUD. Mr. Fox, Joh.  
Nov. 1. FEST. OM. SANCT. Mr. Cole, Joh.  
8. Mr. Say, Joh.  
15. Mr. Greensall, Joh.  
22. Mr. Flavell, Joh.  
29. Mr. Hubbersty, Joh.  
30. Mr. Gretton, Joh.  
Dec. 6. Mr. Coleridge, Joh.  
18. Mr. Stone, Pet.  
20. Mr. Couch, Pet.  
21. FEST. S. THOM. Mr. Bonney, Clar.  
25. FEST. NATIV. Mr. Booth, Corp.  
26. FEST. S. STEPH. Mr. Wells, Corp.  
27. FEST. S. JOH. Mr. Small, Emm.  
28. FEST. INNOC. Mr. Ainalie, Emm.

*Resp. in Theolog.*

*Oppon.*

- Mr. Greaves, Emm. { Coll. Regal.  
                                  { Coll. Trin.  
                                  { Coll. Joh.  
Mr. Hodgson, Corp. { Mr. Norman, Pet.  
                                  { Mr. Taylor, Cath.  
                                  { Mr. Wood, Corp.  
Mr. Nottidge, Trin. . { Mr. Symes, Jes.  
                                  { Coll. Regal.  
                                  { Coll. Trin.

*Resp. in Jur. Civ.*

*Oppon.*

- Mr. Hollingshead, Joh. { Mr. Kinderley, Trin.  
                                  { Mr. Craxanthorpe,  
                                  { Joh.

*Resp. in Medic.*

*Oppon.*

- Mr. White, Emm. . { Mr. Evans, Cai.  
                                  { Mr. Whitworth, Jes.

On the 2nd inst., J. Buller, Esq., Scholar of King's college, in this University, was elected a Fellow of that society; and on the 3rd, G. W. Money, F. E. Durnford, W. Young, G. A. Seymour, and F. E. Long, were elected Scholars of the same society.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. J. Fisher, Higham, Leicestershire; of Rev. T. L. Bayliff, Little Ilford, Essex; of Rev. W. M. Smith Marriott, Horsmonden R.; of Rev. C. Childers, Cantley Parsonage, near Doncaster; of Rev. J. H. Sparke, the College, Ely; of Rev. T. T. Roe, Swerford R., Oxon; of Rev. Dr. Faussett, St. Giles's, Oxford; of Rev. W. H. Karlake, Meshaw R.; of Rev. Mr. Nunn, the Orchard, near Penzance; of Rev. W. Valentine, Chaplain of the London Hospital; of Rev. J. H. Alt, Enford V. Wilts; of Rev. W. Mason, Normanton V.; of Rev. W. Knight, R. of St. Michael's; of Rev. W. C. Bennett, Corsham V., Wilts; of Rev. R. Skipsey, Northallerton; of Rev. J. Foster, Abbotshury; of Rev. Mr. Blount, Hampreston R.

*Of Daughters*—The lady of the Rev. A. Hewlett, Astley Parsonage, near Manchester; of Rev. J. Hooper, Rolvenden V., Kent; of Rev. W. Truell, Fitzwilliam-square, Dublin; of Rev. G. Maclear, Bedford; of Rev. C. Griffith, Park Crescent, Worthing; of Rev. S. Tilbrook, Freckenham R.; of Rev. F. Glover, Winterborne, Steepleton; of Rev. C. Craven, Birmingham; of Rev. J. H. Gray, Bolsover Castle; of Rev. T. W. Whitaker, Stanton-by-Bridge R.; of Rev. R. Hutchinson, East Retford; of Rev. C. Forward, Kingsford, Dorset; of Rev. E. Wilton, West Lavington.

## MARRIAGES.

The Rev. R. D. Wilmot, M.A., v. of Kennington, in Kent, to Jane, youngest d. of C. Turner, Esq., A.R.A.; Rev. W. T. Sandys, M.A., v. of St. Mary's, Beverley, to Catherine Elizabeth, only d. of the late W. W. Abney Esq., Royal Horse Guards Blue; Rev. J. Robertson, to Sophia Hopkins, d. of the late Mr. Boote, of Milton, Berks; Rev. D. H. Leighton, M.A., of Thornton, Lancashire, to Caroline, third d. of the late T. Kesteven, Esq.; Rev. W. Holmes, r. of West Newton, Norfolk, to Jemima, d. of the late Sir C. Flower, Bart.; Rev. G. King, M.A., r. of St. Lawrence, in the city of Norwich, to Elizabeth, third d. of the late John Steward, Esq., of East Carlton; Rev. J. R. Inge, M.A., of Trinity Coll., Camb., to Marianne, eldest d. of the late John Riley, Esq., of Hertford House, near Coventry; Rev. T. Powell, c. of Tintern, Monmouthshire, to Clara, third d. of the Rev. T. Prosser, of Snodhill Court, and r. of Dorstone, Herefordshire; Rev. R. Wedgwood,

to Fanny, youngest d. of the Rev. O. Crewe, r. of Muxton, Staffordshire, and of Astbury, Cheshire; Rev. W. Cowlard, to Sarah Phillis Clode, widow of Capt. E. Kelly, late of H.M. 51st regiment of Light Infantry; Rev. J. L. Popham, B.A., r. of Chilton Foliat, Wilts, to Frances, eldest d. of E. L. Sanders, Esq.; Rev. H. G. Talbot, M.A., late Student of Christ Church, eldest son of the late Very Rev. C. Talbot, Dean of Salisbury, to Mary Elizabeth, third d. of the late Hon. Sir W. Ponsonby, K.C.B.; Rev. W. Stone, B.A., of Wadham Coll., Oxon, to Susan Anne, youngest d. of Mr. Symonds, of Beaumont-street, Oxford; Rev. D. Jackson, M.A., of Queen's Coll., Oxon, to Margaret, youngest d. of M. Davis, Esq., of Burton, Westmoreland; Rev. B. Bowles, of Pirbright, in Surrey, to Sophia, second d. of the Rev. J. Deedes, r. of Willingale, Essex; Rev. T. Garnier, to Lady Catherine Keppel, youngest d. of the Earl and Countess of Albemarle; Rev. E. F. Glanville, M.A., a Fellow of Exeter College on the Cornwall Foundation, to Mary Ann, widow of the Rev. F. C. Spencer, of Wheatfield; Rev. W. Bannerman, of North Bank, Regent's Park, to Felicia, second d. of J. Rawlinson, Esq., of Wimpole-street; Rev. G. Hamilton, M.A., Minister of Christ Church, Bloomsbury, to Lucy, d. of Henry Chinn, Esq., of Lichfield Close; Rev. R. Pritchard, of Stratford-upon-Avon, to Frances Fisher, third d. of the late W. Hodges, Esq.; Rev. Sir E. W. B. Sandys, M.A., Fellow of St. Peter's Coll., Camb., r. of Winstone, Gloucestershire, to Mary Ann Turner Merywether, eldest d. of W. S. Merywether, Esq., of Grovefield; Rev. J. S. Hird, of Ringwood, Hants, to Elizabeth, d. of P. Bedwell, Esq., of Clapham-common; Rev. T. Echallaz, to Susan, d. of T. Tourle, Esq., of Landport, near Lewes, Sussex; Rev. J. H. Hughes, M.A., Fellow of Magdalen College, Oxon, to Margaret Sutherland, second d. of the late Col. Mackenzie, of Royston; Rev. J. O. W. Haweis, M.A., of Queen's Coll., Oxon, to Mary, d. of T. H. Davies, of Spanish-place, Manchester-square; Rev. J. Chapman, r. of Dunton, Essex, to Frances, second d. of the Rev. Dr. Keate, Canon of Windsor, and r. of Hartley Wespall; Rev. H. L. Ventris, B.A., Incumbent of St. John's, Whetstone, to Ann, youngest d. of J. Newman, Esq., of Soho-sq.; Rev. C. B. Gould, r. of Lew Trenchard, to Mary Anne Tanner, niece of J. Vowler, Jun., Esq., of Parnacott.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## BERKSHIRE.

On Monday, August 17th, a confirmation was held at the parish church, New Windsor, by the Bishop of Carlisle, who officiated for our venerable diocesan. Nearly 400 young persons received the sacred rite.—*Windsor Herald*.

## CAMBRIDGESHIRE.

An act for inclosing the parish of Stretcham has recently received the royal assent. It provides for the commutation of tithes by land, in the usual proportions of one-fifth and one-eighth, and we understand a question of great importance to the owners of *fen* land, as to the proportion to be deemed arable and pasture, was discussed in the committee, and fixed at one-third of the former and two-thirds of the latter.—*Cambridge Chronicle*.

The congregation attending St. Michael's church, in this town, has recently presented the Rev. Professor Scholefield, with a handsome service of silver plate, consisting of a coffee-pot with lamp, milk jug, sugar basin, and waiter; altogether weighing 150 ounces. The coffee-pot and waiter bear the following inscription:—

"To the Rev. James Scholefield, M.A. Regius Professor of Greek in the University of Cambridge. Presented on the fifteenth day of July, MCCCXXV., being the twelfth anniversary of the commencement of his labours as minister of the church of St. Michael, Cambridge. Offered to him as a tribute of respect and gratitude for his zealous and faithful services as a Christian pastor, by his affectionate and attached congregation."—*Ibid*.

## DERBYSHIRE.

A deputation of the parishioners of Balbrough attended at the rectory on Saturday, the 15th of August, for the purpose of presenting to the Rev. S. W. Yates, a richly chased silver salver, bearing the following inscription:—

"Presented by the parishioners of Balbrough, Derbyshire, to the Rev. Samuel Wildman Yates, M.A. In testimony of their high estimation of his public and private services, as curate of that parish, and of their affectionate regret at his departure, August, 1835."—*Derbyshire Cour.*

It is in contemplation to erect a church at Tintwistle, and a most spirited subscription has already been commenced with

that view. The family of Mr. Sidebotham and Brothers, near Motram, have given 500*l.*, and a few other individuals have added 350*l.* About 1,500*l.* will be required, and as the want of a church has been long felt in that vastly-populated manufacturing district, we trust that other wealthy friends of the Established Church of England will give their assistance to a cause which has been so auspiciously commenced.—*Ibid*.

(*From a Correspondent*.)—On the 20th of August a meeting of the parish of Saint Werburgh, Derby, took place for the purpose of granting a church rate. An amendment negating the motion for a rate was moved by one of the most violent radicals of the town, and seconded by Mr. Gawthorn, independent minister, which latter gentleman, on the shew of hands being, by a large majority, in favour of the rate, demanded a poll, which, notwithstanding all the exertions of the anti-church rate party, by placards and canvassing, ended, after being kept open for three days, as follows:—

	Votes.	Voters.
For the rate - - -	247	156
Against it - - -	61	55

Majority for the rate	186	101
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There was a contest for a rate last year, followed by a result as nearly as possible the same. It could have been by no hope of refusing the rate, but for the purpose of agitation, that the opposition to it this year has been raised.

## DEVONSHIRE.

The Dean and Chapter of Exeter have paid a tribute to departed worth which does them honour: a tablet has been erected in the cathedral, bearing an appropriate inscription, to the memory of Mr. Salter, a highly talented professor of music, and one of the lay-vicars of the cathedral, who was thrown out of a carriage and killed on the spot, on the 21st July, 1834, in returning from a visit to a friend in the neighbourhood.—*Exeter Western Luminary*.

## DORSETSHIRE.

A very numerous and respectable public meeting of the inhabitants of Weymouth has been held at the National School Room, in that town, when the Rev. E. H. Nolar



a convert from popery, delivered an address on scriptural education in Ireland. The rev. gentleman entered into a minute, luminous, and interesting detail of the present state of religious education in the sister island. The address was received with profound attention, and a handsome collection made at the door, amounting to nearly 19l.—*Salisbury Herald*.

A parish vestry has been held in Poole, Dorset, for the purpose of granting a church rate, and the full rate of sixpence in the pound, the whole for which the church-wardens asked, was unanimously agreed to. The late exposure of the radicals in stopping the salary to the ringers, for ringing on certain loyal days, has had the good effect of bringing many violent persons, who wish to keep up the appearance of loyalty, to their sober senses.—*Ibid*.

We cannot refrain from noticing an act of liberality which has recently been shewn at Wimborne, by the Wesleyan Methodists of that town. They have voluntarily come forward and subscribed handsomely towards the repairs and improvements of the established church of that town.—*Dorset Chronicle*.

#### DURHAM.

An elegant pocket communion service has been presented by the parishioners of Darlington, to the Rev. John Marriner, in testimony of their esteem for him as a Christian minister, on relinquishing his charge at Darlington.—*York Courant*.

A numerous party of the inhabitants of Easington and the neighbourhood, on Monday, the 17th, gave their late respected curate, the Rev. William Rawes (who has been recently presented to the living of Bambo', in Northumberland), a public dinner, at the house of Mr. Robert Wilkinson, in Easington, Mr. Robert Ripling in the chair. And in an address well adapted to the occasion, presented an elegant silver inkstand to Mr. Rawes, who returned thanks in a feeling and appropriate speech. On the same day the inhabitants of Easington presented a gold ring to Mrs. Rawes, in testimony of their sincere respect.—*Oxford Paper*.

DURHAM UNIVERSITY.—It appears by a parliamentary return, that the Dean and Chapter of Durham have already applied church property to the amount of 43,413l. 18s. 6d. to the establishment of a University at Durham.—*Leeds Intelligencer*.

On Tuesday, August 18th, the half-yearly examination of the young gentlemen of the Grammar School took place, in the presence of the Right Rev. the Bishop of Chester, the Hon. and Rev. Dr. Wellesey,

and the Rev. T. W. Peile, senior tutor of the University. Prizes were awarded in classics to R. Ornsby, H. W. Hodgson, R. Thompson, J. Hays, J. R. Davison, and F. Sheffield; and in mathematics to C. Parker, H. W. Hodgson, R. Thompson, J. Hays, and R. Hodgson. The Trevor prize for English Composition was gained by W. Young; the second prize to R. Pattenson.—*Durham Advertiser*.

#### GLOUCESTERSHIRE.

CHURCH-RATES.—At a vestry-meeting at Cheltenham lately held, the Rev. F. Close, Incumbent, in the chair, the church-warden having called for a church-rate of three-pence, as being the smallest sum necessary for the most pressing wants, it was moved and carried, without opposition, that a rate of four-pence be granted, in order that there should be no deficiency in the funds required for the due maintenance of the church.—*Gloucester Chronicle*.

#### HAMPSHIRE.

On the 18th of July, one of those gratifying exhibitions which have of late so frequently occurred, took place at West Meon, Hampshire. The parishioners of that place being desirous of testifying their gratitude to the Rev. John Jennings, their late curate, for his unwearied zeal and exertion in the discharge of his pastoral duties, during a residence of many years among them, formed a committee to collect the offerings of the inhabitants, and provide some permanent memorial, to be presented to him. An elegant silver vase, prepared under the direction of the Ven. Archdeacon Bayley, Rector of the parish, and the Hon. J. W. Gage, was presented at a public dinner given by the inhabitants, bearing the following inscription:—

“A token of respect and affection to the Rev. John Jennings, M.A., Rector of St. John's, Westminster, from his late parishioners, West Meon, Hants. 1835.”—*Salisbury Herald*.

A School Association has been formed at Gosport, on the plan of the National School, for the Established church.—*Ibid*.

The inhabitants of New Alresford are about to present their late curate, after a faithful discharge of his duties for nine years, with a handsome silver tea-pot and coffee-pot. It bears the following inscription:—“A token of respect and affection from the parishioners of New Alresford to their late curate, the Rev. W. Plucknett, A.M. 1835.”—*Hampshire Telegraph*.

WINCHESTER, July 20.—On Tuesday afternoon the Rev. Dr. Shuttleworth, Warden of New College, accompanied by

the Rev. J. T. Giffard, and the Rev. J. Ekins, Poers, was received, according to annual custom, with a Latin speech, delivered under the middle gate of the College, by Mr. Darnell, one of the senior scholars. On Wednesday morning, after divine service in the chapel, the compositions and speeches to which his Majesty's medals had been adjudged were recited in the school, before a numerous audience, including the Lord Bishop of Jamaica, formerly a Fellow of New College, by the under-mentioned gentlemen, scholars of the college:—

*Gold Medal.*—Latin Essay—Mr. G. B. Lee, "Deoipit exemplar vitis imitabile."

English Verse—Mr. N. Darnell, "St. Paul at Athens."

*Silver Medal.*—Latin Speech—Mr. F. C. Penrose.

English Speech—Mr. Bathurst, "From Mr. Burke's Speech on Conciliation with America."

The election then commenced for Winchester College and New College, and the examinations were concluded on Thursday evening. Yesterday evening a very numerous party of the principal gentry of the city and neighbourhood were present at the college, when *Domum* was celebrated in the usual manner. The hall was decorated with flags and banners, and on no occasion did the interesting ceremony pass off with greater *éclat*.—*Southampton Herald*.

#### HERTFORDSHIRE.

The Rev. Bernard Gilpin has recently vacated the rectory of St. Andrew's, Hertford, in consequence of some conscientious scruples as to certain passages in the Communion service of the Church of England. The living is in the gift of the Chancellor of the Duchy of Lancaster.—*Salisbury Herald*.

#### KENT.

The parishioners of Ashford having invited their late respected curate, Dr. Nance, to dine with them, presented him with an elegant silver tea service, in consequence of his leaving the parish to reside on his living at Old Romney.—*Kentish Observer*.

#### LANCASHIRE.

Mr. Rowlandson, the late highly respected curate of Leyland, was presented by his late parishioners with a very splendid tea service, and a set of table spoons, bearing the following inscription:—"Presented to the Rev. T. Rowlandson, by his late parishioners, as a token of their esteem and regard for his services, as Curate of

Leyland, during eleven years. July, 1835."—*Preston Pilot*.

The Rev. Richard Dunford, who has recently been appointed to the rectory of Middleton, has voluntarily given up all claim to funeral dues from St. Mary's Chapel, Birch, in that parish, whereby the dues will be reduced one-half. It is also his intention to promote the building of a church in Thornham, where it is much wanted, there being neither church, chapel, nor school, in the whole township.—*Manchester Courier*.

**NEW CHURCHES.**—In spite of the desperate efforts now making by radicalism to pull down our venerable church, sacred edifices devoted to the worship of God, according to the pure doctrines of the establishment, are springing up around and on every side of us; and, as they start into existence, may they go on and prosper.—One at Milnthorpe, to be commenced immediately; one at Tebay-in-Orton, under direction of a committee; a chapel at Braithay-by-Clappersgate, near Ambleside, will be let by contract this day; and a neat chapel was recently erected at Sawrey, near Hawkshead. Then in another direction we have a church building at Bentham, another at Thornton-in-the-Fylde, one at Preston, and another at Ashton, near the latter town.—*Lancaster Gazette*.

A correspondent of the "Manchester Courier" furnishes the following information relative to the increase of churches in that part of the county of Lancaster which lies south of the Lune:—

*Churches erecting, or about to be commenced immediately.*—Trawden, near Colne; Worsthorn, near Burnley; Small Bridge, near Rochdale; Broughton, Cheetham, and Chorlton-upon-Medlock, Manchester; Kirkdale and Knotty Ash, near Liverpool; Ashton-upon-Ribble, near Preston; and Thornton, near Poulton-le-Fylde.

*Churches lately built, re-built, &c.*—Tockholes, near Blackburn; Todmorden, near Rochdale; Sportland Bridge, near Rochdale; Aspul, near Wigan; Melling, near Ormskirk; Lytham, near Preston; Heywood, near Bury.

*Churches lately enlarged and enlarging.*—Dean, near Bolton-le-Moors; Newton-in-Mackerfield; Blackpool, near Poulton-le-Fylde.

*Temporary Chapels lately opened.*—Freckleton, near Kirkham; Mellor Brook, Balderstone, near Blackburn; Chatburn, near Clitheroe; and Crossens, near Southport.

*Intended Churches or Chapels.*—Habergam Eaves, Burnley; Astley Bridge, near Bolton-le-Moors; Longsight, near Man-

chester; Tonge, near Middleton; Thornham, near Middleton; West Houghton, near Wigan; Jordan-street, Preston; and Out-Rawcliffe, near Poulton-le-Fylde.

Nearly thirty townships and villages in these limits might be named where episcopal establishments are desirable.

#### MIDDLESEX.

**HAMPSTEAD.**—The following is a copy of a petition against the Irish Church Bill in the course of signature by the inhabitants of this place, and which has already been signed by all the leading gentry of the parish:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble petition of the undersigned inhabitants of the parish of St. John, Hampstead, in the county of Middlesex—

Sheweth—That your petitioners have heard with dismay that a Bill is depending before your Honourable House, entitled “A Bill for the better regulation of Ecclesiastical revenues, and the promotion of religious and moral instruction in Ireland,” in which is contained clauses for suspending Ecclesiastical benefices in Ireland not containing fifty members of the Established Church, diminishing the income in other parishes, and appropriating the revenues so obtained to other than Ecclesiastical purposes.

Your petitioners have always looked upon a Protestant Establishment as one of the most distinguished blessings of the United Kingdom. They are willing at all times to concur in any measures which shall seem calculated to improve the efficiency, to enforce the duties, or to correct any proved abuses of our Ecclesiastical system. They are desirous to press no objection which may be entertained to any commutation of the revenues appropriated to it, provided those changes contemplate the continual application of those revenues to the uses of the National Church: they abstain from urging any doubts they feel as to the propriety of many clauses in the present Bill, and even from deprecating at the present moment the particular destination which is proposed for the revenues now intended to be withdrawn from the support of a minister of the established religion; but they earnestly implore your Honourable House not to pass into a law a bill which will remove Protestant doctrines, and Protestant instruction, and Protestant example from those districts of Ireland where those advantages are most needed, because they are most rarely to be found.

A similar petition is also to be presented to the House of Lords.

A handsome piece of plate, consisting of a silver vase, surmounted by a model of St. Saviour's Church, has been presented to Mr. Saunders, as a testimonial of the opinion of the inhabitants of Southwark of that gentleman's zeal in effecting the restoration of the Ladye Chapel, St. Saviour's. The vase was presented at a public dinner, given on the occasion at the London Tavern.

**ST. MARTIN'S CHURCH.**—At a vestry meeting held for the purpose on Friday July 31st, the Vicar in the chair, resolutions were adopted that the church should be repaired and beautified as soon as the necessary funds shall have been raised by subscription. A committee was appointed to obtain estimates of expense, and solicit subscriptions. The Duke of Northumberland's name was placed on the list of the committee.

A meeting of the rate-payers of the parish of St. James's, Westminster, has been held, to take into consideration a proposal to advance a sum out of the poor rates, not to exceed one half, taking the average of three years, to an emigration fund, to pay the expense of such paupers as are entitled to a settlement in the parish, who are willing to emigrate. The object is to be applied chiefly to children, the emigration of each of which will cost about 10l.

It seems that the building of a “Military Chapel” at the new barrack in the Birdcage-walk, St. James's-park, is to be persevered in. A sum of 6,403*l.* is named for the purpose, in the Ordnance Estimates just printed—viz., “6,403*l.* for a military chapel at the new barrack, St. James's-park, for the use of the troops quartered in London, and calculated to accommodate 1,500 persons.”—*Morning Herald*.

We learn that the Bishop of London is about to proceed to Holland, with a view to administer the rite of confirmation to the English Protestants in that kingdom. We also learn that his Majesty has offered his Lordship the use of a steamer to convey him to and from his destination.—*Record*.

The Commissioners of Ecclesiastical Inquiry met on Saturday, 22nd of August, and adjourned the further prosecution of their inquiries until the 13th of November next.—*Standard*.

The Society for the Propagation of the Gospel in Foreign Parts have transmitted an Address, with the copies of the King's Letter, lately obtained in behalf of the Society, in which address they call upon individuals to supply, by voluntary associations, that assistance for the spread of

the Gospel which they consider it the duty of a Christian nation to provide especially for its colonies, but which duty will be no longer discharged by the British government! The document also sets forth the additional claims upon the Society, in consequence of the abolition of slavery.—*Salisbury Herald*.

At the distribution of prizes to the scholars at King's College, London, it was announced that the Principal of Magdalene College, Cambridge, had founded an endowment of 50*l.* per annum, to be awarded annually to the students of King's College.—*Ibid*.

**HORNSEY CHURCH.**—During the present month, a magnificent window has been placed in the church of Hornsey, which, for general beauty of character, imposing dignity, richness, and depth of tone in colouring, stands unrivalled, as a work of art, by any previous efforts in glass-staining, and entitles the artist, Mr. David Evans, of Shrewsbury, to rank highest in the class of his profession. — *From a Correspondent*.

#### NORTHUMBERLAND.

An oratorio was performed on Wednesday, August 19th, on the opening of the new organ, in Ovingham Church, presented to the parish by the present vicar, the Rev. James Birkett. The munificent gift was acknowledged by a numerous and highly respectable audience.—*Newcastle Journal*.

#### OXFORDSHIRE.

On Tuesday, July 21st, at twelve o'clock, the ceremony took place of laying the foundation stone of a new church, at Littlemore, in this county. There were present about 300 persons. The Rev. John H. Newman, Fellow of Oriel College, and Vicar of St. Mary's, in this city, in which parish two-thirds of the village of Littlemore is situated, delivered an address to his parishioners with great fervency, after which he read some prayers from the evening service. The mother of Mr. Newman, attended by Professor Keble, Fellow of Oriel college, and author of "The Christian Year," then went down to the foundations; the stone was lowered, and Mr. Joseph Banting, the gentleman appointed to build the church, handed the trowel and hammer to Mrs. Newman. The ceremony was concluded with singing the Old Hundredth Psalm, in which the persons assembled all joined.—*Oxford Paper*.

#### SHROPSHIRE.

The foundation stone of the new church erecting at Whitechurch, at the sole ex-

pense of the Countess of Bridgewater, was laid, on Thursday, August 6th, by the rector of the parish, the Rev. C. M. Long.—*Glamorgan Guardian*.

#### SENTENCE UPON A CLERGYMAN FOR PREACHING THE DOCTRINES OF THE LATE MR. IRVING.

The Ecclesiastical Court, at Bridgnorth, sat a few days ago, to bring to a conclusion the proceedings instituted by the churchwardens of the parish of St. Leonard's, Bridgnorth, against the Rev. Henry Dutton, incumbent of that parish.

The defendant appeared in person.

The charges against the defendant were principally for maintaining and preaching doctrines contrary to those of the church of England, as by law established, and for writing and publishing a pamphlet entitled—"The Baptism of the Holy Ghost," and also for asserting his belief in the performance of miracles, at the present time, by human beings, and that he had performed miracles himself; and for maintaining and preaching the doctrine of the late Edward Irving, a dissenter from the united church of England and Ireland; and for declaring from his pulpit that Edward Irving was the pillar of the true church; for omitting the prayers and offices of the liturgy, and substituting others of his own composition, during the performance of divine service on Sundays, in his parish church of St. Leonard's; for having convened and held meetings of females and others in the evenings of other days than Sundays in the said church, and there having wholly omitted the service of the liturgy, and used prayers of his own composition; for having preached in the public streets or ways, and for disobedience to the lawful commands of his ordinary; for attempting to enforce unlawful regulations respecting the administration of the sacrament, and publicly denouncing in the church those who refused to comply; for improperly and illegally christening, and refusing to christen, and also to bury; and for permitting and encouraging the interruptions of divine service, similar to the supposed manifestations of the spirit in Mr. Irving's church.

The Court, after hearing the evidence read, pronounced the articles to be fully proved.

The Rev. John Storer, the judge, then proceeded to give judgment, and in doing so, alluded to the former exhortations which, as ordinary, he had made to the defendant unsuccessfully. The defendant was sentenced to be deprived of his ecclesiastical preferment, and particularly of

the church of St. Leonard's, in Bridgnorth, and was condemned in the costs of the suit.

After the sentence was passed, the Rev. defendant, who had remained perfectly passive during the passing of the judgment, bowed in a respectful manner, and left the court.—*Oxford Paper*.

#### SOMERSETSHIRE.

Among the numerous instances of public spirit evinced of late by the inhabitants of the improving town of Langport, we have to record that the sum of 100*l.* and upwards has been raised by voluntary subscription, for the establishment of a Sunday evening lecture, in their church. This service commenced on Sunday evening last, before a full congregation, on which occasion a very able introductory lecture was delivered by the Rev. J. D. Brown.—*Somerset Herald*.

On the 29th ult., the ceremony of consecrating the new chapel at Coombe Down, near Bath, was performed by the Lord Bishop of the diocese. The collection at the close of the service, in aid of the funds of the chapel, amounted to 82*l.* 3*s.* 6*d.* —*Salisbury Herald*.

#### SUSSEX.

BRIGHTON.—After sermons had been preached at the following places of worship, connected with the establishment, in aid of the funds of the Society for Promoting Christian Knowledge, the following sums were collected:—St. Nicholas Church, 12*l.* 6*s.* 6*d.*; St. Peter's, 24*l.* 7*s.* 5*d.*; All Soul's Chapel, 8*l.* 5*s.* 5*d.*; St. Mary's, 13*l.* 12*s.* 2*d.*; Trinity, 28*l.* 15*s.* 10*d.*; St. Margaret's, 15*l.* 13*s.* 5*d.*; Chapel Royal, 8*l.* 17*s.* 9*d.*; St. Andrew's, 15*l.* 0*s.* 2*d.*; St. James's, 17*l.* 17*s.* 6*d.*; St. George's, 43*l.* 1*s.* 7*d.* Total, 187*l.* 17*s.* 9*d.* —*Brighton Gazette*.

#### WARWICKSHIRE.

PAPAL OATHS.—A correspondent begs our readers to refer to that part of Mr. M'Ghee's pamphlet which relates to the secret conferences of the papistical clergy of Ireland, in 1830, on the subject of the incomes of benefices, and to the statement that these secret conferences were shortly after followed by the murder of 14 out of 18 persons, who attempted merely to serve title notices for one individual; the parties were unwarily and unsuspectingly decoyed into a narrow defile, and there barbarously murdered. These martyrs to the diabolical system of priestcraft, which rules Ireland with a scorpion's rod, were employed by a clergyman who benevolently spent a large income, derived from private property, on the very beings who were

thus instigated to treachery and murder. Such is popery. Unchanged and unchangeable!—*Birmingham Advertiser*.

Among other judicious improvements in the town of Stratford-on-Avon is the beautifying the ancient chapel of the Guild of the Holy Trinity, preparatory to its being opened for public worship. The Corporation have endowed it, and erected a new gallery, &c., with a view to increase the church accommodation for the inhabitants.—*Birmingham Journal*.

The new church of Wolford, in the county of Warwick, was consecrated by the Lord Bishop of Worcester, on the 21st of July; and on Wednesday his Lordship consecrated an additional burying-ground, in the parish of Whichford.—*Coventry Herald*.

A subscription is in progress in Trinity parish, Coventry, to present their vicar, the Rev. W. F. Hook, M.A., of Christ Church, with a handsome silver epergne and dishes, and nearly 200*l.* has already been raised for the purpose.—*Leamington Courier*.

#### WILTSHIRE.

KIDDERMINSTER.—A numerous and highly respectable meeting of the inhabitant rate-payers of this borough was held on Friday, August 14, in the vestry-room adjoining the parish church, for the purpose of granting a church-rate of 7*d.* in the pound. Such was the good feeling which prevailed, that not only 7*d.* in the pound, but an additional 14*d.* was allowed, in order to pay off a mortgage, which could not otherwise have been paid for six years, and carried with only one dissentient voice. Such conduct must be highly gratifying to the friends of the Church, and is highly honourable to the Dissenters.

The Lord Bishop of Bath and Wells administered the solemn right of confirmation to nearly 1000 young persons at Devizes, on Thursday, August 13th; and on the Tuesday previous, the rite of confirmation was administered by his Lordship to 450 persons at Chippenham.

The triennial visitation of the Lord Bishop of Salisbury was held in Devizes on Wednesday, August 12th, but in consequence of the continued indisposition of his Lordship, the Rev. Chancellor Marsh attended on his behalf. There was a very numerous attendance of the clergy.

The new window on the north side of St. Thomas's church, Salisbury, is nearly completed, and the old houses purchased for the purpose of enlarging the churchyard are commenced pulling down; a wall which usually stood at the west end of the

church, close by the "Shoulder of Mutton" Inn, is removed, thereby affording an excellent view of High-street, from that part leading through the church-yard. We cannot speak in terms too highly of those in whose hands the alterations and improvements now going on are placed, for their judicious plans, and we beg to express our hope that those individuals who have not yet contributed to the funds raising for the purpose of carrying the same into effect, will be induced to add their names to the list of subscribers without delay.—*Salisbury Herald*.

#### WORCESTERSHIRE.

Thursday, August 6th, was a gratifying day to the friends of the church of England in this city. At the cathedral, a sermon was preached by the Rev. C. Benson, (from Rev. xiv. 6, 7, 8,) in aid of the Society for the Propagation of the Gospel in Foreign parts. The liberal collection of 66*l.* 11*s.* 6*d.* was made, including the handsome donation of 10*l.* 10*s.* from the Earl of Coventry.

After the conclusion of the sermon upon the above occasion, the Bishop of Worcester, attended by a numerous procession of the clergy, the corporation, &c. proceeded to lay the first stone of the new church, in the extra-parochial district, in which ceremony the Rev. Prelate was assisted by the Earl of Coventry. Notwithstanding the vast throng assembled, including a considerable number of the humbler classes, who appeared to take a deep interest in the whole proceedings, the utmost order and perfect silence prevailed throughout.—*Worcester Journal*.

#### YORKSHIRE.

The rearing of the new parish church at Huddersfield was celebrated on Wednesday evening, and was attended and conducted in a manner interesting and gratifying to all the well-wishers to the work. St. Paul's Church, in which the commemoration service was solemnized, was filled in every corner by an attentive and orderly congregation, composed of all classes of society, and of Christians of every name, two of the places of worship having suspended their weekly lecture on this occasion. It has been observed that almost every individual present deposited his offering willingly in the collector's box; and the amount of 84*l.* was raised, nearly half of which was in silver and copper.—*Leeds Intelligencer*.

The Rev. Vicar of Leeds has appointed the Rev. Thomas Wilson, M.A., of Trinity College, Cambridge, to the clerkship in

orders of our parish church, *vice* the Rev. John Urquhart, appointed to the incumbency of Chapel Allerton; and also the Rev. Edward Brown, M.A., of Magdalene College, Cambridge, late incumbent of Padstock, near Huddersfield, to the curacy of the said church, *vice* the Rev. Edward Wilson, M.A., who has resigned from ill health.—*Ibid*.

The voluntary contributions, in aid of the parish church, Halifax, amount to upwards of 200*l.*, a sum fully adequate for the necessities of the current year.—*Ibid*.

A beautiful white marble monument has been erected in St. James's church, Halifax, by the congregation, as a testimony of their affection and regard for their late beloved minister, the Rev. John Worgan Dew.—*Ibid*.

We have much pleasure in noticing the presentation of a silver tea service, purchased by a voluntary subscription fund, raised by his late flock, to the Rev. Geo. Hadley, curate of Funningley, near Doncaster.—*Salisbury Herald*.

On Sunday, August 2nd, his Grace the Archbishop of York held a general ordination at Bishophthorpe, when twenty-one gentlemen were admitted to the order of deacons, and twenty-four to that of priests.

The Rev. C. H. Lutwidge, vicar of Burton Agnes, at his rent and tithe audit, on Old May day, made a liberal reduction to all, and to many of the poor cottagers returned the whole amount of their rents.

#### WALES.

DIOCESE OF ST. ASAPH.—The first annual meeting of the St. Asaph Diocesan Society for promoting the building and enlargement of churches and chapels, was held at St. Asaph, on Thursday July 30. The meeting was numerously and respectably attended, and the Lord Bishop of St. Asaph presided on the occasion. A grant of 200*l.* was made in aid of building a chapel near Connah's Quay in the parish of Northop. At a special meeting of the society, held lately at Mold, grants to the amount of 1200*l.* were voted towards building chapels in six different parishes in the diocese. We congratulate the friends of the Church in the Principality on the good effects already produced by this excellent Society, and feel confident that by the liberality of the public it will be enabled to extend its usefulness.—*Chester Courant*.

AN EXEMPLARY COUNTRY GENTLEMAN.—That worthy and patriotic gentleman, Col. Wynne, of Garthwin, who resides constantly among his numerous and

grateful tenantry, and therefore well acquainted with the spiritual wants of his countrymen in those large and populous parishes, parts of which are a great distance from the church, in some instances 8 or 10 miles, has made another donation of 50*l.*, in addition to a recent one of double that amount, to the St. Asaph Diocesan Society, for promoting the building and enlargement of churches and chapels. Such enlightened liberality is beyond all praise.—*Chester Courant*.

## SCOTLAND.

The "Commission of the General Assembly of the Church of Scotland" met on the 18th instant. To this commission it is proper to observe, for the information of the English reader, every member of the "General Assembly" has a right to be admitted; and the meeting was crowded to an extent greatly exceeding any former example. More than 100 members of the "General Assembly" were present; incontestible proof of the deep interest excited by the occasion. A resolution, expressive of the strongest distrust in the constitution and character of the Commission lately issued by Ministers for inquiring into the state of the Church of Scotland, was proposed, and carried by the decisive majority of 90 to 3.—The resolution is grounded upon the fact that a majority of the acting and paid Commissioners are known to be inimical to the Church of Scotland. One of them, and the Secretary to the Commission, conducted the opposition to the payment of ministers money in Edinburgh.

## IRELAND.

The Ministerial measure for the Irish Church, if passed into a law, would produce the following results in the four parishes into which the City of Limerick is divided:—St. Michael's Parish, endow-

ment reduced from 550*l.* a year to 60*l.*; number of Episcopalian Protestants, 2700. St. Mary's Parish, endowment reduced from 1000*l.* a year to 70*l.*; number of Protestants, 840. St. Munchin's Parish, endowment reduced from 430*l.* a year to 12*l.*; number of Protestants, 320. St. John's Parish, 41*l.* a year; number of Protestants, 650.—*Limerick Chron.* July 29.

The Ecclesiastical Commissioners have granted 25*l.* a year to the Vicar of St. John's, in this city, out of Bishop Boulter's bequest for the augmentation of livings of inconsiderable value, and where much duty is performed by the incumbents; the population of this parish amounts to 14,000, and the income of the vicar to the miserable pittance of 41*l.* a year!—*Ibid*.

The beneficed clergy of this diocese, and we believe generally throughout Ireland, have received circulars from the Lord Lieutenant, through Sir William Gossett, requesting to know the amount of tithe due to them for the year 1834, the sums paid them on account thereof, and the balance now due. We presume the object of this inquiry is to compensate the suffering clergy in some degree for the loss of nearly two years' income.—*Ibid*.

The Church of Duneeany, near Dunleer, in the diocese of Armagh, was entered by the windows last week, and the bibles and prayer books in it torn to pieces, and scattered through the aisles.—*Dublin Evening Mail*.

The neighbourhood of Roscrea is in a state little short of rebellion. Outrages of the most fearful description are committed upon the Protestant inhabitants by the Roman Catholic faction, and as yet we have not heard that the Government or the authorities have taken any efficient step towards checking the lawless proceedings.—*Ibid*.

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## NOTICES TO CORRESPONDENTS.

The gentleman who asked as to the Pamphlet on *Endowments* is informed that it was published by Edwards, Ave Maria Lane. It is printed for cheap circulation at 1d.

It might have been thought that the article on Dena's Theology was protestant enough. But no! the phrase which stated that the Roman priests educated, in old times, at Douay, Paris, &c., were gentlemen, while those from Maynooth are — anything but gentlemen, in language at least, has given dire offence, and provoked most vigorous remonstrances. But, without going into any defence of the characters of men, many of whom, at all events, had, in all probability, no evil intention, because their church *then* saw no hope of power, and therefore inspired them with no bad feelings under the garb of duty to her—they were gentlemen. That was all which was said, and that is repeated. Contrast the late Bishop Poynter, and anything, not only which he ever did write, but could ever have allowed himself to write, with Mr. M'Donnell of Birmingham's effusions. Not even a strong sense of the duty (often a most odious one) of exhibiting men and parties as they exhibit themselves, (not out of hatred to them, but of warning to ourselves,) can tempt one to defile a page with copying the disgusting phrases of that reverend Agitator! There is no one even of the persons introduced by Mr. O'Connell, or by the Reform Bill, into the House of Commons capable of disgracing himself by the disgusting and low coarseness with which this zealous advocate of popery and of sedition (unreproved by his superiors) is guilty at every meeting which he attends, and which he does or did vent in the *Catholic Magazine*. Where Mr. Hulme was educated, one knows not, but probably at Maynooth also. There can hardly be two academies which produce such feelings and language.

"Clericus Cantabrigiensis" thinks that, as the suggestion of "Presbyter," in the last Number of this Magazine, for a decent commemoration of the blessings of the Reformation has been very favourably received, (where no local charities demand *immediate* preference,) the just claims of the Society for Propagating the Gospel in Foreign Parts might be advantageously brought forward on the *fourth of October*. On that day "Presbyter" proposed to commemorate the mercy of God in having given us the first entire version of the Bible in the English language; and "C. C." thinks that ALL who justly appreciate the comfort and advantage of possessing such a faithful representation of the original Scriptures as we have in our authorized version, will gladly hail the opportunity afforded them on that day of contributing liberally in aid of the scriptural instruction of the emancipated Negroes under the direction of duly authorized ministers of our church—the bishops and clergy in the West Indies.

The following are received:—"De W.," "J. C. P.," "W.," Mr. Winning, "E. H.," "X.," "J. R.," and "R."

Is not "Asher's" letter as to Mr. Knox superseded by those which have already appeared?

Has "Volens" any *proof* that the corporations of which he speaks are so abundant in riches for which they have no legitimate purpose? Are we to dispose *ad libitum* of the wealth which we assign *ad libitum* to Bedford School, the Trinity House, &c.? As to *rich* colleges, if riches are divided among *many*, they are riches no longer. Does "Volens" think that a Fellow of St. John's, Cambridge, with about 180*l.*, or a Fellow of Trinity, with about 200*l.*, are *very rich*? Is he aware that every Prebendary of Durham has already given up 500*l.* a year to public purposes, of which 250*l.* go to augmenting small livings? Let us do all we can to support truth, but let each do it at his own expense as far as he can, and, at all events, not at his neighbour's without his leave, and without knowing what means he has at his command.

In the *Patriot* of August 12, there is a very long advertisement as to an examination at Stepney College, at which Messrs. S. Green, Jun., and C. Stovel declare that the Hebrew, Chaldee, and Syriac readings were *delightful specimens of accuracy and ease in these important languages*. Mr. John Freeman (*of course*, as he says, though *why* does not appear) was only a spectator in the examination in rhetoric, &c., &c., but in Hebrew, Syriac, and Chaldee, *he, too, took an active part*; and he expresses great wonder that there should be no *failures* in these important languages. (It is wonderful, no doubt!) Then Mr. Cyrus Edmonds pronounces that the mathematics would have done the students honour if they had kept their terms at the universities! Pray, who are Mr. Cyrus Edmonds and Messrs. J. Freeman, S. Green, Jun., and C. Stovel, who are thus decisive in their judgments? But what can dissenters want to send their sons to our universities for, when at Stepney they can learn mathematics *quite as well*, and Hebrew, Syriac, and Chaldee *without failure*, to say nothing of rhetoric, mental philosophy, biblical criticism, and theology?

There is an affidavit published in the *Record* of August 20, which deserves attention, to the effect that the protestant children of the Esker National School are compelled to attend mass, which is celebrated at an altar set up in the school-room, by a friar from a neighbouring convent. *Is this fact, or not?* If it is, what say the Education Commissioners? Is the school one of theirs? (It is a pity, by the way, that they who take up these subjects have so little accurate information about them. To talk of *mass* twice a day, i.e., *morning and evening*, is only to make Romanists laugh.) But what is all this about *friars*? Are there no Acts of Parliament about friars? Is it true that the Trappists were planted in Ireland directly after the Emancipation Bill, and that the Pope has since made their head a *mitred* Abbot?

"R. W. B.'s" very excellent letter shall be used next month. "A Country Parson's" valuable account of anti-Romanist writers shall also be used in the October Number.

THE  
BRITISH MAGAZINE.

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OCTOBER 1, 1835.

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ORIGINAL PAPERS.

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SKETCH OF THE HISTORY OF CHAPTERS,  
RESIDENTIARYSHIP, ETC.

(Continued from vol. vii. p. 377.)

It may be well, before proceeding farther in this argument, to quote a few out of many passages which may be found in all early ecclesiastical writers, in order to shew that the phrase of assigning "*stallum in choro*, and *locum* (or *sedem* or *vocem*) in *capitulo*," was the common phrase for admission of *canons*, and that this *voice* or *vote* was essential to every canon in major orders.

Du Fresne defines *stallum*, or *stallus*, to be "the seat of a monk or canon in the choir of the church." Raimond, of Toulouse, made a statute (apud Catellum, p. 350) to this effect:—"Inhibemus ne aliqui *seculares canonici stallum in choro vel vocem habeant in capitulo*, nisi forte fuerint in sacris ordinibus constituti." Radulphus de Diceto has "*Ricardo stallum assignavit in choro, sedem in capitulo*." Now *vox* is defined by Du Fresne to be "*the right of voting in chapter*." A charter (A.D. 1246, apud Columbium in Episcop. Sistaric.) has "*concedimus quod in capitulo nostro vocem tanquam canonicus habeatis*." These instances will, probably, be so satisfactory, that nothing more will be required.

Having thus noticed the origin of Residentiaryship, the question to be considered is, whether the canons of cathedrals in general have, by the *practice* of residentiaryship, or by the *statutes* regulating that practice, lost their character of *members of chapter*, or still retain it.

This question may be considered either on general grounds, or with reference to actual practice.

First, the nature of a *canonry* makes the canon a member of chapter, as all the books shew. The chapter is, in fact, the

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bishop's council ; the dean, the senior of that council ; (he is not always known by this name of dean, but as *præpositus*,\* &c. ;) the canons, the members of it. In most cases (at Chichester, &c., &c.,) when a canon is collated, the bishop gives him a *stall in the choir*, and a *voice*, or a *place*, or a *voice and place, in chapter* ; and the officer who installs him uses these, or the like words—“*Assigno tibi stallum in choro et locum in capitulo.*” He is also sworn *not to reveal the secrets of chapter*. In point of fact, it is not denied that this was the case originally—viz., that all canons had equal rights in chapter. How, then, did they lose them? Not simply by going out of residence, for they still assembled, as will be shewn below, on great occasions, and notwithstanding the endeavours of residentiaries to gain their end. Nay, as the above cited statute of Hen. VIII., for York, shews, when the point was fairly mooted, it was laid down as a clear case, (CONSTAT, &c.,) that all canons, whether residentiary or non-residentiary, were alike members of chapter.

But if they did not lose their rights finally by going out of residence, neither did they lose them by any statutes limiting and defining the number of residentiaries. Not only is the statute of Hen. VIII. just quoted, which so strongly proclaims the equal rights of *all* canons in chapter, a statute for the *very purpose* of settling every thing with regard to residentiaryships, but such statutes never allude to this point, or to any loss of *right* on part of the non-residentiary canons, except the right of coming into residence, or rather, of sharing in the money appropriated to residents.

Again, if, in conjunction with this statute of Henry VIII., we remember the fact that in all the cathedrals of the new foundation, in which, of course, the statutes allowed none of the abuses which had crept in elsewhere, the destruction of residentiaries and non-residentiaries was entirely prevented, and no difference between canons allowed, we see what was the judgment of those times.

Finally, by reference to the Bishop of Chichester *v.* Harward and another, 27th of April, 1787, b. 4., 1 Term Report, 650, it will be seen that residentiaryship is not a *benefice*. Indeed, it would be hard to imagine by what argument it could be hoped to shew that it is. Besides, a residentiary is not collated or instituted, (it is believed, not installed, though that is of no moment.) What, then, can be more clear, than that residentiaryship creates no new character?

We now proceed to inquire into the *practice* on this important subject, and shall shew, that, on various important occasions, of *usual occurrence*, the canons at large were cited to, and attended

\* Pommeraye, Hist. de l'Egl. de Rouen, Liv. iii. chap. 2.

at chapters, long after the existence of residentiaryship in its strictest and most exclusive form—nay, in admissible cases, down to the present day. Such are—

The election of bishops.

The election of deans.

The election of proctors to convocation.

The primary and other visitations of the bishop of the members of the cathedral.

The making new statutes.

I. With respect to the election of bishops, the king's letters are, and ever have been, to the *dean and chapter*; and, on this occasion, *all* the canons are cited. The old custom was to affix the citation in the stall of each canon; but at Chichester, on the last election, a general citation of all the canons, reciting the names, and prebend of each, was affixed in the precentor's stall, after being hung up in *each* of the others. On this point, as generally admitted, it is unnecessary to dwell.\* In the Act Book, fol. 94, it is said, "Statueruntque et præfixerunt decretum suum publice in stallis cujuslibet canonici et præbendarii dictæ ecclæ. cath. juxta antiquam normam ibidem affigendum." So at Hereford, at the election of the present bishop, the Chapter Act is thus described:—

"May 8th, 1832.—Acts made, had, and sped, in the Library of the cathedral church of Hereford, (the Chapter-house being destroyed,) on Tuesday, 8th May, before the Ven. and Rev. A. B. C., canons residentiary, together with D. E. F. G., canons or prebendaries, *capitularly assembled*, and making a general chapter, &c.

"The first business was for the mandatory to prove that he had executed the process for summoning '*all and singular the canons and prebendaries*;' and he swears accordingly that he fixed the process on certain doors, left a copy of it on each of them, *shewed* it to several canons, and left tickets in the stalls of the others, intimating to all and singular the persons so cited, that such as should appear would proceed in the business. Again, the same chapter was convened to install the bishop, and put him in corporal possession."

The residentiaries of Chichester, in 1727, in a dispute with the non-residentiaries about choosing a proctor, chose to say, that the right of electing a bishop was not a right properly belonging to the deans and chapters of churches, but a *grant from the crown*. As they could hardly be so ignorant as not to know the long disputes on such matters to be found in the history of all

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\* The necessity of the citation of all canons being in *proof*, may be seen in No. 72 of the Records in Collier, vol. xi. (Election of a bishop of Lichfield and Coventry.) The words on this point are the same as those usually occurring at Chichester on the same point for deans' elections.

Europe, it is presumed that this was a piece of mere special pleading, and that they meant that the *Congé d'Elire* proved the power of the crown. So it does now, no doubt. But the question was historical entirely—viz., whether the granting such a writ was not an usurpation, as no doubt it was. On the very face of things, it is pretty clear, that they who have a right to elect, have an older power than those who only pretend a right of allowing them to proceed to election. Besides, what has this to do with the matter? The crown gave (or gave up) the right to the chapter. All the argument here is, what is the chapter? The persons who argue that the general chapter, which they confess has the power of electing a bishop, got it from the crown, should be prepared to shew that the crown gave it expressly to a larger chapter than the *ordinary* one. But they know this is not so, as a reference to the Acts of John, Hen. III., and Edw. III. will shew. In fact, what these Acts say is, that the king will allow to the church *its old liberty in elections*.

II. Election of deans.—Previously to the submission of the clergy to Hen. VIII., the crown had no concern in this matter.\* The dean was elected by the canons. The form at Chichester was, that, on a vacancy, the canons on the spot—"capitulariter congregati, et capitulum *ad id facientes*"—appointed a day for the election for themselves "et cuilibet canonicorum dictæ ecclesiæ,"† and ordered *all* the said canons to be summoned by citations affixed in their stalls. On the given day a chapter was held, and the *first point* was, that the mandatory made oath that he had affixed such citations in all the stalls; after which, the canons present proceeded to election. Though the phrases vary a little, the fact that all "*confratres et concanonici nostri*" had been cited,‡ was always proved on the day of election, in order that they might not afterwards disturb the election. And this custom is noticed as one "*ab antiquo usitat. et inconcusse observat.*" It can hardly be necessary, after this, to state, that the records shew§ the presence of both residentiary and non-residentiary canons. It is most important to observe, that what is here said shews the necessity of *empowering* them to be present in order to *lay a foundation* for a good election.

It is not, perhaps, necessary to add anything to this, except that, in an election of a dean of Chichester, in Queen Mary's

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\* See Collier's Church History, vol. xi. p. 11, ed. 1714.

† It is very material to notice, that these were not merely residentiaries. In Bishop Day's Register it is expressly said, that certain persons being residentiaries, and others non-residentiaries, had authority to meet, and did so meet in this preliminary chapter to appoint the time of the election chapter.

‡ Bishop Story's Register, fol. 93 and 4, A.D. 1501; Day's ditto, fol. 12, A.D. 1545; Id. *ibid.*, fol. 50, A.D. 1549; Id. *ibid.*, fol. 84; Bishop Barlow's, A.D. 1566.

§ Sherborne's Register, fol. 36, A.D. 1518; Day's ditto, fol. 12, A.D. 1545.

time,\* the queen expressly alludes to the interference in a free election on a recent occasion, (evidently alluding to the interference in King Edward the Sixth's time,) and talks of the "*licita et libera electio*," and of her resolution that the canons shall enjoy their right to such election.

If any more proof is wanted, what follows must surely suffice.

At St. Paul's, every canon *in England* was cited.† At Bath and Wells, Dean Fordham was elected, in 1379, *unanimi canon-icorum* (numero 33) *suffragio*. Shortly after, viz., in 1416, it is stated, that there were then (it is supposed by erection of new prebends) fifty-two canons; and, then, in 1446, at the election of Dean Carent, *the whole fifty-two* were present by themselves, or by proxies.‡

At Hereford (as at St. Paul's), the dean is elected *at this day*; and, at the election of *the present* dean, we find "Acts had, made, and sped, in the Chapter-house, &c. &c., before the Ven. and Rev. . . . . canons residentiary, and . . . . . canons or prebendaries, *capitularly assembled*." Then the Act goes on to say, that this chapter met by citation of the president of the chapter, *vacante decanatu*, and "agreeably to notice thereof given to the dignitaries and canons, or prebendaries." Then the letters missive of the king to the chapter were read, &c. &c. Again, the same chapter is assembled to induct and install the dean.§

III. Election of proctors for convocation.—The chapter is summoned at Hereford, just as before mentioned, for election of bishop and dean.

We find, through the bishop's registers at Chichester, constant mandates for convocation. The form is, that the bishop cites, "*Decanum et capitulum Ecclæ. Nræ. Cathlis., Archidia-conosque nros Cicest. et Lewens. clerumque*," &c. The chapter is to appear "*per unum, clerus per duos procuratores sufficienter constitutos*." One of the bishop's books states, that *the chapter mandate was the same, in this case, as in the election of a bishop*.

The residentiaries of Chichester, in the course of a late dispute with the precentor, admitted, in writing, that he and other dignitaries are to "appear when cited by the bishop in a *general* chapter, or congregation of the dean, canons residentiary and non-residentiary, and other members of the cathedral, to undergo the bishop's visitation, and *for the election of a proctor* to represent themselves and the prebendaries in convocation." It

\* Bishop Day's Register, fol. 84.

† Dugdale, St. Paul's, p. 239.

‡ Wharton's *Anglia Sacra*, i. p. 568.

§ What is the reason that the Act Books of the Dean and Chapter of Chichester contain no notice of any election of a dean after Queen Mary's time, (perhaps no notice at all of elections)? It is said, in an index to the Act Book, that though the crown on the Restoration ordered an admission of dean, yet there was an election, which there is not now.

is said that they now do not admit this. It can be of little moment. The point is settled by the practice of other cathedrals. The point has been disputed at Chichester since 1688, but merely from ignorance of history.

IV. Bishop's visitations of *chapter*.—No one disputes that *canons non-residentiary* are to appear in chapter when the bishop visits the chapter. This is indeed the *practice everywhere at the present day*, so that it cannot be denied. And a reference to the records of any cathedral, especially Chichester, shews, that the present practice follows the ancient and invariable custom. The phrases used in the *early* citations vary a good deal. The common citation is, that the bishop cites "*Vos decanum, et per vos capitulum, et singulas personas ejusdem, dignitates, personatus, canonicatus sive præbendas seu alia quæcunque officia, et beneficia obtinentes;*" or, "*Vos dominum decanum, reliquosque capitulares, ac ecclesiæ nostræ ministros,*"\* &c.

Then from the *Acts* it appears, that all were cited, and that they attended by themselves or proctors, or that notice is taken of their neglect. In one case (that of Bishop Sherborne) we find an enumeration of the canons cited *personally*, and another of those cited by citations *fixed in their stalls*. In other cases they are divided into *residentiaries and non-residentiaries*.

It must be stated, however, that there is much looseness of phrase in these records. Thus in Reed's Visitations we find these several expressions:—

1st V<sup>n</sup>.—"Eccl<sup>m</sup> n<sup>r</sup>am Cicest<sup>m</sup>, decanum et capitulum ac omnes alios dignitates, personatus, vel officia, canonicatus vel præb<sup>as</sup> in eccl<sup>a</sup> n<sup>r</sup>a præd<sup>a</sup> obtinentes."†

2nd V<sup>n</sup>.—"Vos decanum et capitulum, ac singulas personas ejusdem eccl. n<sup>r</sup>æ, cujuscunque status, dignitatis, præeminentiæ aut conditionis existentes."

2nd V<sup>n</sup>.—"‡Vos decanum, et per vos capitulum ac singulas personas ejusdem, (not ecclesiæ here, nor in many cases,) dignitates, personatus, officia, canon<sup>us</sup> et præb<sup>as</sup> seu alia quæcunque beneficia, seu officia habentes."

In Sherborne's § we have "*Dominum decanum, reliquosque capitulares, ac ecclesiæ n<sup>r</sup>æ ministros,*" in the bishop's mandate; and "*omnes et singulos capitulares ac ecclæ vestræ ministros quoscunque,*" in the dean's return.

The same laxity of phrase appears throughout the records of later date. There are no records at Chichester of visitations, &c., from A.D. 1596 to A.D. 1674. In Brideoake's Visitation we find

\* See Reed's Register, fol. 25, A.D. 1397; Praty's ditto, A.D. 1441; Story's ditto, A.D. 1478; Sherborne's ditto, fol. 91, A.D. 1524.

† Bishop Reed's Register, fol. 25.

‡ So in Reed's 2nd; in Praty's; in Story's 2nd.

§ A.D. 1521.

mention of "dean, canons residentiary, præbendaries, vicars choral, and other ministers."

In Manningham's we have "dean and chapter, and other ministers and officers."\*\*

In Waddington's, "Vos decanum et reliquos capitulares aliosque ecclæ. dictæ ministros."†

The inhibition has, "Decanum et capitulum præd<sup>m</sup>, et reliquos capitulares."

The dean returns that he has cited "Omnes et sing<sup>os</sup> canon<sup>os</sup> et præb<sup>os</sup> capitulares et alios ecclæ. cath. præb<sup>m</sup> ministros."

Hare cites, "You, the dean, and the other members of the chapter, and all other officers of the said church."‡

The inhibition has, "To visit you, the dean and chapter aforesaid, and all others belonging to the chapter."

The dean returns that he has cited "all and sing<sup>r</sup> canons, præb<sup>ries</sup> of the chapter, and other ministers of the C. Ch. aforesaid."

Mawson cites, "Dean and other members of the chapter."§

The dean returns as in last case.

So in Ashburnham's.||

In all these cases the Act shews that non-residentiaries appeared.

Whatever may be said of the various forms here adduced, it is clear that at the CHAPTERS held for bishop's visitation, canons, non-residentiary, *were cited*, and *appeared*, not casually, but *constantly* and *regularly*—or rather, more strongly, that when the bishop visits *the chapter*, canons residentiary are cited.

If it should be said, that the bishop visits "all members of the cathedral;" and thence inferred, that a non-residentiary canon may be a member of the cathedral, but yet not of the chapter, it must be answered, that such a phrase is unknown to the records. The bishop visits—whom? *The chapter and its officers*, and no one else. Now, the non-residentiary canons are not *officers* of the chapter, but they are visited. Therefore it follows that they are described as part of chapter. The regular language (English and Latin) of all *late* visitation records is, "dean and other members of chapter, and other *officers* of the church."

V. Making statutes.—It may be well to notice here the language of Pommeraye,¶ the Benedictine, as his authority is very great, and very little is to be found in English books. He observes, that "les corps et les colleges" "have always an authority relative to their statutes and their privileges, the extent of which has often no other limit than their discretion." And he

\* A.D. 1710. No record of Bowers's Visitation; he succeeded in 1722.

† A.D. 1727. ‡ A.D. 1783. § A.D. 1742. || A.D. 1755.

¶ Hist. de l'Egl. de Rouen, Liv. 16, ch. xi.



afterwards says, that, "*besides the common right which one sees in the canonists which gives this power to chapters, as well as other bodies,*" there is at Rouen a bull of Innocent VIII. Subsequently, he says, "Statutes are made in general chapters or assemblies, that they may be deliberated on by the plurality of voices of all *les sujets capitaux*, and that they may thus have more force and authority, being decreed with a more ample and mature deliberation, and by the consent of the whole community."

The Records of Chichester contain a large number of statutes of the dates A.D. 1197, 1226, 1232, 1240, 1251. And in all of these it is especially noticed, that all the canons were cited, and that some appeared personally, and some by their proctors. In one especially occurs the phrase, "*Pari voto et communi omnium assensu statutum est.*" And, in 1247, when all the former statutes were collected and confirmed, it appears that all the canons were summoned, and that sixteen persons were actually present.\* In A.D. 1271, we find a statute made on St. John Evangelist's day by 5 dignitaries, 3 *magistri*, and "*quamplurimi alii canonici tunc commorantes,*" at Chichester.†

The next instance found of statutes made, is at Bishop Story's Visitation in A.D. 1480 and 1481, where we have already seen that all canons were cited; and the Visitation Act shews that three non-residentiaries appeared personally, the others by their proctors. The statutes made at this Visitation are headed simply "*Statuta et ordinationes factæ per dominum (Ep<sup>m</sup>) in Visitatione sua cum consensu et assensu decani et capituli—viz., canonicorum residẽm, &c.*" The last phrase must, it is presumed, signify *et cæterorum* (canonicorum), as no reason for deviation from the old custom can be assigned; and we shall see directly that it was continued long afterwards. These statutes are *not signed nor sealed*—at least not in Story's Register, nor is any farther account of the framers given.‡

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\* Were it not for a particular circumstance, it would be unnecessary to say that, at this early period, *residency* was not established in England—though, doubtless, there were residents and non-residents—any more than it afterwards was elsewhere. But to cut short all argument of so absurd a nature, the statutes of 1247, (some have said of 1218,) which are a sort of collection of the whole, *enjoin residence on all canons* in the strictest way; and, in order to induce persons to reside, pecuniary temptations were held out.

† In this, as well as all the French cathedrals, as the canons liked to go away, and yet get their money, four great festivals were fixed, and they who did not appear *then*, lost all, or *almost all*, their division. Now St. John the Evangelist's day is one of the festivals at Christmas. This shews why so many were then *commorantes* at Chichester, and is a very awkward fact for those who contend either that there were residentiaries at that time, or that residentiaries alone made statutes.

‡ There is no dispute whatever that residency was then established—i.e., that there was a body which shared the communia exclusively, and into which probably a canon entered by protestation and admission—i.e., by a regular form, though

At Brideoake's Visitation in A.D. 1675, and in Lake's in 1689, we have "*Ordinationes et Statuta in Prim<sup>a</sup> Vis<sup>u</sup> Radulphi Ep. Cic. unanimi consensu et consilio decani et capituli omniumque canonicorum et præbendariorum vel per se vel per procuratores legitime constitutos in generali capitulo comparentium edita ac stabilitata in dom. capitulari Cicest. 26<sup>o</sup> die April. A.D. 1687.*"

These were sealed and confirmed at a chapter held May, 1687, before the dean and two canons residentiary, "in the name of the dean and chapter—i. e., ministerially."

At Groves's Primary Visitation in 1695, we have "Orders and *statutes* made and established in the Chapter-house at the Primary Visitation of Robert, Lord Bishop of Chichester, begun Oct. 10th, 1695;" and these are signed by the bishop, three residentiaries, and THREE NON-RESIDENTIARIES. They affect the singing men, master of the choristers, exhibitions, *leases by dignitaries and prebendaries*, when they come to Chichester to preach, &c.

Mawson's Primary Visitation was prorogued from time to time, from July 15th to Aug. 28th, 1742. We have already shewn that all canons were cited; and the Act shews that *three non-residentiaries were present even on August 28th*. We have "Statutes and decrees agreed upon and ordered in the chapter-house of the cathedral church of Chichester, by Matthias, Lord Bishop, &c.; and the dean and chapter there assembled at his lordship's Primary Visitation, begun on July 15th, 1742." They are signed by the bishop and dean only; but sealed by the bishop with his episcopal, by the dean and chapter with their common and chapter, seal. It is presumed that as non-residentiaries *were present* at the last day of this Visitation as well as the first, nothing need be said as to their being still parties to all that was done. But, to avoid any doubt, it may be mentioned, that in the mandate for the *preceding* Visitation of Bishop Hare, (and probably in this and *every case*,) the canons cited, are cited to attend on a given day in the Chapter-house, "together with the continuation and prorogation of the days and places there named, as the necessity

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there is no reason to believe that the residentiaries could exclude any one who chose to go through that form.

The question is, are Bishop Story's statutes good statutes or not? It is believed that they do not stand in the Statute Book. It is a matter of indifference to this argument. If they are good statutes, why were they made at a visitation or general chapter, except because consent of such chapter was required? The residentiaries were always on the spot, and could have made statutes with the bishop, if they had had the power. If they are not good statutes, nothing can be said. It is of course always open to the residentiaries of a cathedral to make statutes, and get the bishop to confirm them, or to receive statutes from him and assent to them. These statutes will, doubtless, bind *them*, though not others. And so would statutes made by themselves *without* the bishop. The non-residentiaries cannot prevent them from making such statutes, nor the bishop from confirming them. But this will not touch the question.

of the business demanded or required.”\* At this Visitation of Mawson, the eighth article of certain statutes and decrees passed in A.D. 1573, *was repealed*; and a *similar repeal* of other articles of the same statutes was made in Bishop Lake’s Visitation in 1687, noticed above.

In Ashburnham’s Visitation Articles inquire if the canons (residential and NON-RESIDENTIAL) “*Know of anything which requires new statutes, or injunctions, or explanations of old ones?*” The residential said, “We do not *at present* see any necessity for new statutes towards supporting the order and discipline of the church, the old ones being, we hope, sufficient for that purpose.”†

To this it is proper to add, that there were certainly statutes made in 1572 by the bishop and residential alone, which form, at this time, the subject of a suit at law. On this account nothing more will be said on them here, than that, in sixteen years after they were made, the succeeding bishop objected to them on this ground, that all who had legitimate authority to make statutes were not summoned.

H. J. R.

\* The argument here is very short :—

- (1) The bishop visits the dean and chapter.
- (2) The Statute-book contains statutes “made by the dean and chapter on that occasion.”
- (3) What *the chapter* means in one part of an instrument, it must mean in the rest of it.
- (4) The chapter means *all* the canons in (1); therefore it means *all* the canons in (2)—i.e., statutes were made by all the canons, or as many as chose to attend, *all being cited*. And,
- (5) To complete the argument, it agrees with *facts*; for *non-residential* were *present*.

But, in truth, how can the fact of statutes being made at *visitations*, when all are present, be accounted for in any other way, than the obvious one, that *all* were legislative, and that when they *lost* some other rights they did not lose this?

† It is very right to observe, that this question is addressed to *non-residential* as well as residential, so late as 1755; for, even in the last century, changes were made, and this is the common progress of things.

In 1710, the articles of inquiry are addressed to residential and non-residential together, as one body, and *they gave a joint answer*.

In 1727, the articles are still addressed to them as a joint body; but their answers are given separately.

In 1733, the articles are separately given, and so ever since. Thus an important change (important, i.e., *as evidence*) has arisen in the beginning of last century—perhaps by mere accident, or for convenience. But whether so, or by design, matters little.

## AN OLD CONVERT.

"Nor let the pastor's thankful eye  
 Their faltering tale disdain,  
 As on their lowly couch they lie,  
 Prisoners of want and pain."

KEBLE'S "CHRISTIAN YEAR."

SOME years ago we were surprised by noticing at the end of the roughest and steepest lane in the parish, and joining to some ruined walls, which had formerly been part of a glass-house, symptoms of building. The persons who alone had any right to build on that ground, we knew were not likely to do it, neither were they to give leave to others; but it has ever been the fashion amongst our wild, gipsy-like set of people to collect stone and lime and to build, and wait the chance of the lord of the manor's steward, or any one else to whom the right belonged, to call for the rent, and to get it if he could, afterwards. "Build yourself a place, Jack, nobody'll meddle with you," said some one to whom the old collier had told the tale of grievances which had caused him to quit his last habitation; so Jack and his sturdy helpmate began to build. The situation was beautiful, but they turned the back of the house to the view, for the steep banks that rise on either side quite shut out any in front, the lane itself being, in the winter season, at least, but like the bed of a river. The ground on which the house was to stand was so uneven, and of such small dimensions, that we were puzzled to think of what size the mansion was to be. A week or two, however, told us all we could ask. The four narrow walls rose, lit, in front, by something like a window, and entered by a very low door, yet one that reached to the varied-coloured tiling of the roof. There was also a chimney, and that was, in fact, the chief distinction between the human dwelling place and the habitation that the owner of it immediately provided for the couple of poor, spare asses, which he designed should procure their living among the scanty grass and fern of the hill side, and which constituted nearly all his worldly wealth. Of course, we very soon made acquaintance with our new neighbours; but, except as their ingenuity amused, and their industry pleased us, it was long before we found anything else to interest us. They were very often out when we past, so we had little opportunity of speaking to them; and when they were at home, the surliness of Jack's manner (Joyce was always good tempered) seemed to tell us that our visits were intrusive. It was vain to hope they might meet with instruction at church. If they thought at all on the subject, they fancied they were too poor to appear there, and too ignorant to profit if they did; but these are vain excuses. He that runs may read. The wayfaring man, though a fool, need not err in the simple doctrines of our church; but there are thousands who

still, sabbath after sabbath, refuse to receive instruction. The days of these poor old people were drawing to a close. Still they rose early and late took rest, and ate the bread of carefulness. Oh ! let us praise his mercy who provides the unperishing bread so often for those who seek it not.

At this time great interest was excited amongst our poor people to hear the new curate of the parish. It was not that the doctrine he preached differed in any respect from that which had all along sounded from our pulpit, or that his manner was more simple or more earnest ; but he was young, and he had grown up amongst the people. He had never been long together absent from his father's flock since the time that he had been brought amongst them as a delicate child. Every one knew his destination, and every one felt that he was growing up to think it an honour to be even a door-keeper in the house of his God. The day on which he was to preach his first sermon was naturally looked forward to as an epoch of some importance, and the desire to hear some new thing, though not a legitimate Christian motive, may be, and sometimes is, over-ruled for good. Amongst the crowded congregation who attended our church on that interesting winter afternoon, we were surprised to see the architects of that strange habitation at the foot of the stony hill whom we had before so often asked, in vain, to come. Now how far the effort they had made was repaid by what they could hear and understand the first time I cannot tell, but the next Sunday, and the next, there they were again ; week after week they seemed to understand a little and a little more than the last, for the word was adapted to their dull understanding, by line upon line, and precept upon precept. At first, I suppose, they saw that the ministers were very serious and earnest ; then they began to acknowledge a need of seriousness and earnestness. It struck them, as a new thought, that they were not to live in this world always ; and if so, it was reasonable that one day in seven should be devoted to preparation for another. Then there arose an interest in the clergyman, and in all his family. The old man, who used to be so rough, would watch for us now as we past, to ask us in, and to tell us that " we were welcome to his house at any time."

At this period the school-room was opened from six till eight of a Thursday evening as an adult school. You would smile, sir, if I gave you some anecdotes which would prove with how much truth some of the scholars changed its name unknowingly, and call it " a dull school." Old Jack had a great dread, at his time of life, of being expected to learn, and at last opened his mind to us on the subject, and told us that his eyes were too dim now to make out the letters ; indeed, he owned he never did take to book learning even in his youth. But if he might come in and hear the chapter and the sermon, so he called the few verses from the

Bible, and the simple exposition that closed the evening, he should be thankful. At his time of life it would, indeed, have been a pity to have deprived him of any means of grace, so the old man was admitted on his own terms. Every Sunday brought them regularly to their place in church, and some little outward improvement, as is almost always the case, was soon observable in them. The handkerchief was whole, or the cap or collar was cleaner, or the hair smoother. They never missed the Thursday school, but then they came, as all do, just as they can make it convenient from their work.

But the chief purpose of my writing is to shew that where the spirit of the Lord is there is liberty; that if any be in Christ, how weak, how ignorant soever, he is, in good truth, a new creature. In this poor old man, the first observable change, as I have said before, was his growing regard to all whom he conceived servants of that God without the knowledge of whom he had been content to live so many years. Then he learnt to hate the sins, especially those of swearing and drunkenness, to which he had been long a slave. Then came the struggle between old habits and new perceptions, between besetting sins and awakened conscience. His minister told him that it was in vain to attend the worship of God on the Sunday, and to live in rebellion against him all the week; he knew that it was, but vices of seventy years standing are not easily overcome. Can the Ethiopian change his skin, or the leper his spots? Oh the mystery of that "clean water whose sprinkling maketh clean!" But though, as I said, the sin was not at once rooted up, it was instantly met as an enemy, always resisted, often overcome, and every fall was always deeply lamented. I can remember instances of the old man's watching for us to confess how he had fallen. It was quite affecting to see so old a man so humbled; and he would send word to "*Master John*," such was the favourite appellation by which our poor people were accustomed to designate their young minister, to implore, whilst tears streamed abundantly down the rough and furrowed face, that he would not forsake him. No, poor, ignorant, old man, there is one Almighty to save. He willeth not the death of a sinner. He shall strengthen thee; yea, he shall help thee; yea, he shall uphold thee with the right hand of his righteousness. The neighbours soon perceived a great change in his language and manners, and his wife had cause to acknowledge that the fruits of the spirit are joy and peace, when she told us that all the years they had lived together they had never had so much happiness as now.

At length, after due consideration, poor Jack and his wife appeared at the holy sacrament, and it was a touching thing to see the young man who had been made instrumental in their improvement, assisting to distribute the blessed emblems of the

Redeemer's love to such very aged persons, whose grey hairs, but for God's blessing on his ministry, might have gone down to the grave in shame and dishonour. The old man's strength now began to fail him. It became evident that the oppression on his breath and his cough must very soon prevent his climbing the hill to church. But he was in all the visitors' districts, for his lane led to three or four different parts of the parish, so he had constant attention; "and there," said the old woman, "anybody can read the word of God to us now, for there is a testament that *he* put there with his own dear hands. Master John gave it us; we have a right to love him, and we have a right to bless him."

It was a great deprivation to the poor old man not to attend the public worship of God on Sundays, and his spirits were sometimes much depressed when he looked back with sorrow and shame at the long list of wasted sabbaths, concerning which conscience whispered. One circumstance occurred during the last few weeks of this poor man's life, of which I hope it will not be a breach of charity to inform you. As I have already observed, he had past nearly the whole of a long life in ignorance and sin. Was it to be expected that all the joy and peace in believing, which we should naturally look for in the experience of the happy man who had feared the Lord from his youth, would be his? He had complained to his minister that he found difficulty in praying, that he could only say the same words over and over again; and his kind friend, after carefully explaining to him the real nature of prayer, as consisting not in words but in the desire of the heart, proceeded, as he found that one form, at least—the perfect form given by our Master to his followers—was imprinted on his aged scholar's memory, to explain, sentence by sentence, at each of his visits, as fully as he could, the meaning of each petition. One day he found his old friend in great distress of mind. He had had a visit, it appeared, from a stranger, a dissenting teacher, who had spoken lightly of the instruction he was receiving, and very roughly questioned his grounds of hope. Amongst other things, he had touched on the subject that had before pained the weak old man—"Had he the gift of prayer?" He answered that he tried to pray as well as he could, and that he could say the Lord's prayer. "That," replied the self-constituted teacher, so the story was repeated to us, "is not praying at all, you must learn a better way of praying than that;" and thus the mind of a humble and sincere, though very ignorant believer, was harassed and shaken needlessly, and that when he was even trembling in the valley of the shadow of death. Now, sir, I live in the very hot-bed of dissent, yet have gone far from my usual mode in touching on the subject, my motto, with regard to my own beloved church, having long been "not drought on others, but much dew on thee." I know that charity suffereth long and is kind, and

would wish such charity to be exemplified in the life and writing of every member of the church of England; but I need not say to you, sir, ours is a misrepresented, perhaps a mistaken, church; once now and then we need tell our own story.

Now we, who visited our poor old friend constantly, had the best reason to believe that he did pray, and that acceptably. There was a gradual, but still very perceptible, improvement in him. "Once," said his wife, "I could do nothing to please him, now he is so kind to me 'tis a blessing to be in the house with him." And patience had her perfect work. He never complained, though his cough became very distressing and reduced him almost to a skeleton. At length the last interview that I had with him came. He was lying on his miserable pallet, opposite the door, in the one low unceiled room which was the whole of his house. His poor wife was gone to town with her herbs, to endeavour to procure for him the aid needed in his last extremity. Every comfort that this world can give was absent, but the poor dying man had found the peace of God to pass all understanding. He was too ill to answer, so as to be audible, even the few simple inquiries one makes at such a time, but it was evident that he listened with deep and solemn interest to the passage I read from his testament; and then, because I have often witnessed the charm that metre has on the dying ear, I repeated, scarcely knowing whether or not it would be understood, the hymn beginning, "Rock of ages rent for me." He maketh wise the simple. The figure was clearly comprehended; with a dying effort, as I finished, the poor man replied to my inquiry, "Do you understand?" "Aye, I do; I hope he'll be so well pleased as to hide me in there!"

So my intercourse with old John ended, and ended well. "The inhabitants of the rock shall sing!" "Oh that he may be so well pleased as to hide me there also!"

E. H.

## THE ANATOMY OF SOCINIANISM.

*(Continued from p. 247.)*

IN delineating what Socinianism is, morally, there is one fact which ought not to be overlooked, and that is, that while the churches of the establishment are frequently open for prayer, alone, and while all sects of dissenters have their prayer-meetings, the Socinians never have meetings for the purpose of prayer only. Doubtless, there may be individuals among them piously disposed, but certainly piety is not the characteristic of the sect. The attraction to their chapels is the sermon, and that is the most attractive sermon which promises a most pungent attack on



any of the generally recognised principles of Christianity. Scarcely ever has there been seen a larger congregation within the walls of a Socinian chapel than was assembled together some ten or twelve years ago, at Finsbury Chapel, Moorfields, to hear a sermon on the subject of the prosecution of Carlile. I have, indeed, been informed, on tolerably good authority, that a Socinian chapel in the west of England had been for many years very indifferently attended, in point of numbers, and that, as a kind of last resource, the preacher advertised that he would deliver a series of discourses against the existence of the devil. The device answered exceedingly well, and the chapel was filled with a crowd of curious hearers—curious, perhaps, in more senses than one. It were an inquiry of some interest whether the faith and piety of the hearers received any increase of strength from this discussion, and whether they became thereby better enabled to take unto themselves the whole armour of God, so as to be able to stand against the wiles of the devil.

If, then, the Socinians have no meetings for the purpose solely of devotion and prayer, and if those meetings are most numerously attended in which the commonly received doctrines of Christianity are most virulently attacked, is not the inference very fairly to be drawn from these facts, that the Socinian system is rather speculative and controversial than devotional? Such, then, is Socinianism morally. It is not so much a sect amongst Christians as a sect against Christians. It has crept in insidiously, supporting itself by wrongly-appropriated funds; and while it has pretended to be the means by which infidels might more easily ascend to Christianity, it has proved to be the means whereby Christians have with facility descended to infidelity.

But Socinianism scarcely affects, even among its most sanguine and sincere disciples, to increase and to deepen the spirit of Christian piety; it does not sympathize with that ardour of devotion which, contemplating the love of God, in the redemption of the world by Jesus Christ, exclaims—"Thanks be to God for his unspeakable gift!" Indeed the Saviour is to the Socinian by no means an unspeakable gift, for his office is merely that of a moral messenger, easily defined and mightily circumscribed. The glory of the Socinian scheme, therefore, being not the advancement of piety, is to be sought for in its intellectual character. Let us, then, inquire what is Socinianism intellectually? It is not quite so much the fashion now as it was about fifty years ago for the Socinians to parade before the world their self-bestowed title of *rational* Christians, yet the same spirit of intellectual conceit pervades the body, and they look with as much contempt as ever on the great mass of the Christian world, as labouring under a delusion, and as being incompetent to arithmetic computation. Herein they stumble at the very outset of their

argument, and their vanity throws them down on the very threshold of their theory. They claim for their faith the title of rational, whereas, in truth, the proper definition of it is, that it is a *sensible* faith, and while it boasts an amazing freedom and expansiveness, it is of all systems the narrowest and most confined, bringing—or rather endeavouring to bring—the spiritual and the eternal down to the comprehension and within the limits of the finite and material, rejecting, neglecting, or explaining away everything that recommends not itself to the *senses*. They confound the rational with the sensible, they mistake the senses for the understanding, and can see no difference between the highest and the lowest of the human faculties. The whole universe, and the spirit which pervades it, are not subject to human senses; whatever, therefore, we would become acquainted with, beyond the reach and grasp of our senses, must be by means of our reasoning or realizing powers; we talk blindly and unthinkingly, therefore, when we speak of sense and reason as one. Reason rises above sense, having cognizance of that which the senses cannot reach, and its range is as much wider than the range of sense as the extent of vision is than the extent of touch; faith, in like manner, surmounts reason, as much as reason surmounts sense, or as thought outreaches sight. But the Socinian, inapprehensive of this expansiveness of mind, in his endeavour to bring down faith to reason, drags down reason to sense, rejecting from his creed everything that squares not with his sensible apprehensions. With a pert and hasty dogmatism he rejects spiritual assertions of spiritual doctrines, because they suit not with his sensible apprehensions of sensible things. He spurns at the statement of transcendental truths, and arrogantly applies the epithet of absurd to every definition or position which falls not in with the immediate apprehension of his senses. And for all this he arrogates to himself the title of rational Christian. He forgets that there is not one transcendental truth in the whole compass of thought which can be stated, limited, and defined, by the ordinary and physical language of humanity, without involving, more or less, what he calls a contradiction in terms. He forgets that some, even the apparently simplest of transcendental truths, if stated after the manner in which the Athanasian creed speaks of the union of the Father, the Son, and the Holy Ghost, would sound equally repugnant to our senses, and equally contradictory, according to his notions, to our reason. For instance, there are two great truths, which the Socinian must professedly admit, but which he can neither state nor define, with any degree of minuteness, without involving a contradiction in terms. These truths are first, the divine eternity; secondly, the Divine omnipresence. Let the attempt be made to state either of these truths with the same degree of minuteness and circumstantiality as is used in the

Athanasian creed, an equal degree of contradiction in terms would immediately follow. What can be sublimer, or more simple in its sublimity, than the language of the 90th Psalm—*“From everlasting to everlasting thou art God.”* This is a truth which no rational being can deny, and yet, let the truth be microscopically examined, we shall presently find that it is not to be stated in its consequences and corollaries without a contradiction in terms. We believe, concerning the Almighty, that he has existed from all eternity, and that he shall exist to all eternity. The truth is precisely the same now as it was at the moment of the creation of this world; and there is no difference in extent of duration between eternity *a parte ante*, and eternity *a parte post*. There was no difference six thousand years ago, there is no difference now; nor will there be any six thousand or six hundred thousand years hence. Is not this contrary to Socinian reason? Is it not absurd, according to the rationalists, that addition should make no increase, and that diminution should make no decrease? Or, again, as concerns the doctrine of the Divine omnipresence; it is an unquestionable and unquestioned truth, save among atheists, that God is present everywhere, and at all times; and what statement of any truth connected with transcendental and spiritual topics can be made more plain than this? And yet, plain, and apparently unquestionable, as this truth is, it contains a difficulty which Socinianism can neither explain nor surmount; and if it answered the purpose of that party to reject this doctrine, they would presently find that it is inconsistent with reason, and contains a direct contradiction in terms. For the proper statement of the Divine omnipresence must be, that God, in the fulness of his power, in the plenitude of his wisdom and knowledge, is at all times present in all places, and that his ubiquity is not like that of the circumambient air, or like that of water in the ocean, which, having parts, is widely distributed by means of these parts. If we attempt to conceive of the ubiquity of the Deity, as of diffused air, we immediately in the mind destroy the spirituality of his nature, by supposing him divisible, as a material substance. Air and water have a diffused presence by means of separable and diffused parts. We cannot thus predicate concerning the Deity. The water which is in the Atlantic ocean is not the same as that which is in the Mediterranean sea. The air which we breathe in Europe is not the same as that which is breathed in Asia; but the ambient air and the circumfluent water consist of parts, and are capable of increase or diminution, and their diffused presence is owing to their divisibility. Now this cannot be said of the Deity—he is not, as air or water, separable into parts; the fulness of the godhead is at once everywhere—the whole of the Deity is here, the whole of the Deity is there; and yet there are not several deities, but one Deity. Does not

every one immediately see that, to state the doctrine of the Divine omnipresence and indivisibility with as much circumstantiality as is used in the Athanasian creed would involve quite as much contradiction in terms? The Socinian, then, has no difficulty, it seems, with those mysteries which belong equally to Christianity and to Deism, but directs all his rational hostility and intellectual abhorrence against those mysteries which are peculiar to Christianity. Here then, in the above brief and comprehensive statement, may be seen the intellectual character of Socinianism, which, while it professes to get rid of difficulties, merely rejects those which are peculiar to Christianity, but submits to those which are common to Christianity and to Deism. Instead, then, of fairly bearing out the high pretensions which this heresy makes to superior rationality, it betrays symptoms, even on a very slight inspection, of a perverted species of logic, and of an incompetency to discern the right rule of reasoning concerning things transcendental.

In its mode, then, of dealing with spiritual and transcendental matters, Socinianism by no means exhibits a high intellectual character; for it makes a stumbling-block, in one place, of difficulties which it calmly overlooks in another. I cannot imagine how it should have come to pass that Socinianism ever should have acquired a reputation of being a philosophical system, unless the term philosophical was applied to it merely in a negative sense, as if to deny to it the character of religion; and, indeed, on that ground it might as well be called religious in order to deny it to the character of philosophical. The truth is, that it really merits neither the one character nor the other; and, in attempting the two, perhaps loses both—nay, indeed it may be truly said, that were it more religious, it would be more philosophical; but as it now stands, it cannot lay claim to the sober humility of piety, nor to the sublimity of lofty and spiritual speculation.

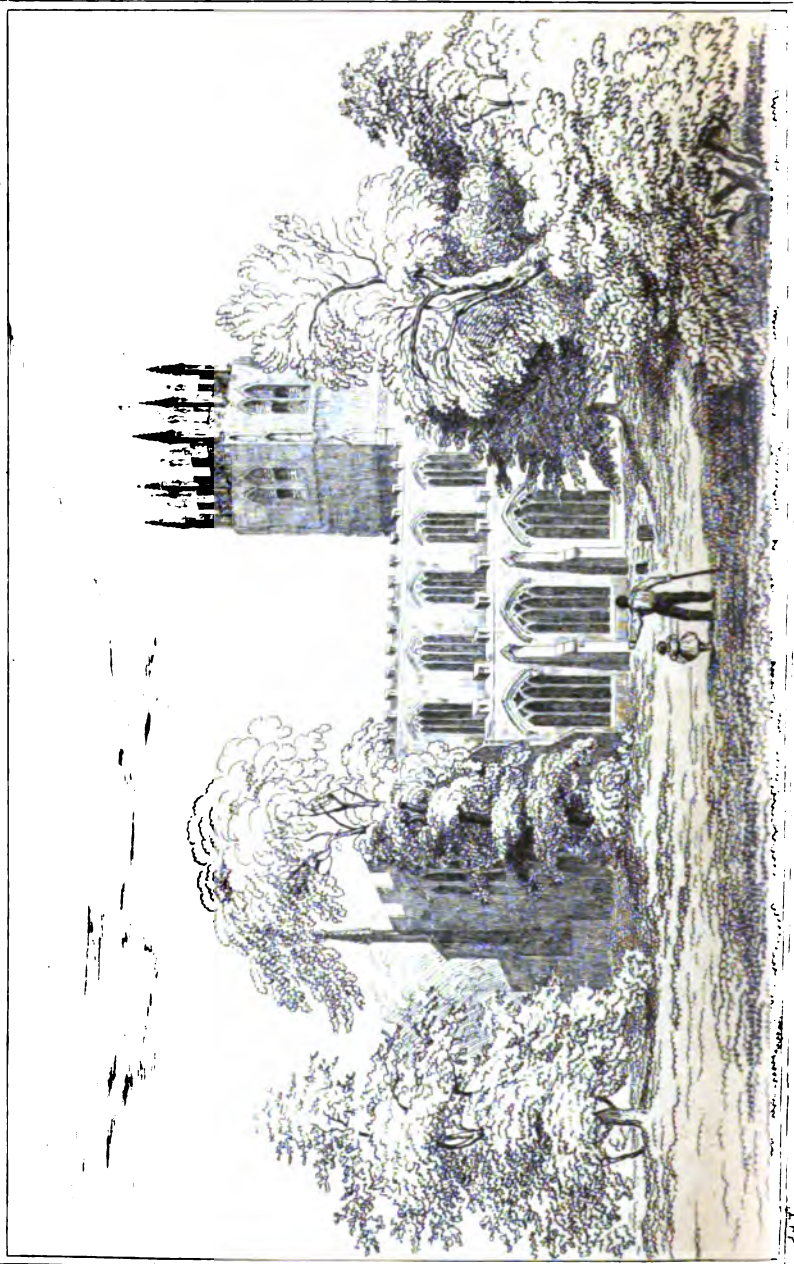
Now, it having been shewn that Socinianism is rather a speculative and controversial than a devotional system; and it also appearing that, in its too great haste to assume and claim a philosophical character, it falls into serious philosophical errors and contradictions; the natural inference is, that the system is one of great weakness, both morally and intellectually; and that its weakness is much, if not entirely, owing to the precipitancy and shallowness of its advocates, supporters, and disciples. Many persons no doubt there are who profess the Socinian faith, if faith it may be called, with much sincerity and simplicity of heart, and who wonder how it happens that a system which appears to them so simple, and which, in every point of view, differs from all other existing forms and modifications of Christianity, should make so little progress in the world. These per-

sons, however, are, for the most part, of feeble minds and of imperfect logical apprehension, otherwise they would make an inquiry into the cause of the very remarkable fact that Socinianism is constantly boasting of its increase, and yet presents not to the world a more multitudinous array than it did forty years ago. The cause of this fact is simply this, that for every proselyte that it gains, there falls off, through indifference or repentance, an equivalent number. It is not a system which lasts in families for many generations—it is not a religious home for the heart; generally speaking, fathers have not that respect for the system as to be impelled to teach it earnestly and affectionately to their children. It is one part of the boasted liberality of Socinianism, that it will leave the mind even of youth free to choose for itself whatever religion, or modification of religion, or negation of religion, it may choose to profess.

I do not affirm that this is the universal practice of unitarians, but it is a habit which prevails much among them; and its tendency, I apprehend, is not so much to produce real freedom of thought as to cause a general indifference to religious principle altogether. Indeed, when parents are obviously and strongly anxious to provide for the temporal welfare and prosperity of their children, to fashion their manners by a careful discipline, to furnish their minds and memories with copious but selected information—in a word, to instruct and provide for them in everything, save in matters of religious opinion, which they leave to accident, passion, caprice, or neglect, it must be a natural conclusion of the child's mind that those things which the parent is anxious to provide for are, in the parent's estimation, matters of greater moment than that which is left to accident. I do not say that this religious neglect may not exist among other sects and parties, but it is then a contradiction and an inconsistency not to be defended or palliated, while with the Socinian it seems almost a part of his system.

Now, when the nature of the human mind is at all considered, and the language of revelation is at all recollected, it must appear an obvious and gross dereliction of duty to abstain from furnishing a child with instruction in matters of religious sentiment and principle; and therefore that the Socinian shews no great degree of rationality, but rather the reverse, when he abstains from instructing his children in religious doctrine under pretence of leaving them to the unbiassed liberty of their own choice. The intellectual character, then, of this sect, appears not to any great advantage, considered either with respect to the style of its speculations, or to the moral and practical operation of its principles on the conduct of its abettors, for it admits mysteries as great as those which it rejects, and seems to be practically ignorant of some of the plainest principles of the philosophy of the human mind.





## Parish Churches.

## GRESFORD CHURCH.

GRESFORD CHURCH ranks high in magnificence and elegance of structure among those originally designed for parochial use alone. This noble building, dedicated to All Saints, stands about a quarter of a mile to the left of the road leading from Wrexham to Chester, and about three miles north-east of the former, on the southern brow of a beautiful valley, which opens on a most extensive view of the Vale Royal of Chester.\*

The church is worthy the vale below, which, abounding with pleasing objects, is enlivened with the windings of the little river Alyn, a stream rendered famous in days of more general credulity by the miraculous Halleluiah victory achieved on its banks in the fifth century, by the shout of that sacred word, at the bidding of Germanus, that anti-arian, church-militant apostle; to whom, in this deanery, and various parts of North and South Wales, churches called *Llanarmon*, from his name, are dedicated. The present church was built, or more properly re-edified, in the reign of Henry VII., and, as tradition says, at the cost of that monarch; who extended similar munificence to the equally splendid churches of Wrexham and Mold, to appease this country on the execution of Sir William Stanley, the ancestor of the Derby family, its great proprietor at that period. Consequently, its architecture, (that of its numerous windows in particular,) and its exterior, is in the *Tudor*, or latter style of English. It is constructed entirely of freestone. The tower is ornamented on the summit with eight martial figures, and intermediate crocketed pinnacles, as in the plate. In the south-west angle, half-way up, with a niche and canopy, is a sitting figure of Henry VII., wearing the usual head-dress, and having apparently held the globe and sceptres in his hands. Between this and the pinnacles, also under canopies, were four figures, appearing like the old Gothic representation of the Virgin and Child. One has long disappeared; and another, which fell from its place in a storm of wind, about a month ago, but has since been replaced, afforded a nearer inspection, and that which looked like the head of a child proves to be the figure of a dragon resting on the left shoulder, being the cognizance of the Princes of Wales.† The nave is divided

\* It is in the county of Denbigh and diocese of St. Asaph, [and, to be more particular, in the deanery of Bromfield and Yale,] but the parish comprehends a small portion of the county of Flint.

† The tower is little more than ninety feet; viz., to the battlements eighty-one, and from thence to the top of the pinnacles nine feet. It contains an excellent peal of six bells. The length of the church, measured inside, from east to west, including the belfry, which opens with a folding door, set in a massive pointed arch, into the nave, is one hundred and twenty-three feet; but of the nave alone, from the tower to the chancel, is sixty-two and a half feet; and of the chancel, which completes the



from the side aisles by two arcades with fluted columns, two of which are halved on the piers. These arcades extend nearly the whole length of the building to within a few yards of the east end.\* The windows, which are seven in number in each of the north and south walls, and their upper compartments filled with stained glass, are of the Tudor or depressed flat arch, as are those, eight in number, to the same aspects of the clerestory above. The former are fourteen feet by eight; the latter, eight by six. The window over the altar, or great eastern one, of the same order, is twenty-one feet high by fourteen, entirely filled with confused remnants of painted glass, from the abbey of Basingwerk, in Flintshire. A figure of a pope, with triple crown, and one of the Virgin, are perfect; also heads of apostles. The windows east and west of the aisles are of different orders. Two are pointed, and seem (one of them in particular) to belong to a former building. The two east windows contain, in painted glass, a regular series of scenes in the lives of our Saviour and John the Baptist. The roofs of the nave, aisles, and chancel, are of oak, panelled and ornamented at the crossings of the timbers with fruit-leaves and flowers, carved and well executed. The corbel stones are finished in caricature heads of the monkish order. The screen of black oak, which runs the whole breadth, receding to the back of the stalls in the chancel, and forming a canopy over them, is of exquisite cancel work. Under this screen, and connected with it, are seven stalls, fronted with a desk, right and left, on entering the chancel, fourteen in all, which are appropriated, in equal proportions, to the impropriators of the living and the vicar, and give to the edifice the dignified appearance of a collegiate church. The altar screen, of carved oak, is a modern work, about seventy years old, and not altogether unworthy of, or inconsistent with, the ancient art with which it is surrounded. The altar is raised by seven broad freestone steps from the pavement of the chancel; and the church throughout is paved with the same material. The font, which stands appropriately at the west end, is a beautiful specimen, similar to those ancient ones which abound. An organ, the munificent gift of a highly esteemed inhabitant of the village, Mr. Hayman, was erected at the west end in the year 1813, and an organ loft, at the expense of the parish, in plaster and cast iron, painted dark to correspond,

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whole, thirty-eight feet. The breadth of the body and side aisles is fifty-nine feet. The height of the nave is thirty-five feet, and without, to the top of the battlements, forty feet.

\* The pillars are nineteen feet high, and the arches in due proportion. At the upper end of the south aisle is the church porch, fourteen feet by ten and a half, now inclosed and used as a vestry. In the north aisle, on the east wall, is a niche and canopy, in which has long been deposited an ancient and very ponderous helmet of some long departed chieftain of the parish. ("Herculis ad portem fixa.") And in the south aisle, near the same extremity, is a piscina of elegant design.

both in colour and design, with the opposite chancel screen ; [which was mended in parts deficient with *casts* from the original carved oak ;] a *cheap* and sure way of close imitation of fret work. In short, the excellent condition of this place of worship, improved by the regularity of the pews, not less than one hundred in number, besides open benches in the main aisle, and all owing to the good taste of the late vicar, the Rev. Henry Newcome, renders it little inferior to any parochial church in the kingdom.

Under a low arch, turned in the wall of the north aisle, is an ancient stone coffin, on the lid of which is inscribed, “ Hic jacet Gronowap Torworth ap Dafydd,” with the date 1321 ; and under a flat arch in the south aisle is a recumbent effigy in chain mail, supposed to be that of Madoc ap Llewelyn ap Grufudd, a prince of North Wales, or of Powis Land. These tombs must have been in the building which preceded the present. There are also several tombs to the ancient family of *Trevor*, of Trevalyn Hall, in the parish, decorated with a profusion of heraldry of the latter part of the reigns of Elizabeth and James I. They were men of military eminence in the state, and are now represented by the heirs of the recently deceased — Boscawen, Esq., of the Falmouth stock. The Trevor family derive from Tudor Trevor, who, in Welsh heraldry, stands as head of the tribe of Mareh, which, for reasons not known, is given as an extra tribe to the fifteen common and five royal tribes from which ancient British genealogy derives. On the north wall is a monument to the gallant and loyal Colonel John Robinson, of Gwersylt, in this parish. He was a devoted follower of Charles I., suffered severely from wounds in his cause, lost all his property, followed Charles II. into exile, and finally died at home in 1680.

In Gwersylt Park, formerly the abode of Colonel Robinson, and in front of the present elegant mansion, is a very ancient picturesque oak, far gone into decay, relating to which is a history, that on the failure of the royal cause, Colonel Robinson, concealing himself about his house in the disguise of a labourer, heard the parliamentary soldiers, who were hunting him down, declare that if they found him they were resolved to hang him on this oak, which ever since bears the name of “ Old Noll,” in commemoration of the days of the Protectorate. Dr. Nicholas Robinson, Bishop of Bangor, tem. Eliz., an eminent divine, was of this loyal and ancient house. In the chancel is a monument to J. Parry, Esq., M.P. for the county of Carnarvon, by Westmacott ; another, by Westmacott, to Henry Newcome, the late vicar ; and another, with a bust of the deceased, by Chantrey, to the late William Egerton, Esq., of Gresford Lodge, one also of the Warrington family. In the north aisle also is a monument, surmounted by an excellent bust, by Rogerson, to the late John Madocks, Esq., who was eminent at the chancery bar, and is now

represented by his grandson of the same name, the present M.P. for the Denbighshire boroughs. The Latin inscription is from the classic pen of his son, the late William Alexander Madocks, Esq., M.P. for Boston.

There are various monuments also to the ancient families of Shakerley and Townshend; the latter still flourishing in the parish. The church-yard, lately enlarged by inclosure, alas, of the village green, within iron railing, is ornamented by yew trees and other timber. The former, for the most part planted (as the parish register records) in the year 1727, are on an average in girth five feet, and rise in the stem to eleven feet, which may form a criterion of the growth of this species. But one tree is of *incalculable* antiquity, and is supposed to be unrivalled by its kind in age and magnificence. The trunk rises not more than five feet, but its branches, which commence there, are in themselves large trees, and shade the ground to a great extent. The girth is twenty-six feet, at least, and it is not yet in a state of much decay, though it has for centuries perhaps attained its maturity.\*

And now to quit the edifice and its precincts, and treat of the parish at large.† Its name is derived from the Welsh *croesffordd*, (cross-road,) from its church standing at the junction of cross-roads. The plinth or base of an ancient stone cross are still to be seen under a sycamore tree, a quarter of a mile off, by the side of the turnpike road. We know it was usual, as in this instance, to erect crosses at the junction of four cross-roads, as a place *self-consecrated*, according to the piety of the age; and it was not, as now, with a notion of indignity, but in a spirit of charity, that those excluded from more holy rites were buried at the crossing roads, as places *next in sanctity* to consecrated ground. A school house, for the instruction, and partially for the clothing of the poor scholars, stands near the church, founded by the joint bequests of Mrs. Strode and Mrs. Jeffreys, of Acton, in the adjoining parish of Wrexham; thus redeeming the latter name, by this and other good deeds of those who bore it, from the obloquy

\* The benefice is a vicarage, endowed with five-sixteenths of the great tithes and the whole of the hay of a township. It is in the patronage of the Bishop of St. Asaph, and by value and other circumstances the most eligible preferment in his gift. The rectory belongs to the Dean and Chapter of Winchester, and is leased (as is the case with most ecclesiastical estates) to private individuals for twenty-one years, renewable every seven. The college of *St. Stephen, Westminster*, was formerly proprietor. Ecton refers to Strype's *Memorials*, (vol. ii. p. 76.) for the grant of this rectory to the church of Westminster, dated August 21, 1547; and to the original roll in the office of first fruits.

† The parish contains nearly four thousand inhabitants, and twelve thousand acres of well-cultivated land, and supports its poor at an average of 1200*l.* per annum, besides church-rates. There was formerly a chapel of ease at Trevalyn, of which no vestige now remains except of its cemetery. The Calvinistic and Wesleyan methodists, and the anabaptists, have each small chapels in the parish.

which attaches to it from the celebrated lord chancellor, who was a younger son of the house, and born at Acton.

The *vicarage house* a few years ago was rather a singular and venerable structure, built cruciform, with three rounded Elizabethan gables. It was erected (but much improved by the late vicar) in 1675. The following inscription is preserved on its walls:—Rev. Vir Humphredus Lloyd, episcopus Bangor hujus ecclesiæ vicarius ædem hanc lapsam proprio sumptu ex fundo struxit, A.D. 1675. Great additions have been made to it by the present vicar, which have destroyed its former, and primitive, and modest appearance, but were never finished. The *parish register* presents nothing curious; it commences not earlier than a few years after the restoration of the church and monarchy, as is the case of most in these parts. Yet the following selection from the names of the incumbents since the Reformation is remarkable:—

1577. Bishop Hughes.

1584. Hugh Bellot, D.D., Bishop of Bangor, 1585; Bishop of Chester, 1595. He was one of the translators of Queen Elizabeth's English Bible. His monument, a recumbent figure on an altar pedestal, is in the chancel of Wrexham church, where he is buried.

1592. Richard Parry, D.D., afterwards Bishop of this diocese. He revised the first edition of the Welsh Bible of his predecessor, Bishop Morgan, which he put forth in 1620, with the aid of his chaplain and connection, the celebrated and profoundly learned Dr. Davies, author of the Welsh and Latin Grammar and Dictionary.

1673. Humphrey Lloyd, D.D., Bishop of Bangor.

1690. Narcissus March, D.D., successively Bishop of Ferns, (which he seems to have held with this vicarage, Archbishop of Cashel, Dublin, and, lastly, Armagh, and several times Chief Justice of Ireland.

1764. Henry Newcome, M.A., nephew of Dr. Richard Newcome, Bishop of the diocese, who will long be remembered for his long and useful incumbency.

The present incumbent is Heneage Horsley, M.A., son of the most eminent and profoundly learned Bishop of St. Asaph.

An ancient British encampment called "The Roft," which may have been occupied by the Romans, so as to have perplexed the learned as to which nation to appropriate it, is to be seen on a projecting exploratory mount, overlooking the Vale Royal of Cheshire, and is much visited by antiquaries. Some years ago, the celebrated Welsh antiquary, Mr. Pennant, and his equally learned friend and *instructor* in ancient British history, the late Rev. T. Lloyd, of Caerws, met on the spot to decide the knotty point as to its British or Roman origin, but the dinner hour, which called them to the inn below, [to partake of a haunch sent to greet them by Lord Grosvenor from his not far distant mansion of Eaton Hall,] is said to have terminated their discussion.

"*Wat's Dyke*," an ancient fortification extending some miles, appears in detached places. It is an appendage to the larger one, called "*Offas Dyke*;" which latter, as is well known, extends

from the River Dee, near Holywell, in Flintshire, to the Bristol Channel, for the purpose of repelling the British from the dominions of Offa, King of Mercia, its maker. The space between these two fosses was *neutral ground*, where the two nations met for barter. The mention of this boundary induces the notice of a custom peculiar to the church in Wales, proper, because it is the generally asserted rule that it does *not* prevail in these Welsh parishes alone, which are excluded from the rest of the principality by this very ancient boundary line. The custom to be noticed, is that of the relatives and friends making *offerings of money* to the officiating minister at *funerals*. Many think (as is, indeed, without more reflection very natural) that it is a relic of superstition, and meant originally to defray the charge of a mass for the deceased; but the preceding remark, which seems to restrict the custom with its origin to our *ancient British church*, which was notoriously free from such superstitions, previous to its amalgamation with the English branch, vindicates it from this obloquy. No one "offers," now-a-days, from any other motive than a mixed respect for the dead and attachment to the officiating minister, thus benefited. The practice is, that after reading the funeral lesson, the minister moves from the desk to the communion table, where he proceeds with the service to the end of the first collect, omitting at *this station* that part which is appropriate to the grave, but thereat taking it up. The chief mourners *first*, and then the other friends, march up the aisle, and make their respective offering on a small board, appended to the communion rails. The amount, in some instances, is great; but in most cases, being in pence chiefly, is not more than would be the prescribed fee for burying.

Another custom, excluded the border parishes by the same line, is that which is called "*the Plugain*," (Pulli Cantus, some think,) or early *cock-crowing service* on the morn of Christmas-day. In all Welsh churches, a few years ago, (but the service is beginning to be omitted in some, where the people are not of the simple country sort,) and still in most, the church is absolutely thronged on the occasion from five to six o'clock in the morning of the festival, and brilliantly lighted up, when the morning service is used; and, at intervals of the psalms and lessons, an individual, or a company of two or three, stand up in different stations, and sing a carol, taken in general from a printed book, which is always an excellent composition, the work of a modern or less recent Welsh bard, to which the most mute and pious attention is given. It serves the purpose of the best sermon; and is often *as long*, at this cold season, so as to render it expedient to repress many aspirants. It generally takes an extensive and very correct view of the doctrine of salvation; and it is truly admirable that men in the humblest stations, such as the com-

posers, can express themselves so well. The practice carries us irresistibly to those shepherds "who abode in the fields, keeping watch over their flocks by night." And if this be an observance derived from the unreformed in darker times, surely none but a gloomy mind will, none indeed can reasonably, object to it. Having mentioned what customs of, probably, the ancient British church do *not* prevail in this district of it, let me refer also to another peculiar omission local. The Ecaënia, "wakes," which *are celebrated* in the principality, as in England, on the eve and day of the saint to whom the church is dedicated, *are not so here*, and (I believe not) in the adjoining parishes of Cheshire; but what is called the "*rush bearing*," or "*rush burying*" as it is commonly expressed, is substituted, and at a different period of the year. Perhaps in former times it was the practice to cleanse the sanctuary on that annual occasion, and to bear fresh rushes in procession to strew its floor, and decently to bury the old, which were deemed sacred.

And now to conclude this account of Gresford Church, let us foster a hope that, should the threatening aspect of the times lead to attempts at anarchy and oppression, its walls will hereafter present additional monuments, like that of Colonel Robinson, to many a noble and loyal modern frequenter of its worships, who, though friendly to every reform that tends to the more extended influence of the established church, yet successfully resisted every fanatical attempt at its subversion.

NATIVUS ET ALUMNUS.

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#### THE DARK AGES. — No. VIII.

"A MODERN author, who writes the history of ancient times, can have no personal knowledge of the events of which he writes; and consequently he can have no title to the credit and confidence of the public, merely on his own authority. If he does not write romance instead of history, he must have received his information from tradition—from authentic monuments, original records, or the memoirs of more ancient writers—and therefore it is but just to acquaint his readers from whence he *actually* received it."—HENRY.

IN the preceding paper,\* I expressed my design to go on from Robertson to another popular writer; and I now beg to call the reader's attention to the historian from whom I have borrowed my motto. In that part of his History of England which treats of the tenth century, Henry says:—

"That we may not entertain too contemptible an opinion of our forefathers, who flourished in the benighted ages which we are now examining, it is necessary to pay due attention to their unhappy circumstances. To say nothing of

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\* A correspondent mentions that Mr. Waddington, having been misled by Mosheim, as to St. Eloy, at a later part of his work, corrected the error, gave St. Eloy's real words, and animadverted severely, but justly, on Mosheim.—Ed.

that contempt for letters which they derived from their ancestors, and of the almost incessant wars in which they were engaged, it was difficult, or rather impossible, for any but the clergy, and a very few of the most wealthy among the laity, to obtain the least smattering of learning; because all the means of acquiring it were far beyond their reach. It is impossible to learn to read and write even our own native tongue, which is now hardly esteemed a part of learning, without books, masters, and materials for writing; but in those ages, all these were so extremely scarce and dear, that none but great princes and wealthy prelates could procure them. We have already heard of a large estate given by a king of Northumberland for a single volume; and the history of the middle ages abounds with examples of that kind. How, then, was it possible for persons of a moderate fortune to procure so much as one book, much less such a number of books as to make their learning to read an accomplishment that would reward their trouble? It was then as difficult to borrow books as to buy them. It is a sufficient proof of this that the king of France was obliged to deposit a considerable quantity of plate, and to get one of his nobility to join with him in a bond, under a high penalty, to return it, before he could procure the loan of one volume, which may now be purchased for a few shillings. Materials for writing were also very scarce and dear, which made few persons think of learning that art. This was one reason of the scarcity of books; and that great estates were often transferred from one owner to another by a mere verbal agreement, and the delivery of earth and stone, before witnesses, without any written deed. Parchment, in particular, on which all their books were written, was so difficult to be procured, that many of the MSS. of the middle ages, which are still preserved, appears to have been written on parchment from which some former writing had been erased."—Book ii., ch. iv., vol. iv., p. 80.

After what I have said in former papers, it is, I trust, quite unnecessary to make a single remark on all this; which I transcribe and set before the reader, instead of asking him, as I should otherwise have done, to turn back to the statements of Robertson, which I have from time to time quoted, and to see how far, when read off without any explanation, they are calculated to give a true view of things. Henry has, however, one "hack story," of which I must take particular notice; for, notwithstanding the false impression conveyed by such absurd matter as I have just quoted, there is really more mischief done by the little pointed anecdotes with which some popular writers pretend to prove or to illustrate their general assertions. These stories are remembered by their readers, and the semblance of particular and detailed truth in one instance, gives sanction and weight to a whole string of false and foolish assertions about the general state of things. Perhaps it might be enough to refer the reader back to the instance of the Abbot Bonus;\* but instead of that we will have an entirely new story, from Henry.

Having told us that—

"All the nations of Europe were involved in such profound darkness during the whole course of the tenth century, that the writers of literary history are at a loss for words to paint the ignorance, stupidity, and barbarism of that age"—(Book ii., c. 4, vol. iv., p. 67.)

and having, in proof of this, referred to "Cave Histor. Literar.

\* See No. IV., for June.

p. 571, Brucker Hist. Philosoph. t. 3, p. 682," he adds on the next page—

"The clergy in this age were almost as illiterate as the laity. Some who filled the highest stations in the church could not so much as read; while others, who pretended to be better scholars, and attempted to perform the public offices, committed the most egregious blunders; of which the reader will find one example, *out of many*, quoted below."

At the foot of the page, we find the following note :—

"Meinwerck, Bishop of Paderborn, in this century, in reading the public prayers, used to say :—"Benedic Domine regibus et reginis mulis et mulabus tuis," instead of "famulis et famulabus," which made it a very ludicrous petition."—*Leibniz Coll. Script. Brunsvic.*, t. i., p. 555.

Very ludicrous indeed ! What an odd person Bishop Meinwerck must have been, and what a very strange habit to fall into ! But, without attempting to account for it, farther than by saying, "it was his way," may we not draw the inferences from it—first, that if he habitually made this blunder, he made a thousand others like it ; secondly, that what he did, all the other bishops did ; thirdly, that if the bishops were so ignorant, the priests and deacons, to say nothing of the laity, were infinitely worse ? Are not these fair deductions ? And yet, to say the truth, when I consider that my inquiry is not whether there were any ignorant, stupid, incompetent persons in the dark ages ; but whether there were not some of a different character, I feel inclined to claim, or at least to cross-examine, this witness. I cannot but think that the story, even as it stands, may be fairly made to say something in my favour. If the bishop did make this blunder, it seems that he had, at least, one hearer who knew that it was a blunder, and who thought it worth while to note it down as such ; which, moreover, he would hardly have done if conscious that he was the only person capable of seeing its absurdity. Besides, if this is only "one example out of many," there must have been persons in various places equally competent to detect such errors ; and who, like the critic of Paderborn, thought them worth recording. So that, in proportion as the recorded blunders of this kind are numerous, we may be led to suspect a thicker and more extensive sprinkle of better-instructed persons. I know not how else to account for such things having been seen and recorded as errors ; unless, indeed, we assume the existence of some one individual "George Seacoal," whose reading and writing in this dark age came "by nature ;" and suppose him to have circuited about with "the lanthorn" which he had in charge, to "comprehend all vagrom men" who broke the bounds of grammar, and who has certainly acted up to the very letter of his instructions, by letting his reading and writing "appear where there is no need of such vanity ;" for what did it matter to his flock whether



the bishop said *mulis or famulis*, if neither he nor they knew the difference?

We cannot, however, well understand the matter without paying some attention to the circumstances of the bishop; and it is quite within the limits—indeed in the very heart—of our subject, to inquire into the proceedings of any prelate who was born in the tenth century, though not (as Henry makes him) a bishop until the eleventh. I might fairly inflict on the reader a long pedigree, and trace up the Bishop of Paderborn to the great Duke Witikind; but it may suffice for our present purpose to say, that he was born in the reign of the Emperor Otho II., and was his second cousin once removed; Theoderic, the father of the Empress Matilda, the wife of Henry the Fowler, being their common ancestor. His father, Imed, intending that Thiederic, the elder of his two sons, should succeed him in his honours and possessions, devoted Meinwerc, at an early age, to the clerical function, and offered him, in his childhood, in the church of St. Stephen, at Halberstadt. There he received the first rudiments of his education; but was afterwards removed to Hildesheim, where, among many other schoolfellows, who afterwards took a leading part in the world, he had his third cousin, Henry, Duke of Bavaria, afterwards Emperor, better known under the title of St. Henry.\*

Otho II. died in A. D. 983, and was succeeded by his son, Otho III.; who called his kinsman, Meinwerc, to court, and made him his chaplain. In this situation he is said to have been esteemed and respected by all, and particularly beloved by his royal master and cousin, who enriched him with most liberal presents, in proof of his affection—"quod videlicet suam vitam diligeret ut propriam." On the death of that Emperor, in A. D. 1002, among many candidates for the empire, the successful one was Henry of Bavaria, who was related to Meinwerc in precisely the same degree as his predecessor in the empire had been, and who was perhaps bound to him by what is often the closer and stronger tie of school-fellowship. The chaplain became the inseparable

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\* I should have thought that there was such a difference between the ages of Meinwerc and the emperor, as could not have allowed of their being school-fellows. But the author of the life to which Henry refers, so distinctly states not only that it was so, but that it was in the time of Otho the *Second*, that I do not know how to dispute it, though I cannot reconcile it even with the dates which he gives himself in various parts of his work. He says that Meinwerc went to Hildesheim, "*ubi Heinricus, filius Ducis Bajoariæ Heinrici cum aliis plurimis, honori et decori ecclesiæ Christi, suo tempore, profuturus, secum theoriæ studiis continuam operam dedit . . . acceptus autem de scholis, vixit in prædicta Halverstadensi Ecclesia sub præposito canonice legis, omnibus carus et amabilis, aspectu et colloquio affabilis, actu et eloquio, irreprehensibilis. Eo tempore monarchiam Romani Imperii Otto, ejusdem nominis secundus strenue gubernabat.*"—p. 519. It is not worth while to discuss the chronology of the matter. If it be a mistake to suppose that the emperor and the bishop were school-fellows, it is beyond all doubt that they were cousins and play-fellows.

companion of his royal master—"de Karo fit Karissimus ; factusque est ei in negotiis publicis et privatis comes irremotissimus."

After some years—that is to say, in the year 1009—the see of Paderborn became vacant by the death of Rhetarius, who had been bishop for twenty years. Messengers from the church announced the fact to the emperor, who was then at Goslar, and prayed him to appoint a successor. This, however, was not so easy a matter ; for, about nine years before, the city of Paderborn had been burned ; and the noble monastery, containing the cathedral, had been all but entirely destroyed. Rhetarius had, indeed, done what he could with the pope, and the Emperor Otho III. ; and had obtained from them (what was, no doubt, very important as far as it went) a full confirmation to the church of all the rights and property which it had possessed before the conflagration ; but it does not appear that he got anything from them towards repairing losses. When, however, Henry, his successor, came to the throne of the empire, he made it his study and his business to advance the interests of the church ; and when Rhetarius applied to him, he gave him a forest. When he came at another time to beg for his church, the emperor not having (as the historian says with great simplicity) at the moment anything which he could conveniently give him (*rege autem in promptu quod daret non habente*), his chaplain, Meinwerc, gave his royal master a farm, which belonged to himself, which the emperor immediately transferred to the bishop. Still, notwithstanding the exertions of Rhetarius, the see remained in a state of wretched poverty as long as he lived ; and it was difficult to know how to fill up the vacancy occasioned by his death. The emperor having, however, convened such bishops and princes as attended him at Goslar, consulted with them as to the appointment of a bishop who should be most suited to the circumstances of time and place. After long deliberation, and canvassing the merits of a good many persons, all agreed that Meinwerc was the fittest man. In coming to this decision they were avowedly influenced by his rank and wealth ; but it is only justice to him to say, that I find nothing against his moral character, nor even anything which should authorize me to say that he had not a true zeal for God, though it might not be, in all respects, according to knowledge. The council, however, were unanimous ; and the emperor (*faventibus et congratulantibus omnibus*) sent for the chaplain ; and, when he came, smiling with his usual kindness, he held out a glove, and said—"Take this." Meinwerc, who can hardly be supposed to have been quite ignorant of what was going on, and who understood the nature of the symbol, inquired what he was to take. "The see of Paderborn," replied the emperor. The chaplain, with all the freedom of a kinsman and old schoolfellow,

asked his royal master how he could suppose that he wished for such a bishopric, when he had property enough of his own to endow a better. The emperor, with equal frankness, replied that that was just the very thing that he was thinking of—that his reason for selecting him was that he might take pity on that desolate church, and help it in its need. “Well, then,” said Meinwerc, heartily, “I will take it on those terms;” and then and there—namely, at Goslar, on the next Sunday, being the second Sunday in Lent, and the thirteenth of March, 1009, he was consecrated Bishop of Paderborn by Willigisus, Archbishop of Mentz, and the other bishops who were there.

“Being therefore,” says his biographer, “raised to the episcopal office, he constantly watched over the flock committed to him; and, fearing lest he should incur the reproach of the slothful servant, who hid his lord’s money in a napkin, he did nothing remissly. As to external duties, in the general government of the clergy and people, he laboured diligently with heart and body in his episcopal superintendence; and, as to internal labours, he without ceasing made intercession to God for them all, by watchings, fastings, and the sacrifice of prayers.” He immediately made over his hereditary property to the see; and on the third day after his arrival he pulled down the mean beginnings of a cathedral, which his predecessor had built up, and erected one at great expense, and with singular magnificence—*sumptu ingenti et magnificentia singulari*. His personal attention to the work, and his kindness to the workmen, made the building go on rapidly; and he did not fail to call upon the emperor, who frequently came to Paderborn, and took great interest in its proceedings, for his full share of the expense; and Henry and his empress, Chunigunda, contributed largely and willingly.

A circumstance which occurred during one of the emperor’s visits tends so much to illustrate the character of the bishop, and of the times, that I am induced to transcribe it. It quite belongs to our subject; and, indeed to our immediate purpose, so far as it shews that Meinwerc was rather a severe disciplinarian, and that if he performed the services of the church disreputably himself, he did not allow others to do it, or even to run the risque of it, with impunity. There was in those days an eccentric saint—or the church of Rome has made him one since—named Heimrad. He was a native of Swabia, and, as far as I know, a good sort of fanatic; who, after wandering about, and doing a great many strange things, settled down in a little cell, or hut, at Hasungen. Previously to this, however, in the course of his rambles, he came to Paderborn, and suddenly made his appearance before the bishop; who, being startled at the sight of his sickly countenance and his long figure, rendered ghastly and unsightly by fasting and rags, inquired whence that devil had risen. Heimrad hav-

ing meekly replied that he was not a devil, the bishop inquired if he was a priest; and learning that he had that day celebrated mass, he immediately ordered that the books which he had used should be produced. Finding that they were written in a slovenly manner, and were of no value (*incomptos et neglectos et nullius ponderis aut pretii*) he caused them to be immediately put in the fire; and, by command of the empress, who sympathized with the "just zeal" of the bishop, he farther ordered that the unlucky priest should be flogged. After this, Count Dodico, of Warburg, (a person of some consequence in the early history of the see of Paderborn) invited the bishop to keep the feast of St. Andrew, at his castle; and on the very eve of the festival, who should the bishop see seated opposite to him, at supper, but this very Heimrad. He was not a little moved, and inquired what could induce a man of his host's respectability to keep such company; and then, breaking out into severe abuse of the poor solitary, he called him a crazy apostate. Heimrad took it all very quietly, and said not a word; but Count Dodico began to apologize to the bishop, for whom he had a sincere respect, and endeavoured to soothe him by assurances that he had no idea that the recluse was in any way offensive to him. All his endeavours were, however, in vain, and the bishop was not to be appeased. On the contrary, he declared that as people chose to consider Heimrad as a saint, he would put him to the test; and, in the presence of all the company, he ordered that he should sing the "Hallelujah!" at mass the next day, on pain of being flogged. The Count at first attempted to beg him off; but finding that he only added fuel to the flame, he took the recluse apart, as soon as lauds were over, and endeavoured to console him. He besought him to bear this trial as one of those which are appointed for the purification of the saints—to make the attempt, beginning in the name of the Trinity, and trusting in God for the event. Heimrad did not at all like the prospect, and earnestly requested leave to creep away quietly to his cell at Hasungen; but at length, overcome by the Count's entreaties, he acquiesced. When the time came, another attempt was made to beg him off; but the bishop continuing inexorable, he began, and in fact chanted the whole with such propriety, and in so agreeable a manner, that the company were astonished, and declared that they had never heard sweeter modulation from any man. The bishop, as soon as mass was over, taking Heimrad aside, fell at his feet, and having humbly asked, and quickly obtained, pardon for his conduct towards him, became, from that time forth, his constant and faithful friend.

But, though I give these anecdotes as characteristic of the bishop and the times, and therefore illustrative of our subject, it will be more immediately to our present purpose to give one or

two which shew the terms on which the bishop stood with the emperor, and some passages which occurred between them. Those terms cannot, perhaps, be more briefly or more clearly explained, than by saying that these two schoolfellows still behaved to each other rather more in the manner of schoolboys than was quite becoming in a bishop and an emperor, as will appear; but first, let me premise that from the time when he became Bishop of Paderborn, Meinwerck seems to have devoted himself—that is, his property—his time, his thoughts, words, and deeds, to the aggrandizement of his see. He was, his biographer tells us, skilful in getting all that was to be had, as well as faithful in taking care of what he had got—"in acquirendis utilis, in conservandis fidelis."

As to the latter point, many stories are recorded which shew that he laboured most energetically in conducting the affairs of his diocese, which he seems to have governed with an extraordinary degree both of severity and kindness—that is, he appears to have been, in a peculiar degree, a terror to evil doers, and a praise to those who did well. He superintended, in person, the buildings which the circumstances already mentioned required, until he had got them so far advanced that he could be spared to look after the country estates of the diocese; and then perpetually visiting them, from time to time, he took care that all things were managed decently and in order, and raised the serfs to a degree of comfort which they had not before enjoyed. Once, riding through one of the farms belonging to the bishopric, he told some of his companions to ride their own, or to turn some loose, horses into some corn, which was being thrashed under cover; saying, that if the serfs were faithful they would resist them, but if they were unfaithful to the steward, they would rejoice in a mischief which would bring loss upon him. The serfs, however, under pretence of paying their obeisance to the bishop, all ran away; and the horses began to devour and trample on the corn. The bishop immediately taxed the labourers with their want of faith, had them severely flogged, and then gave them an uncommonly good dinner (*ciborum copiis abundantissime reficiens*), and a lecture on fidelity to their master; all which together had so excellent an effect, that when he next visited the place he found himself shut out, and he was obliged to make his way into the premises by stealth. Having done so, he heard the woman of the house complaining that the labourers on that farm had nothing but a very spare allowance of meal; whereupon he ordered that two of the gammons of bacon which the steward was bound to furnish every year should be detained for them.

I should like to gossip on with an account of his visits to other farms, and to tell how he once got into the kitchen of his monastery by himself, and investigated the contents of the pots which

were boiling at the fire, in order to see that his monks had proper food; and how, at another time, he went there in a lay habit, to have a little chat on the same subject with the cook, who, in reply to his inquiries, informed him that the living there was very good as concerning the soul, but very poor in respect of the body; and how—for he seems always to have been on the alert—he went through his diocese in the disguise of a pedler, in order that he might see for himself how things were going on. I should like, I say, to transcribe some of these anecdotes, for they are really—not like some which we find produced as such—characteristic of the times; but I am afraid of being tedious; and whatever might be his care in preserving, it is more to our purpose to shew that he was diligent in acquiring. In that matter, he did not spare his imperial schoolfellow. Indeed, there seems to have been an understanding—or, in the language of the schools, they seem to have “made it fair”—between them that the bishop should get all he could by force or fraud, and that in return the emperor should love him heartily, growl at him occasionally, and now and then make a fool of him. As to the latter point, however, the emperor seems generally to have had the worst of it in the long run. Once, when Henry was going to hear mass at the cathedral, he ordered the altar to be decked with the costly apparatus of royalty, and bade his people keep a sharp look out, lest the bishop should get hold of anything, as he was very apt to do. Meinwerc said mass himself, and after the *Agnus Dei*, he entered the pulpit, and began to discuss the difference between the imperial and sacerdotal dignity, and the superiority of the latter, affirming that matters of divine right were above human authority, and shewing by the canons that whatsoever was consecrated to the uses of divine service was under the sacerdotal jurisdiction: He therefore put under a bann all the ecclesiastical ornaments and priestly vestments which had just been used, and threatened with excommunication any person who should remove them. At another time, the emperor sent him, after vespers, his own golden cup, of exquisite workmanship, full of drink,\* charging the messenger not to see his face again without the cup. The bishop received the present with many thanks, and contrived to get the messenger into a long chat, during which he seems to have forgotten the business which brought him there, and the emperor’s charge—at least, he went away without the cup—and the bishop, taking care to have the doors fastened after him, sent immediately for his goldsmiths, Brunhard, and his son, Erpho, and, in the course of the night,

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\* The laxity with which writers of this age use the word “sicera” sanctions the ambiguous expression. If not very elegant, it is better than talking of beer between such parties.

which immediately preceded Christmas day, the cup was converted into a chalice. One of the emperor's chaplains, who officiated as sub-deacon at mass the next day, recognized the cup, and took it to the emperor, who charged the bishop with theft, and told him that God abhorred robbery for burnt offering. Meinwerc replied that he had only robbed the vanity and avarice of Henry, by consecrating their subject to the service of God ; and dared him to take it away. "I will not," said the emperor, "take away that which has been devoted to the service of God ; but I will myself humbly offer to him that which is my own property ; and do you honour the Lord, who vouchsafed as on this night to be born for the salvation of all men, by the performance of your own duties."

At another time, the emperor had a mantle of marvellous beauty, and exquisite workmanship. Meinwerc had often begged it for his church in vain ; and therefore, on one occasion, when the emperor was intent on some particular business, he fairly snatched it from his person, and made off with it. The emperor charged him with robbery, and threatened to pay him off for it sometime or other. Meinwerc replied that it was much more proper that such a mantle should hang in the temple of God, than on his mortal body, and that he did not care for his threats. They were, however, carried into execution in the following manner:—"The emperor knowing that the bishop, being occupied in a great variety of secular business, was now and then guilty of a barbarism, both in writing and in speaking Latin, with the help of his chaplain effaced the syllable *fa* from the words *famulis* and *famulabus*, which form part of a collect in the service for the defunct, in the missal ; and then called on the bishop to say a mass for the souls of his father and mother. Meinwerc, therefore, being unexpectedly called on to perform the service, and hastening to do it, read on as he found written, *mulis* and *mulabus*, but, perceiving the mistake, he repeated the words correctly.

"After mass, the emperor said, in a sarcastic manner, to the bishop, 'I asked you to say mass for my father and mother, not for my he and she mules.' But he replied, 'By the mother of our Lord, you have been at your old tricks, and have made a fool of me again ; and now, in no common way, but in the service of our God. This he who is my Judge has declared that he will avenge ; for that which is done to him he will not pass by unpunished.' Thereupon, he immediately convened the canons in the chapter-house of the cathedral, ordered the emperor's chaplain, who had been a party to the trick, to be most severely flogged ; and then, having dressed him in new clothes, sent him back to the emperor to tell him what had happened."\*

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\* "Sciens autem Imperator, episcopum sæcularibus negotiis multipliciter occupatum, tam latinitatibus locutione quam in lectione barbarismi vitia non semel incur-

And here, good reader, you have, I believe, the whole and sole foundation for the notable story of Bishop Meinwerck and his mules. If you have been at church as often as you should have been in these five years past, perhaps you have heard King George prayed for by men who were neither stupid nor careless; but who were officiating from a book which had not been corrected. I am sure I have heard it within these six months; but there is no need to apologize for the bishop. "Oh! but he '*used to say*' this." Well, that is one of those things which, as they admit of only one reply, very commonly receive none at all from civil people. "But it is only '*one example out of many*.'" Perhaps so; but I really do not recollect any story like it, except the notorious *mumpsimus*, and one which looks almost like another version of what we have just had, and which I know only from its being quoted by Lomeier,\* in connexion with another dark-age anecdote which is too good to be passed by, and which shews, in dismal colours, the horrible ignorance of the clergy. "A certain bishop, named Otto, is said to have recommended a clerk to another bishop for an ecclesiastical office in these terms—'*Otto Dei gratia, rogat vestram clementiam, ut velitis istum clericum conducere ad vestrum diaconum*.'" The words being abbreviated, the clerk, who was directed to read it to the bishop, read thus:—'*Otto Dei gram rogat vestram clam, ut velit istum clincum clancum convertere in vivum diabolum*.'" The other story is of a clerk, who turned Sueno, king of Norway, into a mule by the same mistake as Meinwerck's. As to the truth or falsehood of these statements, I have never inquired; and I have not, at present, the means of consulting the author to whom Lomeier refers. But is it not lamentable that learned men should credit and circulate such stories? I do not mean Henry;† for, notwithstanding what he says, and what I have quoted at the head of this paper, I do not believe that he really took the story from

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rere, de missali in quadam collecta pro defunctis, *fa de famulis et famulabus*, cum capellano suo delevit, et episcopum pro requie animarum patris sui et matris missam celebrare rogavit. Episcopus igitur ex improvise missam celebrare accelerans, ut scriptum reperit *mulis et mulabus* dixit; sed errorem recognoscens, repetitis verbis, quod male dixerat, correxit. Post missam insultans Imperator Pontifici, 'Ego,' inquit, 'Patri meo et matri, non mulis et mulabus meis missam celebrari rogavi.' At ille, 'Per matrem,' ait, 'Domini, tu more solito iterum illusisti mihi, et non quoquo modo, verum in Dei nostri servitio. Cujus ero vindex, en promittit meus iudex. Namque sibi factum non pertransibit inultum.' Illico canonicis in capitulum principalis ecclesiæ convocatis, capellanum Imperatoris, hujus rei conscius, durissime verberibus castigari jussit, castigatumque novis vestibus indutum ad Imperatorem, nuntiaturum quæ facta fuerant, remisit." I suspect that the reply of Meinwerck, from the word "*Cujus*," &c. is a quotation from some hymn; though it is printed like prose, and certainly can hardly be called verse.

\* De Bibliothecis, cap. viii., de Bibliothecis sub ipsa barbarie, p. 147.

† And still less Mr. Andrews, already introduced to the reader as a retailer of such things. He introduces this story by saying, "the prelates set examples of the most gross want of common literature. Meinhard, Bishop of Panderborn, used to read," &c. Yet he gives no reference but to the original.



the book to which he refers. I think I know where he picked it up; and I believe it is more charitable—at least it is imputing what is, of the two, least disgraceful—to suppose that he took the story (notwithstanding his professions) from a respectable writer, than to suppose that he made up the falsehood himself from such an original as he refers to, and I have just transcribed. He had, as I have stated near the beginning of this paper, almost immediately before quoted page 632 of the third volume of Brucker's History of Philosophy, and on the 634th page of that volume, and in the selection entitled "*Facies literarum et philosophiæ sæculo X.*," stands this very story of Meinwerck in these terms—"Meinwerckum episcopum Paderbornensem ne recte legere quidem potuisse, et in psalterio legisse: *Benedic Domine regibus et reginis mulis et mulabus tuis, pro famulis et famulabus tuis.*" Brucker's reference is, "In ejus vita in LEIBNIZ Coll. Scrip. Brunsvic, t. i. p. 555." And, really, if it were in any way possible, I should believe that Brucker had had some other edition, or some other authority, for the story. He tells us, that it was in the *psalter*, and affects to give us the words. Henry seems to have been sensible of the absurdity of this; and, not knowing what particular part to substitute, he says, it was "in the public prayers." I speak thus, because I cannot doubt that he took it from Brucker, though not perhaps immediately; and my belief is strengthened by a trifling circumstance, which is perhaps worth mentioning, because it is worth while to trace error when we can. Who has not heard of Leibnitz? Thousands have known the philosopher by name or character, who never took the trouble to learn that he was librarian of the Royal and Electoral Library of Brunswick-Luneburg; and who never had the pleasure of reading his three folios containing the "*Scriptores Rerum Brunsvicensium illustrationi inservientes*;" but how often have they seen his name spelt (by any English writer, to say the least) without a *t*? He calls himself, on the title-page of this work, "*Leibnitius*;" and I do not remember ever to have seen his name without the *t*, except in this very volume of Brucker, and in Henry's reference.

I must, however, notice, that Brucker adds to his account of the matter, "*unde vix credi protest quod idem vitæ Meinwercki scriptor refert, 'studiorum multiplicia sub eo floruisse exercitia, et bonæ indolis juvenes et pueros strenue fuisse institutos.'*" Incredible as this might appear to Brucker, it is certainly true that the same authority which tells us that Meinwerck was guilty of occasional barbarisms in writing and speaking Latin, (which implies that he was not unfrequently called on to do both,) was a promoter of education. Indeed, the foolish trick which has given rise to all this discussion, was not such as to have been worth playing, or as was likely to have been even thought of, among

perfectly illiterate barbarians. The same authority tells us, that the schools of Paderborn, then founded, became more famous in the time of Imadus, who was the nephew and successor of Meinwerc, and brought up by him; "sub quo in Patherbornensi ecclesia publica floruerunt studia: quando ibi *musici* fuerunt et *dialectici*, enituerunt *retorici*, clarique *grammatici*; quando magistri artium exercebant *trivium*, quibus omne studium erat circa *quadrivium*; ubi *mathematici* claruerunt et *astronomici*; habebantur *physici*, et *geometrici*: viguit *Horatius*, magnus et *Virgilius*, *Crispus* ac *Salustius* et *Urbanus Statius*: Ludusque fuit omnibus insudare versibus et dictaminibus jocundisque cantibus. Quorum in *scriptura* et *pictura* jugis instantia claret multipliciter hodierna experientia; dum studium nobilium clericorum usu penditur utilium librorum."

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ST. PATRICK.

THE result of the discussion in the last number may be thus stated:—

1. That the old stories about St. Patrick, as a missionary from Rome, fall to pieces of themselves.

2. That there was, before the seventh century, a church in Ireland, differing from Rome on the points on which Protestants differ from her, and opposed to its assumption of power.

3. That we have evidence of an attempt on the part of Rome to gain possession of Ireland in A.D. 430, through Palladius, who has been confused with Patricius, whose name he took.

4. That we have pieces attributed to Patrick, or Patricius, (as the missionary who converted Ireland,) from a very early age, which suit an earlier season than A.D. 400, which can hardly be later, which are pure from Romish corruptions, and which do not so much as mention Rome, and are quite inconsistent with the notion that their author was a Romish Missionary. It is fair to conclude hence that the Apostle who Christianized Ireland was earlier than Palladius, had nothing to do with Rome, was free from her corruptions, and established a pure church in Ireland.

This is the real St. Patrick, and this is nearly as much as we know of his authentic history, except his earnestness and zeal for Ireland's conversion, as shewn in his Confession and Epistle to Coroticus, an abstract of which follows.

ABSTRACT OF THE CONFESSION OF ST. PATRICK, OTHERWISE CALLED HIS  
EPISTLE TO THE IRISH.

1. His Birth and Parentage.—"I, Patrick, the rudest sinner, who am the least of the faithful, and contemptible among most men, had Calpornius the deacon as my father, who was the son of Potitus the priest, the son of Odissus, of the town of Bonavem Tabernæ.\* For

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\* This is usually supposed to be Dunbarton in Scotland, (see Usher,) but Mr. T. Moore says, (after Lanigan,) that it is Boulogne-sur-mer. The rest of this epistle would lead us to conclude that his parents certainly lived in Britain. The

he had a villa near, where I was taken prisoner at the age of about sixteen years. I was ignorant of the true God, and was carried into captivity in Ireland (Hiberione) with so many thousand men, as we well deserved, for we departed from God, and did not keep his commandments, and were not obedient to our priests, who cried for our salvation, and the Lord sent upon us the wrath of his Spirit (aninationis suæ), and dispersed us to many nations, even to the end of the world, where my poverty appears among foreigners. And there the Lord discovered to me a sense of my unbelief and ignorance, and guarded me till I was able to know good and evil, and comforted me as a father comforts a son."

2. The next paragraph contains St. Patrick's gratitude to God for his mercies, and his Confession of faith, and praise of God: "For there is no other God, nor ever was, nor ever will be, after him, except the God the Father unbegotten, without beginning and from whom every beginning comes, who governs all things, (as we have said,) and his son Jesus Christ, whom we testify to have been always with the Father, before the beginning of the world, spiritually and ineffably begotten of the Father before all beginnings, and through him things visible have been created, and he was made man, having overcome death in the Heavens. And he gave to him all power over every name of things in heaven, on earth, and below; and every tongue confesses to him, that Jesus Christ is Lord and God, whom we believe and expect as about to come hereafter as the judge of the quick and the dead, who shall render to every man according to his deeds, and he sheds abroad in us the Holy Spirit, as a gift and pledge of immortality, who makes the faithful and obedient to be sons of God and co-heirs with Christ, whom we confess, and we adore one God in the Trinity of the sacred name." St. Patrick then refers to prophecies of God's consoling his servants, &c.

3. He then excuses the rudeness of his style, and states how long he hesitated to commit anything to writing on that very account. He consoles himself with the promise that "the stammering tongues shall learn to speak peace," and speaks of himself as an "Epistle of Christ," written in the hearts of the Irish, "not with ink, but with the Spirit of the Living God."

4. He speaks of himself as a wretched runaway, as a stone in the mud, but as raised up by God, for which he praises and thanks God.

5. "I must, therefore, in the faith of the Trinity, make known the name of God every where, for having enabled me to leave to my Gallic brethren and children, whom I baptized in the Lord, so many thousand men. I was unworthy of this honour, which I never hoped for in the days of my youth. In Ireland I tended sheep, (or cattle, *pecora*), and prayed often every day, and the love of God came upon me more and more; and in the night, or before day break, on the mountains and in the woods, in frost and rain, I took no harm nor felt any disinclination to prayer."

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above is the passage where Mr. T. Moore so ingeniously explains away the marriage of the deacon, but swallows that of the priest without a word.

6. "And there one night I heard a voice, saying to me, 'You do well in fasting, and you must soon return fasting to your country.' And again, I heard a voice shortly after, saying, 'Behold! your ship is ready!' but it was not nearer than 200 miles, and in a place where I knew no one. I then left the man, with whom I had been six years. I came in the power of the Lord, who directed my way to good, and feared nothing till I came to that ship. The ship-master refused to take me, but when I had set forth towards a cottage where I had been entertained, and begun to pray on the road, one of them called out to me, '*Come quickly, for those men call thee!*'"

7. When they land, they are in danger of starvation, and the ship-master begs him to pray for them, on which St. Patrick conjures them to be converted to Christianity, and perhaps God may send them food. A herd of swine now opportunely makes its appearance, and relieves them from distress. By this, and by their finding some wild honey, St. Patrick is in great favour with them," &c.

"And I was sleeping, and Satan tempted me so sorely, that I shall remember it as long as I live. He fell upon me like a huge rock, and took away the use of my limbs. So it came into my mind, (but how, I know not,) to call Helias, and in the meantime I saw the sun rise; and while I called Helias with all my strength, the splendour of the sun arose upon me and took away my heaviness."

8. He was captured again, and released after two months.

9. "And again I was in Britain with my parents, who received me as a son, and besought me never to depart. And there, in the deep of the night, I saw a man, by name Victorius, coming from Ireland with numberless epistles, and he gave me one, and I read the beginning of it, which was 'the voice of the Irish.' And while I was reading its beginning, I thought I heard those who dwelt at the wood of Foclut, near the western main, crying out, 'We beseech thee to come to us, Oh! holy Child!' and I was pricked in my heart and could not read any more, and thus I awoke. I thank God, that after many years he satisfied their cry," &c.

Then follows another vision of the night, and an account of the possession of his mind by the Spirit of God. And again, also, another dark vision, and comfort after it, for which he thanks God.

10. He gives thanks to God for his missionary success. "I am a debtor to God for having regenerated much people through me, and that clergy were ordained for them," &c.; and he quotes the promises of grace to the Gentiles, &c. He again speaks of his success, and quotes the last words of St. Matthew's gospel; and then occurs the suspected passage, *Filii Scottorum et filiae Regulorum Monachi et Virgines Christi esse videntur.*

11. He speaks of God's exaltation of him, and of his own unworthiness, and he commends this letter, and prays; "written in Ireland by Patrick the unlearned and the sinner" to all believers; and prays them not to charge his ignorance, if there be anything in it of a lowly kind, but to believe that it is the gift of God. And "*this is my confession before I die.*"

## ANTIQUITIES, ETC.

## WYCLIFFE ON THE LAST AGE OF THE CHURCH.

(Continued from page 272.)

LET us now return to the Abbot Joachim, whose authority is so much relied upon by Wycliffe in the tract before us. He is said to have been born in the year 1145, and was founder of a monastery at a place called *Flore* or *Flora* in Calabria; his festival is celebrated by the Florentian order, of which he was the founder, on the 29th of May, and his life, miracles, prophecies, &c., together with a defence of him from the charge of heresy, will be found in the *Acta Sanctorum* under that date.\* The opinion respecting antichrist, attributed to him in a story told by Hoveden, to which Mr. Vaughan alludes, is there shewn to be inconsistent with that expressed in his published Commentary on the Apocalypse; and is, in itself, improbable, considering that "contemporary pontiffs," so far from feeling alarm at his predictions, if we can credit his biographers, appear to have at all times held him in high estimation. I know that the council of Lateran, under Pope Innocent III., in the year 1215, did condemn his book against Peter Lombard as heretical; but, to use the words of Helyot—"Cette censure, qui ne tombe pas que sur ses écrits, qu'il avoit soumis au jugement de l'Eglise, n'a pas empêché qu'on ne lui ait rendu un culte public après sa mort;"† and there are some who deny that the book condemned in the council alluded to was the production of this Joachim. At least, it will appear by the following extracts from the office used on his festival by his followers, that they did not give much weight to the charge:—

*Antiph. ad Vesp.* B. Joachim, spiritu donatus prophetico, decoratus intelligentiâ errore procul hæretico, dixit futura ut præsentia.

*Ad Laudes.* B. Joachim, primus Abbas Florentis, humilis et amabilis claruit miris, per quæ fuit mirabilis.

V. Implevit eum Dominus spiritu sapientiæ et intellectus.

R. Stolum gloriæ induit eum.

*Oratio.* Deus, qui gloriam tuam tribus apostolis in monte Thabor manifestasti, et in eodem loco Beato Joachimi veritatem Scripturarum revelasti, tribue quæsumus, ut ejus meritis et intercessione, ad eum, qui via, veritas, et vita est, ascendamus.‡

But whether the book *De unitate seu essentia SS. Trinitatis*, condemned in the fourth Lateran council, was written by this Abbot Joachim or not, it is certain that he has retracted its errors in the *Psalterium decem Chordarum*, which is undoubtedly his, and in which the orthodox faith is asserted. His principal heresy appears to have consisted in his ignorance of the dialectics of the day, in consequence of which he was led to express himself in a manner which was interpreted as bordering on Arianism; but no charge of attacking the reigning superstitions or growing usurpations of the church of Rome appears to have been ever brought against him by his contemporaries.

These remarks may serve to convince my readers that Wycliffe, in adopting the opinions of Joachim, was not taking the side of an acknowledged heretic; and, as I do not belong to the order of St. Francis, or to that of St. Dominic, I do not feel called upon to engage more deeply either in the attack or defence

\* *Acta SS. Maii*, tom. vii. p. 89, *et seq.* See also Cellier, *Hist. des Auteurs Sacrés*, tome xxiii. p. 338. The abbot is also defended warmly by Wadding, *Annal. Minorum*, sub an. 1256, No. 5. Additional references will be found in Mosheim.

† *Histoire des Ordres Monastiques*, &c. tom. v. p. 393.

‡ The whole of this office is given by Gregory Laurus in his *Magni diviniq; prophetæ B. Joannis Joachim Abbatis Hergasiarum Aletheia Apologetica, sive Mirabilium veritas defensa*, Neapol. 1660; but as I have not access to this book, I quote the above from the *Acta Sanctor.* ubi supra, p. 90.

of the prophetic abbot's orthodoxy. But I cannot help remarking that the historian who speaks of Wycliffe's adoption of the sentiments of Joachim, ought, at least, to have acquainted his readers with the fact that Joachim is to this day warmly defended from the charge of heresy by a powerful party in the church of Rome; of this fact, however, Mr. Vaughan writes as if he was perfectly unconscious, and the only account he gives us of Joachim is to repeat the very apocryphal story of his interview with Richard Cœur de Lion, and to identify him with the author of a rhapsody which, as we shall see, is, on sufficiently plausible grounds, supposed to come from a very different quarter.\* Again, it may well be asked, what becomes of the theory about the gradual development of the reformer's opinions, if we must believe that in his first publication he boldly and professedly followed as his guide a writer who, if Mr. Vaughan's account of him be correct, had denounced the pope as antichrist, and the church of Rome as "the fleshly synagogue of Satan"? This was pretty well to begin with; but the fact is, that nothing of the sort appears in "The Last Age of the Church." Joachim is there quoted along with Bede, Eusebius, Ammonius, [for so I translate "Haymoud"] Gregory, and other writers, as an *authority* which would have weight with those for whom the tract was written, and there is not the slightest hint which would imply that his orthodoxy had then been in any degree called in question.

The specimen which Mr. Vaughan gives us of the prophecies of Joachim will now require some notice, not only because, as I have already hinted, there are good reasons for denying it to be his, but also because, as a specimen of fraudulent quotation, it is in itself a curiosity. For this fraud, however, Mr. Vaughan is not responsible, further than that he has adopted the extract

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\* The same remark is applicable to Mr. Milner's account of Joachim (*Hist. of the Church of Christ*, vol. iii. p. 425. Lond. 1819).—"Nevertheless, (he says) even in Italy itself, some suspicions that he [the pope] was antichrist appeared. Joachim, Abbot of Calabria, [Qu.? Did Mr. Milner suppose Calabria to be the name of a monastery?] was a man renowned for learning and piety, and perhaps very deservedly;" and then he goes on to quote the story from Hoveden, which, (it may be remarked by the way,) even if true, was nothing to the purpose, for Joachim is not represented by Hoveden as having imagined the pope to be antichrist, but as asserting that antichrist was even then born, "jam natus in civitate Romana, et in sede apostolica sublimabitur;" our author evidently intended it as a proof of his antichristianity, that Antichrist should exalt himself even in the apostolic see, according to the prediction of the apostle, "extollitur et adversatur super omne quod dicitur Deus;" (Hoved. fol. 388;) but this does not in the least imply that this antichrist should be pope, still less that the pope should be antichrist. Suppose that Joachim had told King Richard that antichrist was then in England, and would soon exalt himself in the kingdom of England above the regal authority, would it have been fair to say "some suspicions that the King of England was antichrist had then begun to shew themselves?" The truth is, that in those days there was no form in which the wickedness of antichrist could be more strongly expressed than by saying, "in sede Apostolica exaltabitur." But the story of Joachim's interview with Richard is in itself highly improbable; it is refuted by Papebroch, in his *Disquisitio De Florensi Ordine*, &c. sect. vi. *Acta Sanctorum*, ad diem 29 Maii. p. 138. Fleury, however, does not altogether disbelieve this story, notwithstanding its inconsistency with Joachim's extant writings—"Il est vrai (he says) qu'on ne trouve rien de semblable dans l'explication de l'Apocalypse donnée par l'abbé Joachim, ni dans ses autres écrits; mais il peut les avoir composez depuis, et s'être corrigé voyant que les évènements ne répondoient pas à ses prédictions;" (*Hist. Eccl.*, tom. xv. p. 595;) but whatever be its foundation, the opinion about antichrist which this story attributes to the prophetic abbot cannot fairly be considered as in any degree reflecting on the pope or the see of Rome; for the most that it seems to have meant was, that antichrist should seize on the papal chair, which, of course, if the pope be the head of everything Christian, was an object which *antichrist* might very naturally be expected to aim at.

without examination from Bale, an authority well known to be suspicious\* in matters of this kind, and who should never be followed without being looked after.

The extract, as given by Mr. Vaughan,† was originally printed at the end of Bale's Chronicle of the Examination of Sir John Oldcastle; and Bale professes to have taken it from the "Summa de heresibus et earum confutationibus" of Guido de Perpiniano;‡ by placing in juxtaposition the extract printed by Mr. Vaughan and the original from Guido,§ it will be seen that this precious prophecy is a mere cento of passages, which when strung together make up a fine sounding attack upon the church of Rome, but which in the original is a wretched piece of blasphemy, subversive of Christianity itself. The errors of Abbot Joachim are treated of by Guido, in conjunction with those of Peter John, in the following order:—"primo agam (says Guido) de erroribus eorum communibus; secundo addam quosdam alios; et tertio ponam seorsum errores Joannis Petri;" accordingly this part of the Summa is divided into three chapters, from the first and second of which the extract before us has been gathered. It is to be observed also, that neither Bale nor Mr. Vaughan give the smallest intimation of any omissions or alterations in the quotation:—

*Mr. Vaughan and Bale.*

"In the latter days shall appear a law of liberty. The gospel of the kingdom of Christ shall be taught.

"and the church shall be purged as wheat is from chaff and tares.

"more cheerily [in Bale *clerelye*] shall men then be learned.

"The kingdom of the flesh shall be done away.

"and these things shall be fulfilled toward the end of the world.

*Guido di Perpiniano.—Ex Cap. I.*

"Sexto dicunt quod in tertio statu erit lex libertatis; quia evangelium Christi non fuit libertatis, et quod Spiritus sanctus plenius dabitur in tertio statu, quia in secundo statu non fuit plene datus. Et quod ecclesia in tertio statu purgabitur quasi frumentum a paleis et zizaniis; quia tunc fiet separatio malorum a bonis et tunc prædicabitur evangelium regni.—Fol. xviii. lin. 25—29.

"Septimo dicunt quod ordo tertii status præfertur in dominio et dignitate ordini clericorum; sicut Joseph præfuit pincernæ, et hujus figuræ veritas inceptit tempore Constantini et Silvestri pape. ¶ Doctores vero tertii status erunt plenius docti; et docebunt plurimi, et tunc deficiet penitus regnum carnis et complebitur illud Apostoli. Nunc ex parte cognoscimus, ex parte prophetamus, cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Et dicunt hæc omnia completum iri ante finem mundi.—Fol. xviii. lin. 54—59.

"Octavo dicunt, quod ante adventum Christi ad Judicium erunt omnes homines in fide Christi et Christiani. Et quod per apostolos non fuit prædicatum evangelium nisi secundum literam et non se-

\* If any one is startled at my calling Bp. Bale suspicious authority, let him read the character given of him by the learned Henry Wharton—"I know Bale to be so great a liar that I am not willing to take anything of that kind upon his credit; however, his testimony may serve well enough against such another foul-mouthed writer as this C. P. seems to have been."—*Observations on Strype's Cranmer*. Oxford edit. of Strype, 1812. Vol. ii. p. 1052.

† Vol. i. p. 256, note.

‡ For an account of Guido, see H. Wharton's Appendix ad Cavei Hist. Litter. p. 30, Oxon. 1743.

§ The edition of the *Summa* here quoted is that of Paris, 1528, fol.

"The Holy Ghost shall more perfectly exercise his dominion in converting people by the preachers of the latter time than by the apostles.

"The church of Rome is the fleshly synagoguc of Satan. The church of Rome shall be destroyed in the third state, as the synagoguc of the Jews was destroyed in the second state. And a spiritual church shall, from thenceforth, succeed to the end of the world.

"The departing of the Greeks from the church of Rome was godly, for it was ordained by God, and wrought by the Holy Ghost."

This needs no comment, except perhaps to explain what is meant by "the second and third states," and the "order of the third state;" the pseudo-Joachim, it appears, divided the church into three states or periods: the first was from Adam to Christ, in which, he says, men lived after the flesh; the second, from Christ to S. Benedict, in which men lived in an intermediate state between the spirit and the flesh; and the third state, from S. Benedict to the end of the world, in which men shall live according to the Holy Spirit. In each of these states are three orders. In the first, the married, *conjugati*; in the second, the clergy; and in the third, monks.\*

This, then, is the seer (according to Mr. Vaughan) under whose guidance "Wycliffe arrives at the conclusion that the close of the fourteenth century will be that of the world;" and I can only say that, were it so, the condemnation of Wycliffe as a heretic would be more defensible than it has hitherto been supposed; for what greater accusation have his enemies ever brought against him than the identifying his doctrines with those of a writer, whose ravings, though caught at by Bale as capable of being tortured into an attack upon the church of Rome, are in reality subversive of the authority of the Scriptures, and injurious to Christianity itself.†

\* Ponit enim Abbas Joachim tres status. Primum in quo homines secundum statum carnis vixerunt; qui inceptit ab Adam usque ad Christum. Secundum dicit in quo vixerunt medio modo inter carnem et spiritum usque ad beatum Benedictum. Tertium dicit statum in quo vivitur et vivetur secundum Spiritum sanctum a beato Benedicto usque ad finem mundi. Et in his tribus statibus dicit tres ordines. Primum ordinem conjugatorum, qui inceptit ab Adam, et fructificare coepit ab Abraham. Secundum clericorum, qui inceptit ab Ozia, qui de tribu Juda incensum obtulit. Tertium statum ponit monachorum. Monachorum vero ordo inceptit a beato Benedicto, qui fuit vir præclarus vita et sanctitate ac miraculis, qui ordo inceptit fructificare temporibus Joachim.—*Guido Summa*, fol. xciv. lin. 62, et seq.

† Mr. Le Bas in what he says of Joachim (*Life of Wiclif*, p. 99), although aware of the doubtful authenticity of these prophecies, yet follows the track of Mr. Vaughan, and does not appear to have suspected any dishonesty in Bale's quotation of them; he notices the cautious language in which Fleury records the prophetic gifts of Joachim, ("il passoit pour avoir le don de prophétie,") and accounts for it thus:—"in truth, it is scarcely to be imagined that any faithful catholic [still less, he might

cundum spiritualement intellectum; quod Spiritus sanctus perfectius exercebit dominium in conversione gentium per prædicatores tertii status illius ordinis, quam per apostolos et prædicatores secundi status.—Fol. xcix. lin. 31—35.

"Nono dicunt, Romanam ecclesiam carnalem meretricem, synagogam Sathanæ, et Babylonem, in tertio statu destruendam; sicut synagoga Judæorum in secundo statu desiit esse, et sic succedet ecclesia spiritualis usque ad finem mundi statuta. In qua erit vita contemplativa Joannis et vita activa Petri.—Fol. ci. lin. 42—45.

## Cap. II.

"Primo dicunt, quod recessus Græcorum a Romana ecclesia fuit bonus et ordinatus et factus per gratiam Spiritus sancti, juxta illud apostoli divisiones gratiarum sunt unus et idem spiritus. Et quod erunt duo generalia judicia mundi, et duo inde antichristi."—Fol. cii. lin. 56—60.



It remains to shew that the Joachim quoted by Wycliffe, the founder of the order of Flora, could not have been the author of the absurdities with which he is charged by Guido. But I have already occupied so much space that I cannot enter at large into this question. Let it suffice, then, to observe, that in the genuine writings of Joachim, none of the doctrines attributed to him by Guido are to be found : it is true he speaks of *three states*, but in a very different sense from that in which Guido has explained them ; this has been clearly proved by large extracts from the remaining writings of Joachim in the *Acta Sanctorum*, and I know not how the evidence can be laid before the reader in a shorter space. I must content myself, therefore, with a reference to Papebroch's dissertation ;\* and I shall merely observe that the fame of Joachim seems to have tempted many pretenders to prophecy to publish their enthusiastic fancies under his name, and thus occasion has been taken by his enemies, and the religious rivals of his order, to blast his reputation by making him responsible for such infamous productions as the *Everlasting Gospel*, or the *Gospel of the Holy Spirit*, and the *Introduction to the Everlasting Gospel*, which is a pernicious and blasphemous attempt to exalt the rigid rule of St. Francis above the Gospel of Christ. A more full account of this book and its author will be found in Mosheim.†

T.

## DEVOTIONAL.

### FROM THE PARISIAN BRIEVIARY.

THERE is something in these services which continually reminds one of a Gothic abbey or cathedral. There are the same feelings of sanctity connected with both ; with both associations of antiquity which are next to sacred in a well-regulated mind. Through both there prevails a magnificence of structure, a greatness of design, and richness in detail, which fills one with indefinable wonder before one is able to trace them. But it is not till use and attention have made us a little better acquainted with them that we are aware of that order and propriety, that nicety and beauty of construction which extend to the minuter parts, much of which may be beyond the eye of the casual observer, and much in the shade, but which tend to form the character of the whole. It is by pursuing this analogy that one may best offer some apology for the irregular manner in which these ser-

have added, any faithful *Roman catholic*,] could dwell, with much complacency, on predictions which represented the church of Rome as the fleshly synagogue of Satan, and spoke of it as doomed to certain demolition." And who moreover, as we have seen, tells us that the gospel of Christ is not a law of liberty ; that it shall be superseded by another gospel, which is, that monks shall be preferred in power and dignity to the clergy ; that the gospel was not preached by the apostles, except according to the letter, and not according to the spirit ; and that the preaching monks shall be more effectual instruments in the hands of the Holy Ghost, for the conversion of the Gentiles, than the apostles and their successors. But, says Mr. Le Bas, "whether these prophecies are rightly ascribed to Joachim seems rather doubtful. In his name, however, they became, unquestionably, current." It does not appear to have occurred to him that Wycliffe's character was any way implicated by his having followed such guidance.

\* *Acta Sanctorum*. ad 29 Maii., tom. vii. p. 142.

† *Hist. Eccles. Sec. XIII.*, Pars. II., cap. ii. § 34.

vices have been introduced. For by short occasional sketches to afford any idea of an architectural structure, there appear but two ways—the one would be to introduce, by piece-meal, regular successive portions of the entire frame-work, which, after all, could convey but a very imperfect notion; the other would be merely to bring forward any particular ornamental parts without reference to the whole, as from time to time they might occur to one. And this has been the case in these translations.

\* THE COMMUNE OF MONKS, CŒNOBITES, AND ANCHORITES.

IN THE FIRST VESPER.

*Ant.* What is a man profited, if he shall gain the whole world, and lose his own soul?—*Matt. xvi.*

*Ant.* If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.—*Matt. xix.*

*Ant.* There is no man that hath left house or lands for my sake, but he shall receive an hundred-fold now in this time: and, in the world to come, eternal life.—*Mark, x.*

*Ant.* Escape for thy life; look not behind thee, neither stay thou, lest thou be consumed.—*Gen. xix.*

*Ant.* Follow me, and let the dead bury their dead.—*Matt. viii.*

*The Hymn.*

Happy are they whom God's protecting love,  
From out the world's contagious influence,  
Hath hid, as in some calm and sheltering grove,  
In sweet designs of holiest Providence.

With heart that seeks for Thee, for Thee which longs  
City and home and friends themselves they leave;  
For poor is all which to this earth belongs,  
To them who try to know what they believe.

The wrestler, who an earthly crown would gain,  
Casts each besetting care and weight behind;  
The mariner, to cross the distant main,  
Gives thoughts of rest and softness to the wind.

For wealth that lasts, and joys that cannot fail,  
They every fading trifle cast aside,  
With sound true heart, if so they may prevail,  
Trusting in hopes which with their God abide.

Therefore their glory is to be despised,  
And all their wealth is cheerful poverty,  
Thus best they find what they have mostly prized,  
Their consolation daily death to die.

Grant, Lord, that we with sooth'd and soothing mind  
May take the penalties to sinners due,  
Wean'd from the world, and to its ills resigned,  
Building our trust in mansions ever true!

(*Doxology omitted.*)

v. Under the shadow of thy wings shall be my refuge.—r. Until this tyranny be overpast.—*Ps. lvii.*

IN THE FIRST NOCTURN.

*The Lectios are all three from the 3rd chap. of the Epistle to the Philippians; their accompanying responsories are as follows:—*

r. 1st. Flee out of the midst of Babylon, and deliver every man his soul: \* for it is the time of the Lord's vengeance.—v. Come out of her, my people, that ye be not partakers of

\* The Commune Abbatum is likewise connected with this; and there are throughout distinct parts given in case it should be an Abbot whose memory is celebrated: they are here all omitted for the sake of brevity. The Cœnobite (κοινοβίτης) in distinction from the Anchorite or Solitary.

her sins, and that ye receive not of her plagues: \* for it is the time of the Lord's, &c.—Jer. li.; Rev. xviii.

r. 2nd. Come, my people, enter thou into thy chambers; hide thyself, as it were, for a little moment, \* until the indignation be overpast.—v. Come ye yourselves apart into a desert place, and rest awhile, \* until the indignation, &c.—Is. xxvi.; Mark vi.

r. 3rd. Let us go unto Jesus without the camp bearing his reproach; \* for here have we no continuing city; but we seek one to come.—v. We are strangers before thee and sojourners; our days on the earth are as a shadow; \* for here we have no continuing city, &c.—Heb. xiii.; 1 Chron. xxix.

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IN THE SECOND NOCTURN.

*Lectio the 4th. Sermon of St. John Chrysostom.*

Let your minds be turned to the memory of the saints, such as are clothed in sackcloth, who dwell in the desert, who would not receive the purple of kings if it were offered to them; but as princes would loathe and turn away from the tattered garments of the poor, so would these reject the purple of princes. And this their coarse apparel confirms them in these purposes of life, by which they are rendered more excellent than they. For could you open the doors of their minds, and see their secret thoughts, you would be struck down with shame, nor would you be able to bear the brightness of that light with which consciousness hath clothed the inner man.

r. Every man that striveth for the mastery, is temperate in all things: \* I therefore so run not as uncertainly; so fight I, not as one that beateth the air; but I keep my body under, and bring it into subjection.—v. When I was yet young, I desired wisdom, my soul hath wrestled with her: \* I therefore so run, &c.—1 Cor. ix.; Eccles. li.

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LECTIO THE FIFTH.

You will therefore find nothing melancholy in their habitations; but, as persons who are building their abodes in heaven, they dwell far from the cares of this world, engaged in warfare against the evil one, and opposing his assaults with gladness. For this is the reason why they have left the cities and habitations of men, and taken upon themselves to live in solitude; for he who has a war to carry on, cannot quietly settle himself at home, but must ever be in readiness, as one who may be suddenly called upon to depart. Who, when engaged in the camp, thinks of laying the foundations of a house? Who thinks of building at a place from which he soon must depart? Who is there that purchases land when engaged in an army? Certainly no one. Such things are to be done at home, not abroad.

r. We walk not after the flesh, but after the spirit; because the carnal mind is enmity against God: \* they that are in the flesh cannot please God.—v. The high and lofty one dwelleth with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. \* They that, &c.—Rom. viii.; Is. lvii.

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LECTIO THE SIXTH.

These things I thus express in the way of simile, when I say that when you have arrived at this your final abode and country, then you may do these things; not that there you will have any occasion for such toils, since these mansions have been already prepared for you there by the Great King. Here, therefore, for the camp all that is needful is, that we dig deep the trench and fix the rampart: no need for costly structures. Christians who have to carry on a warfare with the devil, and seize the captives that are taken by his hands, ought to live in a disregard to all things temporal. Why, therefore, O man, art thou building magnificent houses? Is it that thou mayest bind thyself the more? Why art thou laying up treasures? Is it that thou mayest invite the devil against thy soul? What are these walls thou art raising? Is it in order to construct a prison for thyself? But if it appears to thee a hard matter to disregard these things, let us go to the rude dwellings of the monks, that thou mayest be fully convinced that it is no difficult matter to despise them. They construct for themselves hovels, which they can relinquish when called upon to do so with as little regret as soldiers their camp.

r. What things were gain to me, those I counted loss for Christ; \* that I may be found in him having that righteousness which is by faith, being made conformable unto his death.

v. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness, \* that I may be found in him, &c.—Phil. iii.; Ps. lxxxiii.

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IN THE THIRD NOCTURN.

*Lectio from the sacred Gospel according to St. Mark.*

LECTIO THE SEVENTH. Cap. 10.

At that time began Peter to say unto Jesus, Lo, we have left all, and have followed thee. Et reliqua.

*The Homily of St. Paulinus, the Bishop.*

These goods which we brought not with us into this world, and cannot take hence, we have restored, as things which had been only lent to us; and, in doing this, we have not been as if we were severing the skin from our flesh, but as if we were only laying aside a garment from the body. And now it is needful that we leave in dependance upon God those things which are truly ours—the heart and the soul. Offering up our bodies a living sacrifice, as it is written, to the Lord; and building up ourselves as a holy temple unto him, even upon that the chief corner-stone, him who hath given us in himself a pattern of that holiness to which we ought to aspire, and hath said, “Be ye holy, even as I am holy.” No thanks, therefore, to us if we are faithful only in that which was another’s, and not our own, unless we serve him in that which is our own also; that is to say, with the free choice of our will, with our whole heart, with all the strength, as it is written, of our whole soul—loving God.

*r.* Wisdom prospered their works: \* they went through the wilderness that was not inhabited, and pitched tents in places where there was no way.—*v.* They wandered about in goat skins, being destitute, afflicted, tormented: of whom the world was not worthy. They wandered in deserts, and in caves of the earth. \* They went, &c.—*Wis. ii.*; *Heb. xi.*

## LECTIO THE EIGHTH.

Therefore the relinquishing of those temporal things, which are esteemed goods in this world, or rather, I should say, the laying them aside, is not the finishing of our appointed course, but the entering upon it; not the goal, but the door of starting. For the wrestler is not then victorious, when he hath stripped himself of his garments; this he does that he may commence the conflict, and then shall he be crowned when he hath contended lawfully. And the swimmer, too, who would overcome an interposing stream, is stripped of his garments; but this preparation does not bear him across the stream, unless with the effort of his whole body he cleaves the impetuosity of the torrent, and successfully concludes his toils. I see in Jacob the order of this our course prefigured, when I read that, after he had crossed the ford, and had sent forward all the burden of his cares—that is to say, all the incumbrances of his baggage and his substance, he was left alone on the holy spot to wrestle with his God.

*r.* The multitude of them were of one heart and of one soul: neither said any that aught of the things which he possessed was his own; but \* they had all things common.—*v.* Behold, how good and pleasant for brethren to dwell together in unity. \* They had all things common.—*Acts, iv.*; *Ps. cxxxiii.*

## LECTIO THE NINTH.

Therefore we shall not be sufficient for this, to seize on the way of life, and to receive the word of God, and to prevail for the kingdom of heaven, which from the days of John suffereth violence, and the violent take it by force; we shall not be sufficient, I say, for this, unless we send before us all those things which, either from our affection to them or the care they require, while they adhere to us in passing through this world, are likely to become an impediment to our journey forward. Unless we send them onward before the evening, and through the whole night of our stay in this world, we endeavour to lay hold of, and to retain Christ, and wrestle with him, in struggling for every spiritual good work and attainment; nor ever be separated from him, like Jacob, from his embrace, unless, like him, we extort from him his blessing. And would that, for a testimony of this life-giving struggle, he would strike the sinew of the thigh with the fear of his majesty, which, being deadened, the strength of the flesh will be weakened, and spiritual grace strengthened and supported.

*r.* The Lord’s portion is his people; he found him in a desert land, he led him about, he instructed him, and bore him on his shoulders. \* He made him ride on the high places of the earth.—*v.* Confessing that they were strangers and pilgrims on the earth, they desire a better country: therefore God hath prepared for them a city. \* He made them ride on high places.—*Deut. xxxii.*; *Heb. xi.*

## AT THE LAUDS.

*Ant.* Let thy perfection and thy teaching be unto thy holy one, who hath said to his father and to his mother, I know you not; and to his brethren, I am ignorant of you.—*Deut. xxxiii.* (the Latin reading.)

*Ant.* I sat not in the assembly of the mockers; I sat alone, because of thy hand.—*Jer. xv.*

*Ant.* I have put off the clothing of peace, and put upon me the sackcloth of my prayer; and joy is come unto me from the Holy One.—*Baruch, iv.*

*Ant.* The world is crucified unto me, and I unto the world.—*Gal. vi.*

*Ant.* I will sacrifice unto thee with the voice of thanksgiving: I will pay that I have vowed. Salvation is of the Lord.—*Jonah, ii.*

*Capitulum. Isaiah, li.*

The Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

*If the person commemorated be an Abbot, Monk, or Canonic.*

*The Hymn.*

Fair camp, in arms of peaceful Fortitude,  
And no ungentle warfare, in one band  
Together knit of holy brotherhood,

One faith, one hope, one leader; sternly train'd  
Far from earth's noise to learn th' eternal song,  
And gain the conquest of a heavenly land!

By prayer, and holy plaints which heav'n gate throng,  
And discipline of penitential ways,  
The flesh is weaken'd, but the soul is strong.

Each for himself, and each for other prays,  
All for God's church; thus, in blest union,  
The strength of interwoven shields they raise,

To storm the citadel, high mercy's throne;  
No unapproved violence, for so  
The Father of all goodness would be won!

Then, 'tween dark clouds, the covenanted bow  
Opens, a glorious city to disclose,  
Where angels to their aid pass to and fro.

When fervid day with busy tumult glows,  
Their voice is heard not; but when tranquil even  
Comes on, with stillness of the night's repose,

And the world sleeps, their voice is heard in heaven.  
Thus self-denial girds the homeward soul;  
And feeble knees to prayer and watchings given

Gain strength, the eye is cleans'd to see the goal:  
Not idle, though by other's toils supplied.  
Thus conscience takes the reins of self-controul,

And her lost regal strength, to sway the tide  
Of roving and wild thoughts, herself made free  
By taking of Christ's yoke, releas'd from pride

Of her own heart; releas'd from vanity;  
Glad to receive what God thinks good to give,  
Sole charter of celestial liberty! &c. &c.

*For an Anchorite and Solitary.**The Hymn.*

Why dost thou flee the peopled seat?  
Why love the shade and dim retreat?  
What see'st thou in that silent mood,  
Conversing with the solitude?

Thus soars the soul on freer wing,  
To mansions of unfading spring;  
And less to earthly influence given,  
Her meditation holds with heav'n.

In quietness of sacred love  
They present seem with choirs above;  
Their thoughts with God for evermore,  
To know, to worship, and adore.

What joys thou dost to them impart,  
Who serve thee, Lord, with steadfast heart.  
They seek for thee the cave unblest;  
Thou hidest them in thy fostering breast.

&c. &c.

\* *v.* I cried unto thee, O Lord, I said, thou art my refuge,—*r.* and my portion in the land of the living.—Pa. cxlii.

\* The Versicles always follow the hymn at the Lauds and Vespers; and the Antiphone of the last Psalm at the Nocturns; and the short Responsory, at the first and other Hours. Instances of the first may be here seen, as would have been in the other two had space allowed for those parts to have been given. In these offices called Commune, there are Lectios given for the Sunday which occurs before the Octave, and likewise for the Octave, besides those for the day as here given. In the present service they must be omitted with regret, being taken from Augustine, Jerome, Basil, and Chrysostom. In the Roman Breviary there is no Commune Monachorum, in other respects the subjects are mostly similar.

## SACRED POETRY.

## THE COUNTRY PASTOR.

## THE PASTOR REPROVING.

LAZARUS is at the gate, *thou know'st it not*,  
 Or ah! too well I know thy heart would bleed,  
 Albeit used on gentle thoughts to feed;  
 But wall'd about with blessings is thy lot,  
 While dark winds prowl without, and are forgot,  
 Nor ever dost thou see, nor hear, nor heed,  
 Penury's stern family, from cloud of need  
 Cowering and huddling 'neath the wintry cot.  
*Thou know'st it not*—thy Saviour is on earth!  
 And thou mayest find Him in affliction's smile  
 By the lorn widow's side, and the cold hearth  
 Of earth-bowed Eld, and clothe Him in His poor.  
 Oh, haste, for Time is on the wing, and while  
*Thou know'st it not*, thy Judge is at the door.\*

## THE PASTOR'S DIFFICULTY.

LOVE cannot reach him, arrows of Despair,  
 And Hope, and Fear, fall from him, hedged in scale  
 Of wild obduracy, like iron mail;  
 But, Pastor, hast thou left no weapon there,  
 In thy Heav'n-furnish'd quiver? It is Prayer;  
 Wing'd by Faith's pure resolve Prayer shall prevail;  
 It hath the Promise. Into Life's dim vale,  
 Prayer doth of Help the golden gates unbar;  
 To good of purpose stern that rugged brow  
 May turn; Love o'er scar'd rock his tendrils throw,  
 As when in palaces of Chaos lorn  
 The Spirit came descending, on rude thorn,  
 Woke by that sacred touch the flower was born,  
 And bird new-made sang on the new-made bough.

## THE SABBATH BELL.

My spirit leapeth at the sound  
 Of that sweet Sabbath bell,  
 And my heart within me doth lightly bound,  
 Like one that walketh on fairy ground,—  
 Yea, she doth swell,  
 And joyeth beyond my power to tell!  
 "Why leapeth thy spirit at the sound  
 Of that sweet Sabbath bell?  
 Why doth thy heart so gaily bound,  
 And dance as she were upon fairy ground,—  
 Why doth she swell,  
 And joy beyond thy power to tell?"

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\* The question has been well asked, Does it appear from the Scripture account that the rich man was aware of Lazarus's being at his gate? is it not rather implied that he was living a life in which he was not likely to know of such a circumstance?

Hast thou the chained eagle seen  
 Gazing on the sun?  
 Who, had his bonds been broke, I ween,  
 Short space would soon have left between  
 That glorious One  
 And him, so swiftly had he flown!  
 Mine is the fetter'd eagle's fate,  
 For many a tiresome day  
 I sit and gaze on heaven's gate,  
 And in unwilling durance wait,  
 In bonds of clay,  
 For power to arise and to flee away.  
 And the Sabbath bell doth gently break  
 That cruel and galling chain;  
 Its peaceful toll doth bid me awake  
 From my lethargy, and undertake  
 (O wondrous gain!)  
 A flight to the land where my Father doth reign.  
 This world prevaileth to hold me down  
 For six long tedious days,  
 But the Sabbath bell doth speak of the crown  
 Which is kept in reserve for saints of renown;  
 It tells of the praise  
 Which the blessed ascribe to the Ancient of Days.  
 That Sabbath bell, as it beats the air  
 Speaketh in accents sweet,  
 Like the voice of an angel calling to prayer,  
 And loudly proclaiming that God is there,  
 Where His people meet—  
 That he sits, as of old, on His mercy-seat.  
 It speaketh of Him who hath promised to be  
 Amidst His worshippers,  
 Who despiseth not a small company,  
 But is present wherever two or three  
 With penitent tears  
 Offer up, in His name, their humble prayers.  
 It telleth me that the church of God  
 Is keeping holiday;  
 That she, whose feet six days have trod  
 With pain a narrow and rugged road,  
 Goeth out of her way  
 To banquet with the King to-day.  
 It speaketh of saints of other days  
 Who are now in Paradise,  
 Who, in times of yore, were wont to raise,  
 At the sound of that bell, their hymns of praise,  
 A sacrifice  
 Which God Almighty did not despise!  
 It bids me follow that distant throng,  
 E'en now in this my day,  
 With them it bids me raise the song,  
 And in their steps to move along  
 The narrow way,  
 Bound for the regions of endless day.

And so it joins me with that band,  
 That holy company,  
 Who at the Son of God's right hand,  
 In the great day of doom, shall stand,  
     Made meet to be  
 Children of immortality !

Then ever at that welcome sound  
 My spirit shall leap,  
 And my poor heart shall lightly bound,  
 Like one that walketh on fairy ground,  
     Till, fall'n asleep,  
 I shall an endless Sabbath keep !

JUVENIS.

### Lyra Apostolica.

Γνωίεν δ', ὡς δὴ ὀρθὸν ἐγὼ πολέμοιο πίπταυμαι.

NO. XXIX.

1.

DEAR, sainted friends, I call not you  
 To share the joy serene,  
 Which flows upon me from the view  
 Of crag and steep ravine.

Ye, on that loftier mountain old,  
 Safe lodged in Eden's cell,  
 Whence run the rivers four, behold  
 This earth, as ere it fell.

Or, when ye think of those who stay,  
 Still tried by the world's fight,  
 'Tis but in looking for the day  
 Which shall the lost unite.

Ye rather, elder spirits strong !  
 Who from the first have trod  
 This nether scene, man's race among,  
 The while ye live to God.

Ye hear, and ye can sympathize ;  
 Vain thought ! those eyes of fire  
 Pierce through God's works, and duly prize ;  
 Ye smile when we admire.

Ah Saviour LORD ! with Thee my heart  
 Angel nor Saint shall share ;  
 To Thee 'tis known, for man Thou art,  
 To soothe each tumult there.

2.

They are at rest !  
 We may not stir the heaven of their repose  
 By rude invoking voice, or prayer addrest  
     In waywardness to those  
 Who in the mountain grotts of Eden lie,  
 And hear the fourfold river as it murmurs by.



They hear it sweep  
 In distance down the dark and savage vale ;  
 But they at rocky bed, or current deep,  
     Shall never more grow pale ;  
 They hear, and meekly muse, as fain to know  
 How long untired, unspent, that giant stream shall flow.

And soothing sounds  
 Blend with the neighbouring waters as they glide ;  
 Posted along the haunted garden's bounds,  
     Angelic forms abide,  
 Echoing as words of watch o'er lawn and grove  
 The verses of that hymn which Seraphs chant above.

## 3.

WEEP not for me ;—  
 Be blithe as wont, nor tinge with gloom  
 The stream of love that circles home,  
     Light hearts and free !  
 Joy in the gifts Heaven's bounty lends ;  
     Nor miss my face, dear friends !

I still am near ;—  
 Watching the smiles I prized on earth,  
 Your converse mild, your blameless mirth ;  
     Now, too, I hear  
 Of whispered sounds the tale complete,  
     Low prayers, and musings sweet.

A sea before  
 The Throne is spread ; its pure, still glass  
 Pictures all earth-scenes as they pass.  
     We, on its shore,  
 Share, in the bosom of our rest,  
     God's knowledge, and are blest !

## 4.

WHILE Moses on the Mountain lay,  
 Night after night, and day by day,  
     Till forty suns were gone,  
 Unconscious, in the Presence bright,  
 Of lustrous day and starry night,  
 As though his soul had flitted quite  
     From earth, and Eden won ;

The pageant of a kingdom vast,  
 And things unutterable, past  
     Before the Prophet's eye ;  
 Dread shadows of the Eternal Throne,  
 The fount of Life, and Altar-stone,  
 Pavement, and them that tread thereon,  
     And those who worship nigh.

But lest he should his own forget,  
 Who in the vale were struggling yet,  
 A sadder vision came,  
 Announcing all that guilty deed  
 Of idol rite, that in her need  
 He for the church might intercede,  
 And stay Heaven's rising flame.

## 5.

"The Fathers are in dust, yet live to God :"—  
 So says the Truth ; as if the motionless clay  
 Still held the seeds of life beneath the sod,  
 Smouldering and struggling till the judgment-day.  
 And hence we learn with reverence to esteem  
 Of these frail houses, though the grave confines ;  
 Sophist may urge his cunning tests, and deem  
 That they are earth ;—but they are heavenly shrines.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## CHURCH ESTABLISHMENT.

REV. SIR,—Your correspondent "Mentor" establishes perfectly the *expediency* of a church establishment ; but, in adopting an old position of Paley, he abandons higher and stronger ground which he might occupy, and maintain not the expediency merely, but the Divine authority of religious establishments. Paley's position is, that the church, or a religious establishment, under which name he refers to the church, is not part of, but the means of inculcating Christianity ; a position this which appears to me hollow and unsound, and to have been received, without inquiry, from the authority of Paley merely. The soul exercises its faculties by means of the bodily senses ; our philosophy cannot trace the partition between soul and body, and it would exceed the acuteness even of Paley's philosophy to exhibit Christianity and its establishment in distinct and separate forms. The persons who constitute the political union in these islands are supposed all to be Christians, to whom St. Paul speaks, (Phil. i. 27,) ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. Though these words be rendered, "Let your conversation be such as becometh the gospel of Christ," the sense of them is not expressed. The apostle's expression is, "constitute yourselves, or live together, in all the duties of society worthily of the gospel of Christ ;" let your laws be Christian laws. To the members of a Christian society, or to all Christians who constitute one society, this apostolic sentence is imperative, to form themselves into a Chris-

tian order, to regulate themselves according to Christian principles, and to make provision for the spiritual wants and duties which such a society requires. To hear church and state spoken of by modern philosophers as not only utterly distinct, but immiscible—the state referred to would be supposed to be that which existed in the times of Woden and Thor, for since Christianity has been received by our Saxon ancestors, the elements of our constitution, the states of the realm, are nobles, clergy, and commons. To efface every trace of Christianity from our institutions is the labour of those who assume, *par excellence*, the name of reformers, as is described in the 2nd Book of Maccabees, vi. 1 :—*ἀναγκάζειν τοὺς Ἰουδαίους μεταβαίνειν ἐκ τῶν πατρῶν νόμων καὶ τοῖς τοῦ Θεοῦ νόμοις μη πολιτεύεσθαι*, “to compel Christians to change from the laws of their fathers, and not be constituted according to the laws of God.” If any authority were wanted for the true meaning of the word *πολιτεύεσθαι*, as used by St. Paul (Phil. i. 27), that authority is afforded in this passage from Maccabees. Christians, therefore, are directed by St. Paul to constitute themselves worthily of the gospel of Christ, that their whole polity be established on Christian principles; or church and state, comprehending the whole clerical and lay population, be mixed together and blended into one constitution, which is the character Christianity has assumed since it was first freely recognised in the world, and which it is now sought to destroy.

I shall not trespass farther at present, but there are other positions of Paley equally dangerous in the hands of those who are enemies of the cause (that of Christianity) which he so eminently advocated; which positions, if you think these observations worthy of the public eye, I shall hereafter comment upon.

I am, &c., PASCAL.

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#### ANTIQUITY OF THE SACRED HISTORY.

SIR,—In the course of writing the letter on Melchisedeck which appeared in the last number, an observation has presented itself to my mind, which is available for the purpose of shewing that the sacred histories of the Hebrews were written at times very shortly subsequent to the events of which they treat. It is a favourite doctrine of the infidel theology (introduced to the Germans long ago by Herman von der Hardt), that those books were compilations (or fictions, if you please) got up by Esdras soon after the captivity. Voltaire, and some of his school, more ingeniously chose the apostacy of Manasseh and Amon for the interval which such a theory requires, Josiah and Hilkiah for the agents in concocting those histories, and the volume found by Hilkiah in the temple as the first copy that ever existed. Indeed, to suppose that the agents in those extraordinary scenes, or their friends and contemporaries, were the authors of the books which narrate them, is to suppose those narratives in a great measure true. The infidel theologians even felt that supernaturalism of the highest degree could not easily be put aside, if St. Irenæus, Bishop of Lyons, wrote

the work which bears his name, and were, consequently, induced to invent the arbitrary supposition of his work being spurious.

We read in Josh. xv. 63, "As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out, but the Jebusites dwell with the children of Judah in Jerusalem to this day." But in Judg. i. 8, we read that "the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire." That, however, does not imply any subsequent or farther success of the Judites, for in ver. 21 we are distinctly told, that the Jebusites enjoyed still the same joint possession which was described in Josh. xv. The fact is, that Jebusi consisted of two parts,—the city, built upon a lower eminence, which the tribe of Judah took by force, and the stronghold of Mount Zion, which was nearly inexpugnable to ancient warfare, and remained in the hands of the Jebusites till the reign of David, (see 2 Sam. v.) The Judites, having got into the town, were unable to reduce the Mount Zion, and were fain to accept a capitulation, similar to that recorded of Tatius and Romulus, by which they and the old inhabitants should occupy the city in common, and if not,

" ————— *paribus sub legibus ambo*  
*Invictæ gentes,*"—

at least with equal municipal and local rights.

But in all this matter the tribe of Judah had not been acting for itself. By the allotment which distributed the land of promise among the tribes, "Jebusi, which is Jerusalem," became "the inheritance of the children of Benjamin," (Josh. xviii. 28.) The Judites occupied that place for the Benjamites, and only in order to deliver it up to them; and, meanwhile, they held it, as it is termed in the diplomacy of our modern congresses, *en dépôt*. That some unnecessary delay took place in the final distribution of the conquered lands may be collected from the words of Joshua, "How long are ye slack to go to possess the land?" (chap. xviii. 3.) But when the Benjamites were ready to take possession of it, the place was given up to them, and held by them on precisely the same terms as had been arranged with Judah; "and the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem to this day," (Judg. i. 21.) But when the 15th chapter of Joshua was penned, no Benjamites were as yet in Jebusi, but the Jebusites and Judites were occupying it in common. Consequently, that chapter of Joshua was written at no greater distance of time from the events it describes than the time during which the place was provisionally occupied by its captors, and before it was delivered up to its intended owners. And that is an interval of which we cannot define the length, but which, in reason, should be referred to the category of months rather than of years. So much as affecting the date of the Book of Joshua.

Now to consider that of Judges. When the first chapter was written, the Judites had given up Jebusi to the tribe in whose lot it lay, and the Benjamites were dwelling there in peace. But when the 20th chapter was written, every soul of the tribe of Benjamin had

perished excepting 600 adult males, who escaped from battle; and all their lands had been desolated, and every city of Benjamin smitten with the sword or burnt with fire. The Benjamites of Jerusalem were more certain of destruction than any others, being placed between two enemies, the Israelites and the Jebusites. As none would intermarry with the survivors, the rape of the women of Jabesh-Gilead and that of the women of Shiloh (which resembles that of the Sabines) did alone preserve the tribe from extinction. To what extent they did ever again become possessors of their exclusive and vacant possessions is uncertain. But it is morally certain that the remnant of this once formidable tribe, now reduced to the "little Benjamin" of the Psalmist, never got back from the warlike Jebusites their stipulated half-possession of Jerusalem. When David made himself master both of the inferior Jerusalem and the fastness of Zion, he was described merely as waging war against a fierce and inveterately hostile people, the Jebusites, without the slightest allusion either to the Benjamites then being, or ever having been, in occupation of them, or having a subsisting claim to the possession of them. From these remarks it follows, to a palpable demonstration, that the massacre and devastations which almost extinguished the existence of Benjamin's tribe, had not yet occurred when the sacred historian asserted that the Jebusites and Benjamites were dwelling together under their original capitulation. In other words, that the 1st chapter of Judges was written before any of the events described in the 19th chapter of the same book had come to pass.

When we find that the portions of the same book were thus composed successively, we have reason to conclude that the sacred records were written up pretty close. At the same time, the words "*unto this day*" shew, that in both the above instances some period, though a short one, was suffered to elapse between the event and the record of it. That method served to ascertain the permanency and stability of the events mentioned. A capitulation made one day or week, and annulled the next, would hardly be worth recording. An event required to be ripened into some stability, and to shew itself as a valid and *bond fide* transaction, and not a mere ephemeral purpose, before it earned for itself a place in chronicles intended to be brief. H.

#### NOAH'S VINEYARD.

IN a paper on the Rainbow (Br. Mag., vol. iii. p. 432), I advocated the opinion that there was no rain before the flood, and that its sudden appearance at that catastrophe produced a change of climate that was prejudicial to the human constitution; and I ventured the remark that "vegetation also suffering from the change would afford a less kindly aliment for his support; hence flesh for food, and *perhaps wine*, were now first given as actually necessary to withstand the effects of a vitiated atmosphere." It is the object of this communication to establish that remark concerning the recent use of wine.

In Gen. ix. 20, we meet with the following narrative: "Noah *began* to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent, &c."—But the Hebrew words seem to indicate that Noah was the *first* husbandman who planted a vineyard, as appears from a comparison of them with a similar idiom in other passages. "Nimrod *began* to be a mighty one in the earth," or, he was the first usurper in the world, Gen. x. 8. The meaning is, that Nimrod was the first who rose up against the constituted patriarchal form of government, and established a tyranny in his own person. Rosenmüller's words are—*Hic coepit tyrannus esse in terrâ, i.e., hic primus per vim tyrannide potitus est, humanoque generi libertatem eripuit.* Eandem sententiam Josephus his verbis exprimit:—*τολμηρος και κατα χειρά γενναιος . . . περιουσα κατ' ολιγον εις τυραννίδα τα πραγματα.* A similar idiom occurs in Gen. iv. 26. "And to Seth, to him also there was born a son, and he called his name Enos; then *began* men to call themselves by the name of the Lord," marginal reading. The appellation was most probably that which afterwards occurs without explanation—"The sons of God." The passage may be thus paraphrased: Believers were first called sons of God in the days of Enos. In like manner, when the Gentiles were admitted into the church of Christ, it is remarked, "the disciples were called Christians first in Antioch." Acts xi. 26. See also 1 Sam. xiv. 35, and the marginal reading: "The same was the *first* altar that he built unto the Lord." The passage in question is thus translated and commented on by Rosenmüller: *Noachus, agricola cum esset, vineam plantavit... Et coepit Noachus et plantavit vineam, i.e., plantavit vineam; ex noto Hebraismo, quo duo præterita aut futura adhiberentur, quorum posterius est infinitivi loco.* From these examples and remarks, I am brought to the conclusion that the correct translation is as follows: "Now Noah was the first husbandman who planted a vineyard."

I proceed to shew, from a different source, the reason why no one planted a vineyard before Noah.

The vine is a plant which at present comes to perfection only within particular limits of the temperate zone; in tropical climates it grows too rank and wild for any economical purposes.\* But from certain geological phenomena, it is inferred that, before the flood, a tropical climate pervaded the whole of our earth; and as there was a new creation both of plants and animals after the deluge (vid. Noachic creation), it is only reasonable to suppose that the vine was among the new species that were adapted to the altered circumstances of climate, and to the new wants of man. From the great length of life before the flood, I am inclined to think that the antediluvians had not discovered the means of inebriation; and though it is said "they were

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\* *Vitis vinifera*, the common vine. Native of most of the temperate parts of the world. In very cold regions it refuses to grow; and within 25° or even 30° of the equinoctial line, it seldom flourishes so as to produce good fruit. In the northern hemisphere, the proper wine country is from 25° to 51° of latitude. Miller's *Gardener's Dictionary*, edited by Prof. Martyn.

eating and drinking until the day that Noah entered the ark," I believe that neither flesh nor wine formed any part of the antediluvian banquet. Wicked enough they certainly were; but the sin of that violent and corrupt generation I have discussed at large in another place.\*

The change of climate after the flood, and the suddenness of that change, are readily inferred both from geological discoveries and from the scriptural narrative.

The appearance of the rainbow for the first time to Noah, and the subsequent curtailment of human life, speak of some great change of circumstances in the lot of man; that the change had not begun to take place before the flood, we may infer from the long life of Methuselah, who died in the very year of the flood.—On the other hand, Prof. Buckland states, that "the occurrence of bones in caves, under such circumstances as those at Kirkdale in Yorkshire, is decisive in establishing the fact, that the elephant, rhinoceros, hippopotamus, and hyæna, animals which are at present exclusively confined to hot climates, were the antediluvian inhabitants, not only of England, but of the polar regions of the north." *Reliq. Diluvianæ*. In another part of the same work he states that "the animals whose remains are found interred in the wreck of that inundation, were natives of high north latitudes, and not drifted to their present place from equatorial regions, by the waters that caused their destruction. One thing, however, is nearly certain, namely, that if any change of climate has taken place, it took place suddenly; for how otherwise could the elephant's carcase, found entire in ice at the mouth of the Lena, have been preserved from putrefaction till it was frozen up with the waters of the then existing ocean? Nor is it less probable that this supposed change was contemporaneous with, and produced by, the same cause which brought on the inundation."

*Keyser Vicarage, Beds.*

W. B. WINNING.

#### BAPTISMAL SERVICE.

SIR,—In reply to the letter of "Rusticus" on the Baptismal Service, in your number for this month, requesting to be furnished with suggestions as to the best manner of proceeding in cases where children are brought to the font after the second lesson. . . some to be baptized, and some for public reception into the church after having already received baptism in private. . . I beg to offer a statement, not perhaps of the *best* manner of proceeding, but of my own practice in this case: and this practice has been the result of the most careful consideration that I have been able to give to the difficulty, since it

\* "Essays on the Antediluvian Age;" to which little work I beg leave to refer your correspondent, "A Plain Reader," (No. 43, p. 48) for my opinion concerning the trees of life, as he says he cannot pass it over. In brief, I conceive with Kennicott not only that there were several, but that all the trees within the garden were trees of life.

was first pointed out to me, soon after I was admitted to Holy Orders, several years ago. I was obliged to exercise my own judgment in the case; because, I am sorry to say, none of my neighbours felt with me the necessity of adherence to the rubrics, which enjoin that baptism shall not ordinarily be administered, but upon Sundays and Holidays, after the second lesson.

My practice, then, has been this:—On ascertaining which of the children are unbaptized, I proceed at once to baptize them, *according to the form prescribed for private baptism*. This places all the children in the same position: and I then go on with the service appointed for the public reception and oblation of those who have been baptized in private, which is applicable alike to all. I think, in meeting the difficulty in this manner, I depart from the strict order of the church as little, and in as unobjectionable a manner, as possible: if, indeed, in a case thus unprovided for, I can fairly be considered as departing from strict order at all.

Neither, I trust, will it be considered objectionable, that I make one or two slight deviations from the prescribed office for private baptism,—1. By omitting the Lord's prayer, *before* baptism.—2. By omitting the thanksgiving which, in the office, stands immediately after the act of baptism; because both these prayers must be used afterwards, in that part of the service which is appointed for the public completion of the rite; and further, it will be observed, that the Lord's prayer is not appointed to precede the act of baptism, in the office for its public ministration. Again, I do not use, previously to the act of baptism, the short prayer [Almighty and Everlasting God, heavenly Father,] which, in the public office, is joined to the "Brief exhortation upon the words of the Gospel:" because this prayer also (with only the necessary alteration of the words, "*that he may be born again, &c.*," into "*that being born again, &c., he may continue, &c.*") is appointed to follow in the second part of the service. Further, I may observe that, though the rubric does not expressly enjoin it in private baptism, I am accustomed to preface the ministration of the sacred rite, in the case under our consideration, (as indeed I commonly do, when obliged to administer baptism in a private house,) with the short address to the congregation, which begins the office for public baptism, "*Forasmuch as all men are conceived and born in sin,*" &c.

In this manner, it will be found, from first to last, the whole substance of the office for public baptism is preserved: the form and arrangement of the service is precisely that which the church herself prescribes in those cases of necessity when this sacrament is to be administered in private; and the expedient is resorted to only when absolute necessity requires that, with respect to *some* at least of the infants brought to the font, the stipulations be made subsequently to the act of baptism. The time occupied by this arrangement will very little exceed that which would be required for the regular public office, if all the infants were unbaptized.

Perhaps I may be permitted to add that, if the rule be acted on, that baptism be never administered without sponsors, except in cases



of necessity, it will not often happen in country parishes that the difficulty under consideration will arise. For eight years I had the charge of a parish with a population of 1200 souls; and, always scrupulously adhering to this rule, the occasions on which the difficulty occurred were very few indeed.

11th August, 1835.

I am, Sir, your obedient servant, J. R.

#### ON WEEKLY COMMUNION.

DEAR SIR,—Permit me to inquire what is the *standard* doctrine of our Church as to the frequency of the celebration of the holy eucharist? The *practice*, it is well known, is very various,—in some places monthly, in others fortnightly, and in some few weekly; so that, were we to judge from this, it might be supposed that the Church had left it, in a great measure, to the discretion of her ministers. It is to be feared, however, that our practice, in many points, does not come up to, but falls far short of our principles, and it becomes the duty of every sincere and attached member of our apostolic Church, in these days, to endeavour to ascertain what it is she expects, and, as far as circumstances will permit, to carry out her intention.

I have been led to make the inquiry chiefly from having lately perused a small work on the Lord's Supper,\* by the Rev. William Dodsworth, of London, in which the weekly observance is strongly urged, both on the ground of primitive example, and because it is the "recognised principle of the Church of England that it should be so." It would appear, also, that the experiment has been tried in the author's own congregation, and, as he thinks, with most favourable results. With regard to primitive usage, I feel well persuaded that that is in favour of the practice, but as to the principle of our Church, and the practicability of bringing about a corresponding practice, I have some doubts.

I am, dear sir, with best wishes,

Yours truly, A COUNTRY READER.

August 15th, 1835.

#### PSALMODY.

SIR,—The present state of parochial psalmody is, generally speaking, so indifferent as to afford ground for a good deal of remark and censure; and in the hopes that some of the numerous readers of your Magazine may read and benefit by them, I here put together a few hints on the

\* These discourses, I may venture to add, will be found well worthy of perusal, whatever views may be entertained on the above points, as they give an enlightened and scriptural view of the benefits to be derived from the devout observance of the ordinance.

subject. In the first place, in what state is sacred music in this country as compared with others? Music being such an essential part of the service of the Roman-catholic Church, it is not to be wondered at that, in their churches, particularly in large towns, they should be at great pains to make it effective. In Italy the people are naturally more musical than we are; but it must be remembered that this extends to the lower orders, in whose rudest songs we find abundance of harmony. Some voices are of course indifferent, but we seldom if ever find them out of tune or time. Proceed to Germany,—it is much the same; they have in their towns musical societies which do much for the cultivation of music. Let us now turn to ourselves. Our cathedral service is beautiful, therefore the fault to be found is not in the music, but in the *manner* of its performance, and there are but few cathedrals or churches in which it is performed as it ought to be. One reason may be, the situations of choristers are worth something, consequently they are not always given away according to the merits of the voice: hence the miserable voices that you too frequently hear. Another reason is, that the choristers themselves are slovenly in their performance of the music allotted to them, often being observed talking, laughing, or taking snuff, all which detract from the solemnity of the performance; they seem to forget that there is any service, or prayers uttered. Another reason is, that no one of the canons understands or cares enough about the music to see to these minutiae. In our metropolis there may no doubt be found instances of good devotional psalmody, as at Meter Chapel and the Foundling, but there are plenty of instances to the contrary. I cannot help mentioning the Temple church, where there is a beautiful organ, but wretched psalmody. At this church a *voluntary* is played after the Psalms, chiefly, I should imagine, to shew off the powers of the instrument and the execution of the organist, (a blind one,) but is this right? Why is *any voluntary* permitted to be played, as it is in many churches, (St. George's, Hanover-square, for instance,) in the *middle* of the service? Surely it forms no part of it, and if the clergyman is in want of rest, a psalm is the proper devotional exercise. In what organists call "playing people out of church," there can be no objection to a voluntary of some sort, but what good reason can be given for its being in the middle of the service? Such being the state of music in London, what is it in the country? How different from the Germans and Italians! In many places, it really would be a mercy to spare the ears of the congregation and not sing at all. But, say some people, the badness of the choir ought not to interfere with your devotions. How can it be otherwise, when you hear all sorts of instruments, all sorts of voices, knowing little of, and caring still less for, time and tune, each self satisfied and ambitious; moreover this said choir often choose to murder some of the most difficult compositions, (for murder it must be called,) when they cannot hardly sing one tune correctly. And yet how often we hear this; and how well is it known to every clergyman. Whence, then, the objection to improve or remove it? Not because such a noise as this really helps

devotion, but because the correction of these self-important gentry is a difficult matter, for fear they should indignantly withdraw their services altogether, and so the clergyman be left without any rest at all. Sooner than lose this slight rest from his duties, he often tolerates the most execrable singing. Often have I had the question put to me, "I don't understand music, and how am I to improve it?" It is precisely in answer to these common queries that my hints may be of service. Erecting an organ is the best way to remedy these defects, but as there are several things that must be attended to in this, for the present I will not trespass on your time further, but give them in my next, if you think them worthy of insertion. R.

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ON THE NUMBER OF SCHOOLS IN UNION WITH THE BRITISH AND FOREIGN SCHOOL SOCIETY; AND "ON THE EXTENT OF POPULAR IGNORANCE," AS STATED BY THAT SOCIETY.

SIR,—It is strange that the British Society does not publish a list of schools on their "system," and their "principles;" it is strange that they cannot, at least that they do not, furnish an account of the places to which they have contributed money, or other aid; it is strange that they do not particularize even the objects of their annual outlay. We find in the abstract of last years' accounts, items of large amount, such as, "Grants of money and school materials, and other expenses incurred on behalf of schools in England and Wales, [equally] 681*l.* 15*s.* 10*d.*" The National Society, in stating their annual "Grants," are always careful, besides the summary in the cash account, to specify and to publish "the place, population, existing provision, new schools," and the sum voted, in so many separate columns, so that the details of every vote may be ascertained at one view. Why does not the British Society do the same? And why do they not state the places and purposes in Foreign parts, to which they have voted the sum of 533*l.* 3*s.* 10*d.*? Where have they expended their money? How many schools, and children, and under what superintendence or regulation? Again; why do they not explain more fully the following item, to which there is nothing analogous in the accounts of the National Society? "Expenses attendant on formation of auxiliaries, agent's salary, travelling expenses, &c. &c., 393*l.* 10*s.* 9*d.*" How many auxiliaries have been formed, and where? What are the travelling expenses? What are the particular duties of the Agent? Is he stationary, or itinerant? What is his object? and what is the distinction between his office, and that of the London Inspector, who also imposes a charge of 160*l.* 11*s.* 6*d.* upon the Society? Here is the sum of 554*l.* 2*s.* 3*d.* expended in exciting public attention, and in visiting about 140 schools. What is the duty of the "travelling agent," Lieut. Fabian? I do not perceive any report from him of the state of the Society's schools which he has visited. But why should there be any concealment? Men of "liberal" notions make mighty great denunciations against anything

which borders upon mystery. Had the National Society followed the example in withholding a list of the places annually assisted, or the neglecting to present to the public periodical lists of their schools in union, observations might with reason have been made on its "exclusiveness." I, therefore, shall hazard a conjecture. I regard the insertion of a school on the list of the National Society as a *pledge, or declaration, that such school thus publicly avows its concurrence with the principles of the Society, and its obligation to conform to them, and to be judged by them.* Now, my opinion is, that the British and Foreign School Society dare not make out a list of schools united with it, because that would imply that all those schools were conducted on its "principle;"—viz., not to allow "any catechism, or peculiar religious tenets to be taught in the schools," nor any "note or comment to be made on the Scriptures: and the Society is well aware that scarcely one school in the kingdom acts up to the spirit, or even to the letter, of the original regulation. If, therefore, they were to put those schools on their list, which are now become regular seminaries of various denominations, in which catechisms and peculiar notions are unscrupulously inculcated, any one who visited the schools would have an opportunity of convicting them of inconsistency.

But what is alleged by the officers of the British Society as the reason which prevents them from drawing up a list of their schools? How do they account for neglecting to do this with respect to their few schools, when the National Society every year gives a summary, and at certain fixed periods gives a catalogue, of every one of the large number in its connexion. The National Society has nothing to conceal: its principles and its practices are before the world, and it challenges the most jealous scrutiny. But the British Society neither favours its subscribers with the details of the money expended, nor does it furnish any information, as far as I can learn from the report, as to the schools, which, receiving aid, are conducted on its principle. And why? The Secretary is asked by the Committee of the House of Commons—

"304. What number are there throughout the country?—I have no means of answering that question correctly.

"305. Can you not give a general impression?—I could not feel much confidence in any number that I might state. \* \* \* We could obtain a correct list of all the schools on our system only by corresponding with every town and village in the country. The expense has hitherto deterred the Committee from undertaking it. Some years ago they applied to have their letters franked for that purpose, but the Post-office did not see it right to allow the privilege."

The Committee recur again to the subject—

"346. If your request had been granted, you would have been enabled to obtain much more complete information as to the number of the schools conducted on your system?—Yes. It was by that means the National School Society obtained the greater part of their information relating to the church of England schools; that privilege was, however, withdrawn.

"347. Was it withdrawn before they had completed their list?—They enjoyed it till they had nearly completed their returns.

"348. In point of fact, they do not enjoy such privilege now?—They do not now, I believe."

But, supposing the above to be true, the National Society, with all its branches, continues still, though it has no privilege of franking, to communicate to the public an authorized statement of all their schools, as it did, I believe, before it had the privilege of franking. They are anxious to afford every proof—1. *Of the extent of their exertions and union.* 2. *Of the faithfulness with which they distribute the money entrusted to them on specific terms.* 3. *Of the responsibility of the parties assisted.* And 4. *Of the consistency of their principles and practice.* The expense of the correspondence is no object to them compared with the public character of their integrity. They could not subject themselves to the charge of obscurity, or of *making secret votes of money for unknown purposes, or to irresponsible persons*: they afford no ground for any suspicious partiality. The places and amount of every grant are annually published, so that all the world may see what is done with the money. Now, turn to the proceedings of the British Society. 1. They have not a *list of schools on their system, or in connexion with them*; and can form no notion of the number. They cannot afford to pay the postage of the letters from the country—the places where they have schools being so numerous! Yet what do they? They have an agent abroad, who travels through parts of Greece, and sends them full particulars of their ruined schools there! They obtain correct reports of every school at the Cape of Good Hope, &c. &c. Does all this cost nothing? Then they have an agent actually travelling through this country? Do they not pay him? Could he not collect some information? Lastly, they have a paid inspector for schools in the metropolis, and by his means they are enabled to produce a list of the schools which he inspects. They say, "these schools are on the *British system*"—will they be so good as to tell me whether they are on the "*British principle*." But, I now say, it does seem odd to me that, with means for employing, at least, three itinerant officers, they should not contrive to pay the postage of a few letters! Have they 50, 100, 200, or 300 schools in England on their original principle? What would the postage come to? They need write to those only which are in actual connexion with them; they have no business with others. Have they any in *bona fide* union? Or does the Society consist only of a body of men advancing a certain object under cover of a certain profession, but without requiring from those whom they assist any pledge or obligation to abide by that profession? To what parties were the 1000 circulars sent about the parliamentary grant? Who paid for them and their answers? These are questions which passing events require to be answered. 2. But supposing that all the schools in union should not be ascertained, can they not tell what *schools have made application to* them for assistance? Can they not tell to what places, or to what persons, they have sent money, or

lessons, or books, or slates, or other school "gear" ? Can neither the secretary nor the treasurer furnish a schedule of the places which have been benefited, and the sums which have been granted ? Why are they not published ? Is it not usual for every society distinctly to name, with scrupulous exactness, the purpose, amount, and destination of every sum of money, that its subscribers and friends may judge of every case ? 3. But if it be thought too much to require the society to go back to former years—let me ask for the particular places, and the details of the last year—viz., for the sums of 681*l.* 15*s.* 10*d.*, 533*l.* 3*s.* 10*d.*, and 393*l.* 10*s.* 9*d.* = 1608*l.* 10*s.* 5*d.* This is the amount, in their cash account, which has been expended in English and Foreign schools, and in forming auxiliary societies. I do not throw out the least doubt that the money has been correctly applied ; but it would be satisfactory to have a list of the places and sums in England,—in Foreign countries, and the names of the auxiliary societies formed yearly. And for the future, as the Society have opportunity, I should wish them to imitate the National Society, and thus give the world a chance of doing them justice, which their present practice does not allow. I have pointed out this extraordinary silence of the Society, as to the numbers in connexion with them, because of the paltry reflection on the privilege they would have the public believe the National Society enjoyed ; the deprivation of which, on their parts, prevented them, as they groundlessly allege, from doing that which their public duty required to be done.

In the year 1816, Mr. Allen (the treasurer then and now) was enabled to give to the Committee of the House of Commons a list of 200 boys' and 74 girls' schools—the number attending which he calculated to be, on an average, from 150 to 200. If we multiply 274 by 175 we shall produce 47,950. Have they as many children in connexion now ? But this average of scholars is clearly larger than the fact would warrant. The present secretary, Mr. Dunn, does not think that the increase of their schools has been great.—(309.) But what is the real number ? And where ?

If, then, these reflections meet the eye of the authorities, they will perceive how desirable it will be for them to afford proofs of the real efficiency and fidelity of the Society, by declaring the particulars of their schools and grants.

There is another point, in some way connected with this, to which a few moments' attention may be directed. In their last report, which is the only one I have seen for many years, the committee make some observations "on the extent of popular ignorance," with a view to prove that "they have put forth no exaggerated statements for the sake of exciting public sympathy." What the statements alluded to may be, I know not. There can be no doubt that the destitution in large towns, with respect to daily education, is very "lamentable," especially in places where dissenters abound. They rail against the bigotry of others ; they magnify the deficiency around them ; but they will neither do anything themselves, nor allow others to do it peaceably. If they are so rich, so numerous, and so charitable, as they would have us believe—what have they done for the education

of the people? Is there not the greatest want of schools where they prevail? I am quite aware that the proportion (in large towns) under instruction is considerably below what it ought to be; and that every fair motive ought to be used to urge the exertions of those who have the power to remedy the defect. But I do not think that general surmises, or party correspondents, form the best ground of judgment. I have compared the proofs brought by the Society with the actual returns of schools made to Government, as far as the two printed volumes will allow; and, in some instances, at least, there appears to me something both like vagueness and exaggeration.

I assume that one in seven of the active population may be a fair proportion of children, between the ages of 7 and 14 inclusive, who may be expected to attend schools. But, in manufacturing and coal districts, a great number of young people are employed at work, from the age of 8, or 9. In consequence, it may be necessary to refer in these places to Sunday schools, which may contain and instruct those who are at labour during the week. With respect to *Sunday* schools, we may observe, that a few years ago they were preferred to *day* schools by the dissenters; and to the present time they constitute the chief object of their care, as connecting the children with their conventicles. But as there is now a chance of obtaining money from the country at large, they are beginning to be clamorous for *day* schools, and depreciate that instruction which before they so highly praised. In 1816, a Mr. Hargrave was pleased to give his opinion to the Committee of the House "On the benefit of Sunday schools over that of other schools. We have found, generally, that once a week, which is on the Sabbath day, the child will learn as much in that time as he would, if placed in a National school, or in a school on the British system of education, in a week." Mr. Henry Althans (I suppose the same person who is now the inspector of the British schools) also said, at that time, "We have had many instances occur where children who go to day schools have been taken from them by their parents, and sent to our Sunday schools, on account of their education being so much neglected." (What became of the children during the week?) And Mr. Lloyd then thought that the children "seem to pay more attention on Sundays." But now, Mr. Dunn, the Secretary of the British Society, reckons very little of "Sunday instruction."—(310.) "I put that out of the question, because I never yet saw a Sunday school which I should consider worth taking into account as a place of literary instruction. I think that the moral and religious influence of Sunday schools cannot be estimated too highly; but I think it is impossible to communicate literary knowledge to any extent, during the few hours that can be devoted to such a task on the Sunday." Let us, then, look to the actual state of education in some places which the British Society has brought into notice as especially destitute.

The communication, dated "Durham city," states that "in one parish" [of the colliery districts] "there are 2200 human beings; and if *one in thirty* be under instruction, it is all that can possibly be found." Now, with respect to "Durham city," where the church is

powerful, daily instruction prevails to a great extent.—Population, 10,125: forty-four day schools; children, 1819; being about one in five-and-a-half of the whole inhabitants. To these we may add 245, who attend the three infant schools; the proportion will then be a little less than one in five. So much for "Durham city." The parish, whose state is represented as so "lamentable," is, I conjecture, that of Houghton-le-Spring, the population of which, in 1831, was 20,524. The number of children in daily schools is returned as 2486; on Sundays, 2724. So that the proportion under instruction is one in eight-and-a-quarter, in day schools; and on Sundays, one in seven-and-a-half; and not as the Society's correspondent affirms, *one in thirty!* Is this not exaggeration? The deficiency in some other places seems also enlarged. Constantine, Cornwall,—Population, 2004. The Society say, that, "*including all the dame schools, only 130 are under instruction, so that there are full 300 receiving no education whatever.*" The 7th of 2004 is 286; and there are 219 children under instruction in day schools—whence arise the "300 without any education whatever?"

At Redruth, out of 8191 inhabitants, it is reported, that "The only public provision made for the education of the poor, is the parish workhouse, where about fifty children are taught, who are all paupers." Now the returns give eight schools, with 716 daily attendants, and three Sunday, with 744 scholars.

At Grantham, and hamlets adjoining, the Society report, "There is a population of about 8000 souls; and, after deducting the existing schools, there must be, at least, 1300 children without any daily instruction whatever." The existing schools, in Grantham alone, contain 1197 children, being one in six of the population, (7427), under full daily instruction. Yet the report says, there are besides these, out of about 8000 inhabitants, still "1300 children without any daily instruction whatever." Can this be possible?

The report from Brentford calculates that there are, "in this town and neighbourhood not less than 1000 children uninstructed." Population—9868: daily children in thirty-three schools, 1238, being in the proportion of nearly one in eight. Can there be "1000" still "uninstructed," who may be expected to attend school?

"Stafford: in this town and immediate vicinity, there are from 800 to 1000 children uneducated." Now what are the facts? The population of Stafford is 6956. There are thirteen daily schools with 622 children; and 711 attend on Sundays. From whence come the "1000 uneducated"? No doubt there is here, as in other places, a deficiency—but can it be so great? About one in eleven are under daily instruction.

In Wednesbury, also, it is estimated that there are "2000 children in this place destitute of instruction." As the population is 8437, the deficiency would nearly equal a quarter of the whole inhabitants. Can this be so? Certainly there are but 379 in the day schools, but on Sunday there are 1237, which is about one in seven.

These instances are sufficient to shew, that, whatever need there may be of an extension of the means of education among the poor,



and I allow that in places it is great, the British Society has not been so careful and exact in its proofs as it ought to have been. Mere general guessing and partial calculations ought not to be set forth, with authority, as conclusive facts. Daily instruction, generally speaking, is most wanting where it is said the inhabitants are chiefly dissenters." Why do they not instruct their children, and build schools for themselves? In several of the most destitute places, however, the number in Sunday schools exceeds one-seventh of the population. From the above reports, it would appear, that one-third or one quarter of the whole inhabitants has been taken as the criterion of those who ought to be under instruction in schools; but this proportion, especially in places where children go to work very young, is larger, I apprehend, than ought to be assumed. At any rate, the want of schools, whatever it may be, in dissenting districts, can be no reflection on the clergy, who can only secure education by the aid of their wealthy and well-disposed parishioners. It does not seem quite fair that the members of the church, having provided so many places of instruction for their own members without any aid from the dissenters, should be taxed to erect sectarian seminaries.

R. W. B.

#### SOME ACCOUNT OF WRITERS AGAINST THE ROMANISTS.

SIR,—The Romish controversy, which, to borrow your words, (*Brit. Mag.* for July, p. 92,) is "at this present moment of the greatest importance," induces me to request "the clergy," who "must, in many quarters, make themselves again fully masters of even the details" thereof, to remember the directions of one well qualified to bestow them. "If (says Dr. Wotton\*) we would successfully attack the papists, we must see what the church of Rome has professedly taught in any authentic books of her own. The Canons of the Council of Trent, the *Catechismus ad Parochos*, and the Offices of the Church, which have been set forth since the celebration of that council, may be depended upon. The *Catechismus ad Parochos* is the clearest and best system of popery that we have, and its authority cannot possibly be evaded, it having been composed by order of Pope Pius V., in pursuit of a decree of the Council of Trent for that purpose." To these we may add, "The Creed of Pius IV.," usually found with the *Catechismus ad Parochos*; which creed, as the late Dr. Doyle observed in his examination before parliament, "Every (Roman) Catholic acknowledges." †

"Bellarmine, and Perron, and Stapleton, are deservedly esteemed" (as Dr. Wotton previously observes,) "among the ablest defenders of popery; and yet, whenever Papists are pressed from the writings of any, or all of these men by our divines, they immediately tell us, that what these doctors say, is only their private opinion, in which the Church (as they call themselves) are not obliged to acquiesce."

\* Wotton's "Some Thoughts concerning the Study of Divinity," republished at Oxford in 1818, p. 47.

† Phelan's and O'Sullivan's "Digest of Evidence," part i. p. 174. Lond. 1826.

Here, then, we have, in the first place, a statement of the authorized works in which we must seek the doctrines and discipline of the Roman church; if we would wish, in examining these various points, to confine ourselves to one work, that written by a learned Lutheran, Chemnitii *Examen Concilii Tridentini*, must be the one; although Heideggeri *Anatome Concilii Tridentini* and others might be mentioned. If, from the larger works written in Latin, and by foreigners, we come home, it will be found that Bishop Stillingfleet's "Council of Trent examined and disproved by Catholic Tradition"\* is well deserving of perusal; and as the Creed of Pius IV. contains a summary of the doctrines, &c., of the Papal or Latin church, the tract written by Mr. Altham, entitled, "The Creed of Pius IV., or a Prospect of Popery taken from that Authentic Record, with short Notes;" and "A Brief Examination of the present Roman Catholic Faith, contained in Pope Pius's New Creed," by Mr. Gardiner, together with Bishop Bull's "Corruptions of the Church of Rome," will be found useful, and, it may be, sufficient for general purposes.† To these productions of the seventeenth century, I may be permitted to add, two works of the present day, well deserving attention, "Cramp's Text-Book of Popery," and "Mendham's Memoirs of the Council of Trent;"‡ nor must we omit, "the two principal and celebrated historians of the Council of Trent, Fra Paolo Sarpi and Cardinal Pallavicino;"§ on whose comparative merits and demerits, Aquilinius should be consulted, in his "*De Tribus Historicis Concilii Tridentini*."

Of the "Offices of the Church," or Romish liturgical books, it is difficult to speak in few words. Barlow, Bishop of Lincoln, in his "Directions to a Young Divine," has enumerated them; but Koecher, in his "*Bibliotheca Theologiæ Symbolicæ et Catechetiæ, itemque Liturgicæ*," under the last division, has entered into the consideration of all necessary particulars. Of these, but more especially the breviaries, both before and since the time of the Tridentine Council, the English reader will find much information in the "Reflections upon the Devotions of the Romish Church;" (London, 1674;) and in the series of papers inserted in "The Protestant Guardian;" (London, 1828;) entitled "Roman Breviary." To these, for ordinary purposes,

\* See Catalogue of all the Discourses (*separately*) published against popery during the reign of King James II., (Lond. 1689,) where the above work of Dr. Stillingfleet is No. 54 in the list. Also in his Works (Lond. 1710,) vol. vi. pp. 421—515; and partly in Bishop Gibson's Collection of Tracts, entitled, "A Preservative against Popery," (Lond. 1738,) vol. ii., Appendix, pp. 103—133. Ibid. Title, vii. pp. 3—18.

† Mr. Altham's Tract, in the Catalogue, *ibid.*, No. 183. "Gibson's Preservative," vol. iii., title, x. pp. 3—6. Mr. Gardiner's, Gibson, *ibid.*, pp. 7—59.

‡ "A Text-Book of Popery, comprising a brief history of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the Catechism published by its authority," &c.; by J. M. Cramp. "Memoirs of the Council of Trent, principally derived from manuscript and unpublished records, namely, histories, diaries, letters, &c., of the leading actors in that assembly." By the Rev. J. Mendham, A.M. Lond. 1834.

§ Mendham, *ibid.*, pref. p. 5.

if we add Bishop Stillingfleet's "Discourse concerning the Idolatry practised in the Church of Rome," and its "Defence;" Hospinian's "De Festis Christianorum;" and Rivet's "Apologia pro Sanct. Virgine Maria;"\* full proof will be had of the heathenish origin of saint worship, and the monstrous absurdities and falsities of the daily companion of the priests of that church,—the Roman Breviary.†

In speaking of the three chief defenders of the Roman church, Bellarmine, Perron, and Stapleton, who were severally natives of, or connected with Italy, France, and England, it may be observed, that the "Disputationes" of the first are now almost the only ones to be met with. His "Disputationes de Controversiis Fidei," are, as the younger Spanheim observes,‡ arranged after the three-fold division of the Apostle's Creed; viz., the Catholic church, the communion of saints, and the forgiveness of sins, to which is prefixed that entitled, "De Verbo Dei," in four books. I am not aware that we have any extended reply to these works of Bellarmine, taken as a whole; we have, however, "Vorstius's Anti-Bellarminus Contractus," and "Ames's Bellarminus Enervatus;" books which, though small in size, contain, with some exception, very much useful matter.§ Among a vast variety of writers who have replied to Bellarmine, as to principal points, Whitaker deserves especial regard; these are, his "Prælectiones, De Ecclesia; De Conciliis; De Romano Pontifice;"|| his "De Sacra Scriptura;" against Bellarmine and Stapleton, jointly;¶ and, although somewhat out of place, his "De Peccato Originali; De Autoritate Sacræ Scripturæ," against Stapleton, alone.\*\* Rainsolds also wrote his "De Romanæ Ecclesiæ Idololatria," (Oxon, 1596,) principally against Bellarmine; and "The Notes of the Church, as laid down" by the latter, we have "examined and confuted," under their fifteen heads, with a "general introduction," by Drs. Sherlock, Patrick, Tenison, and other learned bishops and divines, in the time of James II.†† If we pass on to Perron, we shall

\* Stillingfleet's Works, vol. v., contains the above, which also, as all other of his controversial works, were first published separately. "Hospiniani De Festis Christianorum," separately, and in his collected works, tom. i. Genév. 1674. Rivet's "Apologia pro Sanct. Virgine Maria," separately, and in his collected works, tom. iii. pp. 597—744. Roterod. 1680.

† "The Protestant Guardian," p. 10, quoting Blanco White's "Practical and Internal Evidence," pp. 159—161.

‡ "Spanhemii Opera," tom. iii. col. 749. Lugd. Bat. 1703.

§ "Anti Bellarminus Contractus: hoc est, Compendiosum Examen omnium Fidei Controversiarum," &c. Conr. Vorstio auctore. Hanov. 1610. "Bellarminus enervatus a Guil. Amesio," (Amstel. 1658,) beside other editions. Of Ames, says Bishop Barlow, in his "Directions" before mentioned, "he was a non-conformist, and so caute legendus; but for Rome and Bellarmine, he has distinctly proposed their pretences, and given a clear, short, and rational answer to them." See "Barlow's Genuine Remains," (Lond. 1693,) pp. 47 and 59.

|| "Whitakeri Opera Theologica," (Aureliæ Allobrogum, 1610,) tom. i. pp. 419—568, De Ecclesia: ibid. pp. 569—626, De Conciliis: tom. ii. pp. 510—736. De Romano Pontifice.

¶ Ibid., tom. i. pp. 251—417, De Sacra Scriptura.

\*\* Ibid., tom. i. pp. 631—690, De Peccato Originali: tom. ii. p. 1—509, De Autoritate Sacræ Scripturæ.

†† Catalogue, ibid. pp. 11—13. "Gibson's Preservative," vol. i. title, 3, pp. 44—190.

find that particular replies have been directed against him, on behalf of our King James I., by Isaac Casaubon, and Peter Du Moulin; the title of the former being "*Isaaci Casauboni ad Epistolam illustr. et reverendiss. Cardinalis Perronii Responsio*;" (Londini, 1612;) while that of the latter is, "*Noveauté du Papisme opposée à l'Antiquité du vray Christianisme*," &c.; which, notwithstanding it has undergone several editions, we have to lament, is very seldom to be obtained.

In enumerating the ablest defenders of the church of England against the attempts of Romanists, "*The Apology of the Church of England*," and its "*Defence*," together with his "*Reply unto Mr. Harding's Answer*," by Bishop Jewell, must ever be considered; as also "*The Sum of the Conference between John Rainolds and John Hart*," (London, 1598,) in the reign of Elizabeth; in the reign of James, her successor, Crakanthorp's excellent work, "*Defensio Ecclesiæ Anglicanæ contra M. A. De Dominis Archiepiscopi Spalatensis injurias*;" (Londini, 1625;) and that of Laud, Archbishop of Canterbury, entitled, "*A Relation of the Conference between*" himself "*and Mr. Fisher, the Jesuit*." Nor should we forget Bishop Morton's "*Catholic Appeal for Protestants*," (London, 1610,) in reply to a Romish work, called, "*Brerely's Protestants' Apology for the Roman Church*;" (printed in 1608;) though some others be omitted. If we advance to the reigns of Charles II. and James II., we shall find the name of Stillingfleet, in the confession of his brother bishops,\* raised pre-eminently above the rest in opposing and defeating his Romish antagonists; in proof of which, besides the works already mentioned, we may adduce, his defence of Archbishop Laud's work, already named, entitled, "*A Rational Account of the Grounds of the Protestant Religion*;" a work occupying an entire folio volume.

Contemporary with Stillingfleet were not only the writers who examined and refuted Bellarmine's *Notes of the Church*, already mentioned, but many others, who, with signal success, waged a literary warfare against the papists. Many of, but by no means all, their tracts are to be found in Bishop Gibson's collection, entitled, "*A Preservative against Popery*;" in three volumes, folio. As this collection is both scarce and dear, a summary of its contents may not be unserviceable at this time, especially when it is considered that some of the tracts contained therein are not unfrequently to be obtained, as originally and separately published, at a reasonable rate.† The bishop has arranged the same under various titles, which are again subdivided into chapters, formed by the various tracts. The titles relate to—1. The Reformation—2. Papal Supremacy—3. Catholic Church—4. Rule of Faith, popish—5. Rule of Faith, protestant—6. Worship—7. Sacraments—8. Popish Methods for the Pardon of

\* Bishop Burnet, I think, says thus much in the "*History of his own Times*," as does Bishop Hough, in his *Letter* (to Stillingfleet, Dean of Worcester,) prefixed to "*Stillingfleet's Miscellaneous Discourses*," printed in 1735.

† The theological booksellers, as Messrs. Cochran, Straker, Leslie, Darling, Keymer, and others, in London, have generally some of these tracts on hand; but the largest collection of them, in town, in their separate state, is in the hands of Mr. Thos. Rodd, of Great Newport Street, St. Martin's Lane.

Sin; which are followed by an Appendix of General Discourses against Popery. Such are the contents of the two first volumes; the third contains, under title 9, The Doctrines in Dispute between the Church of England and the Church of Rome, truly represented—10. Examination of the Doctrines contained in the New Creed of Pope Pius IV.—11. The Authority of General Councils examined, and the Roman forgeries therein detected—12. The Virgin Mary truly represented against the inventions and misrepresentations of Papists—13. Arts and Practices of Missionaries and Priests discovered and laid open—Appendix, General Discourses against Popery. To attempt to give the names of the writers and the titles of these tracts, above one hundred in number, would, upon the present occasion, take up too much space, but yet a few passing observations may be desirable. On the first head, that of reformation, we notice the absolute necessity of the separation of our church from the Romish communion, as clearly proved by Drs. Stratford, Clagett, and Burnet; where, not to insist upon the particular histories of the reformation of our church, we may add, that, as it regards the subject generally, there is much in Brown's "*Fasciculus Rerum*" worthy of attention. Under this same head, we have the defence of our church against the imputation of schism, by Dr. Hickes and others; and its Orders vindicated by Dr. Burnet, as well as the subject of Celibacy, considered by Mr. Wharton and Mr. Payne. To these, on the ordinations of our church, we may add, beside the large work of Mason thereon, two sermons, preached by the above Mr. Brown, before the University of Cambridge, which sermons ought at this time to be reprinted, in English,\* and his work on the same subject, printed in 1731. On the second head, we have in this collection, by Gibson, the subject of the Papal supremacy considered by Bishop Patrick and others; but here we must remember the larger and more important treatises of Whitaker, *De Romano Pontifice*, and Barrow on the Supremacy. On the next head, that of the Catholic church, we have the fifteen notes before referred to, which may be compared with what Whitaker, in his *De Ecclesia*, has said thereon. On the fourth head, the Rule of Faith, we may add to the tracts, by Archbishop Tenison and others, that of his predecessor, Tillotson. And on this head, under the word Tradition, though Bishop Patrick's and others are of great service, yet it may be wished that that of Dr. Whitby's had not been omitted. And under the next head or title, of Worship, the same remark will apply to Dr. Whitby's Tract on the Latin Service, not to insist upon his Discourses of the Idolatry of the Church of Rome. On the following titles, of the Sacraments and the Popish method of the Pardon of Sin, it will be sufficient to observe that the subject of the Seven Roman Sacraments has been considered by Bishop Stillingfleet; and, not to speak of some others, those of Transubstantiation and Adoration of the Host, by the same

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\* See the catalogue already cited, No. 162, for this and others, by Milbourn Seller, Whitfield, and Prideaux, No. 163—166. Another catalogue, published in 1688, entitled, "*A Continuation of the Present State of the Controversy*," is very useful; Brown's sermons are noticed, p. 55.

learned bishop, and his brethren Patrick and Wake. On the subject of Transubstantiation, we may be permitted to add that of Bishop Cosin, "*Historia Transubstantiationis Papalis*," which, with its translation, was published after the Restoration. The third volume of Bishop Gibson's collection, commencing with title 9, contains the excellent and memorable "Exposition of the Doctrine of the Church of England," and its Defences against the pretended Exposition of the Doctrine of the Roman Church, by Bishop Bossuet, wherein the learned Archbishop Wake proved himself worthy of his exalted station. To the other tracts which follow the above, written by Stillingfleet, Williams, Clagett, and Sherlock, on the same subject or connected therewith, after merely mentioning those already adverted to, on the Creed of Pius IV., we have two highly useful tracts, under title 11, on Councils, by Mr. Jenkins and Dr. Comber, the latter especially deserving particular attention, as disclosing the false dealings and forgeries of the various Romish editions, and of Baronius's *Annales Ecclesiastici*. Against Baronius, beside some others, on Councils, I have found Basnage's work, "*Annales Politico-Ecclesiastici*,"\* of good service, who also corrects some errors into which Comber had fallen; nor should the various sections of Spanheim's "*Historia Christiana*," contained in the first volume of his works, previously noticed, under the word *Concilia*, be altogether neglected. Of the 12th title, it will be sufficient to say that the tracts concerning the worship of the Virgin Mary were written by Bishops Fleetwood and Patrick; and of the next title, that the first tract therein, the *Missionaries' Arts* discovered, attributed to Mr. Hicks, is, at this time, deserving of attentive perusal, as are also those which follow, relating to the Jesuits, in Queen Elizabeth's reign.† What the *Missionaries' arts* have been in former times, we may also learn from the letters of Bishop Bramhall to Archbishop Usher, and of Sir William Boswell to Archbishop Laud;‡ as well as the work entitled, "*Foxes and Firebrands*," printed in Charles the Second's reign; "*The Maxims of the Popish Polity in England*," published in 1709, contains also many just remarks on the same subject. From these and other documents, it is clear that the church of Rome has had its hidden adherents, and even missionaries, not only among the puritans and independents of former days, but also in our very churches; as was the case with Heth, in Queen Elizabeth's reign, with Goodman, Bishop of Gloucester, whom the honest zeal of Archbishop Laud discovered; to say nothing of the notorious case of Parker, Bishop of Oxford, in James the Second's time. It was against one of these pretended churchmen, but real papists, that Spinckes, himself a nonjuror, wrote his "*Essay toward a Proposal for Catholic Communion, &c.*," lately published by a (pretended) minister of the church of England, printed at large, and answered chapter by chapter. Whereby it appears that the author's

\* Basnage's *Annales* were published at Rotterdam, in 1706, in 3 vols. folio.

† See Watson's "*Important Considerations*," with a Preface and Notes by the Rev. Jos. Mendham, M.A. Lond. 1831.

‡ "*Archbishop Usher's Life*," by Parr, (Lond. 1686,) p. 611, and Append. p. 27.

method of reconciling the church of England with that of Rome is fallacious, and his design impracticable." London, 1705. I would here only add, let these things be well weighed and considered, for, by some, the same methods are more than suspected in the present day. With an Appendix of General Discourses against Popery Bishop Gibson's collection closes; the last of which is an anonymous tract, "The Protestant's Companion;"—its chief design is to prove that "Popery is contrary to Scripture, Primitive Fathers and Councils;" as such, it is a very useful tract, and also in establishing the scriptural foundation, and consequent antiquity, of the doctrines of the Anglican Church, &c.

*( To be continued. )*

#### DISTURBANCES OF THE JEWS.

SIR,—Since I wrote the remarks on the disturbances of the Jews, as illustrating part of the Revelations, I have reflected on it, and should like to add a few words.

1. The Lord being taken up into heaven, the first seal exhibits him preparing "to judge and make war," and about to go forth conquering and to conquer. It exhibits no specific sublunary event; but the general truth that Christ, triumphant over death and hell, was about to execute judgment upon earth.

2. The second seal exhibited the series of bloody scenes which afflicted Judea, from the revolt of Judas Gaulonites to the capture of Jerusalem; and justly characterizes them as "peace taken from the earth, that they should kill one another." For the Roman war was but an episode in those civil tumults, and a consequence of them.

3. The third seal displayed a tremendous dearth of grain, and an unusual abundance of wine and oil. This is a feature in the prophecy so peculiar, and so distinctly and almost descriptively pointing out the reign of Domitian, that it serves to confirm and fix the preceding and succeeding times. His was the time between the wild disorders which Titus pacified, and the awful united struggle against Trajan and Hadrian. During it, those things were a brewing. Domitian, (saith Orosius,) "ordered strict inquisition, enforced by the most cruel torments, to be made among the Jews after the family of David, and that all such should be slain, from a jealousy against the sacred prophets; and yet at the same time a belief in them, that there should still come one from the seed of David who should obtain the kingdom." Assuredly, Domitian's acts were not aimed at the mere text of the old prophecies, but at the prophesying and interpretations of the Akibas and other firebrands of the day. It remains for us to understand, how the frightful dearth of corn throughout the empire, and the surprising abundance of wine, which induced Domitian to order the excision of vines and converting of vineyards into arable land, was connected with the Jewish drama, whose scenes are here presented to us. It was so connected therewith as to form the whole matter of the third seal.

The 22nd chapter of Deuteronomy, verse 9, says, "thou shalt not

sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled." I do not know whether this law was originally intended to prevent a vineyard from being converted into a corn-field, or only to prevent its being used for both purposes at a time. But I believe it furnishes us with a clue to that verse of Revelations, and shews us in what manner the edict of Domitian violated the prejudices and sacred traditions of the Jews, so as to bring forward and ripen their disaffection.

4. The fourth seal describes the horrible rebellion, and justly describes it as the reign of death himself, rather than of war. But a word should be bestowed on that person. He rode on a pallid horse, and Hades rode beside him. They had power to kill with the sword, with famine, with *death*, and by wild beasts. What is killing with death? Of all the great means by which Judea was desolated in this war, pestilence is the only one enumerated, and that is *death* in this verse.

5. The fifth seal declares that the consummation of the Divine vengeance must be delayed for a short space, till its object, the martyrdom of the saints of Palestine, was consummated. That the last and greatest Barcochab filled up that measure of crime, appears from the words of Orosius, speaking of Hadrian, ultusque est Christianos, quos illi Cothēbā duce, quod sibi adversus Romanos non adsentarentur, ex-cruciabant, (7. c. 13.)

6. The sixth seal contains the finishing of the state and of the war, the vanishing of sun, moon, stars, and heaven, and the flight of all the people, great and small, into the dens and rocks of their mountains.

To shew yet more clearly that the powers which here came to an end were those of God's people, now no more a nation, or, at least, one any way connected with him; the same seal contains the sealing of the 12,000 from each whole tribe, (except Dan,) and from the half tribes. For what reason this was done, I will not here speculate. But it was a winding up of affairs between God and a nation with whom his peculiar connexion was now ceasing for ages upon ages to come, not without a view to its ultimate revival.

7. Immediately after the sealing of the last tribe, "all the nations, and kindreds, and people, and tongues" of the world, appeared before the throne and before the Lamb: which further shews us that we have now done with the Jews and their peculiar concerns; that the vision is become catholic, and that the affairs of the seventh seal are those of the church at large, without reference to that fallen people.

H.

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#### HOSEA, v. 7.

SIR,—Your correspondent "M. N." is mistaken in supposing that "a month," in Hosea, v. 7, is put erroneously for "a moth," which, as he himself observes, would be no translation of ἐρπιδι. It is remarkable that, in ver. 12, where the word "moth" does occur, the LXX have rendered it by ραπαχη. Our translation is not from the LXX, but from the Hebrew, and is as literal as possible. In Cran-



mer's Bible it stands thus—"a moneth therefore shall devour them, with their porcyons." "Devorabit eos mensis cum patribus (a misprint for partibus) suis."—*Vulgate*. "In singulos menses," literally, "moon after moon."—*Targ. Jonath*. The Arabic Version in Walton has "pediculi;" two others, cited by Cornel. a Lapide, have respectively, "latrones" and "assur." The last mentioned author, and Cocceius, looking to the translation of Aquila, *νεομηνια*, interpret it of a new monarchy which should overwhelm Israel, monarchies being sometimes represented in scripture by the heavenly bodies; but this is hardly applicable to Assyria. The meaning seems to be, as expressed by Bishop Horsley, "a very short time shall complete their destructions." So Diodati, "un breve spatio di tempo;" compare Zech. ii. 8. Others, as Castalio and Tirinus, suppose that the destruction foretold actually took place within the month. The interpretation of Junius and Tremellius may be passed over, as indelicate and improbable.

Why the LXX translated it *ἐρροιβη* is not apparent: the explanation that Schleusner adopts in his Lexicon in LXX seems as probable as any. To this, as a work of great utility to readers of the Greek Version, I beg to refer your correspondent, and am, Sir,

Your obedient servant, H. H.

## NOTICES AND REVIEWS.

*Lectures on Confirmation and the Lord's Supper.* By the Rev. Thomas Griffith, A.M. London: Cadell. 1835. 12mo.

ONE is always glad to meet with Mr. Griffith, for he always writes from thought and with feeling and vigour, though in a style somewhat overstrained, and all these characters belong eminently to the Lectures on Confirmation, which may be recommended, with one exception, to all young persons who have a judicious friend to read it with them, or talk to them about it. One lecture—the third, on renouncing the world—rather disappointed the Reviewer, as coming from Mr. Griffith. To say that the world tempts us through the senses—that the lust of the eyes tempted Eve—and that we are to provide against it by filling the heart, which must love something, with love of God, is a mere common-place view. Mr. G., in his next lecture, truly says, that the desires of the flesh are not sinful when kept within the bounds which God has assigned to them. Why does he not shew, in like manner, that, if not abused, the senses may be made a means of leading us to the God who gave them, and not away from him. Will not outward nature, rightly and duly used, assist? Was it not intended to assist in purifying the heart, and elevating the imagination? In Lecture VII., which is an excellent one, why does not Mr. G. shew the dreaminess and unsatisfactoriness of the pursuit of virtue for virtue's sake? If he had done that, the first portion of that Lecture would have been admirable. His allowing, and giving credit to, the other modes and grounds of morality, is quite right.

The exception alluded to is the lecture on the church. Mr. Griffith's view of the church, as formative of our character, is most valuable, important, and philosophical. His wholly sinking the importance of doctrine and government is quite unintelligible. This deficiency destroys his argument. What he says would apply to Socinianism, or almost to Mahometanism. Perhaps

wherever there is good in these or any other forms—i. e., in their moral teaching—what he says *does* apply. But what is it that gives to any true branch of the church of Christ the power of forming character fully and efficiently, except that it is a *true* branch—that it teaches all the truth, and holds back no one of those great principles which He who knew what was in man expressly revealed in order to *educe* all the best qualities of the heart when reconciled to God?

On the Lectures on the Lord's Supper, the Reviewer is not sure that he fully perceives Mr. Griffith's view; but there is great difficulty in expressing one's self quite clearly on the nature of that ordinance, and neither space or time for a long inquiry here. He hopes that some correspondents of this Magazine will examine Mr. Knox's opinions on this interesting subject, and that thus it may be fully discussed.

*Lectures on Homiletics and Preaching.* By E. Porter, D.D., President of the Theological Seminary, Andover. With a Preface, &c., by the Rev. J. Jones, M.A., of St. Andrew's Church, Liverpool. London: Seeley and Burnside. 1835.

*Ecclesiastes Anglicanus: being a Treatise on the Art of Preaching.* (As adapted to a Church-of-England Congregation, &c.) By the Rev. W. Gresley, M.A., of St. Chad's, Lichfield. London: Rivingtons. 8vo.

WHETHER any one ever studied a didactic treatise in order to know how to become a poet or an orator, and whether, if they did, it did them any good, are questions which the Reviewer could answer to his own satisfaction, though most probably not to other persons'. The real use of good didactic treatises would seem to be not to *form*, but to *correct*. In that way they may often be very useful. Commonly, however, they consist of directions, of which it may be said, that if a man's own common sense does not suggest them, it is just as well to suggest nothing at all to him; or of directions which, as a matter of common sense, he certainly fulfils if he can, and if he does not, it is only because he cannot. By this latter class, one means such precepts as—"Not to be obscure, or confused, or diffuse, or affected," or twenty other things as bad; or, "To be simple, or lively, or clear," or twenty other things as good.

Then, again, a large portion of such books generally consists of truisms, or mere generalities, as, that "a subject should be well chosen," or should be "suitable to the time, and place, and hearers," &c. &c.

In the present case, it is to be hoped that it will not be deemed too disrespectful to a book written by the Head of a College, published by an English divine, and recommended by an English prelate, to say, that the greater part of it is very poor stuff indeed. The account of the fathers and their preaching, and of the older history of the pulpit, is so meagre and superficial as to be at once useless to the reader, and not creditable to the writer.

What, again, can be learnt from being told that the wise preacher will have regard to his own talents and taste and age—that the composition of a sermon calls into exercise both the intellect and the heart—or, that a preacher ought to have pious feeling—that an exordium should be *judicious* as to length—that a sermon with a simple, obvious train of thought is best remembered—that there are three methods of division—the *textual*, *topical*, and *scholastic*—and that the textual division is taken from the words of the text? However, there are a few sensible chapters—that, especially, on *unity of subject*, which contains a direction of real advantage to the student, and one not obvious—viz., never to attempt producing more than *one impression*—i. e., not to commence by discussing various matters (perhaps directly suggested by the text, but still) only remotely connected with that subject on which the preacher is about to dwell.

In Mr. Gresley's book there is much zeal for his profession, and very evident marks of having thought much on the subject. But surely, when he gives the clergy modes of finding their place in their sermon, if they lose it, by writing the first word of the sentence large, &c., he forgets the age of even the worst informed of those whom he is instructing. It seems to the Reviewer that, both in this and other respects, a good deal might be cut out of Mr. G.'s work, in the next edition, with advantage. But he would suggest another alteration of great importance. All, or almost all, Mr. Gresley's specimens are taken from living writers. This is an evil in two ways. In the first place, Mr. G. thus loses the opportunity of sending his students back to our great writers; and, in the next, no writers ought to be appealed to as models or specimens of composition, unless they have obtained the suffrage (not of their own only, but) of several generations. The study of our old writers would be useful in every way. The teaching the divinity student to read modern sermons cannot be leading him to a very profitable course of study.

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*Flowers of Poetry.* London: Hamilton, Adams, and Co. 18mo. 2 vols. 1835.

THESE volumes are intended to supply *young* persons with a good selection of moral and religious poetry. But there is one objection common to them and to every selection which the Reviewer has ever seen—i. e., they unite with a few good pieces a great quantity of very common-place and poor stuff. There is a gentleman or lady, of the name of Anonymous, whose effusions could be well spared, as well as those of some "without a name," in another sense. Who are Hall, and Hughes, and Edmeston, and M. A. Browne, and H. J. Johns, Colling, &c. &c.? This is a matter of more consequence than people imagine, if anything like a correct or severe taste in poetry is to be formed. The constant familiarity with the *best* poetry only is the one way to effect this. If these two volumes were reduced to one, a very pleasing and useful one would be the result. The full conviction of this, and the dislike to setting up one judgment against another in poetry, are the reasons why several volumes of *Sacred Poetry*, or other selections, have not been noticed, and it is hoped that the editors will accept this excuse. Their taste may be correct, but it is impossible to praise what is not felt to deserve it. There is another observation to be made on this particular occasion—viz., that they who wish to teach moral and religious lessons to the young had better not bring them acquainted with Mr. Thomas Moore's writings till their principles are fixed. Does the editor of this selection think that she shall do good by sending the young to study the poems of a man without the least moral principle, whose works have probably corrupted more persons, and been dwelt on with pleasure by more impure people, than those of any modern writer? Again, does she think, after reading some of Mr. Howitt's libels, and their utter recklessness of *truth* and *charity*, which used to be Christian graces, that he is to be held up as a Christian and moral writer? And again, does she think that such poems as that of Mr. N. P. Willis, in which he recommends the old to join in all the sports of the young, because—

"The grave is dark, and the heart will fail  
In treading its gloomy way,  
And it wiles the heart from its dreariness  
To see the young so gay"—

give a very elevating, or edifying, or moral, or religious view? Should the exquisite poems of Wordsworth, and Southey, and Coleridge, and Cowper, and our older poets be placed side by side with all these things? These selections, both in respect of *taste* and *tendency*, should be narrowly looked to. They have more influence than people are aware.

*The Art of being Happy.* (Chiefly from the French of M. Droz.) By B. H. Draper. London: Dartons. 12mo.

THIS book, while it directly recognises the truth of Christianity, yet *virtually* undertakes to teach men how to be happy without it, on the ground that there is within man sufficient strength of mind, and principle, &c. &c.

There is nothing else very peculiar about it.

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*The Land of Vision ; or, Glimpses of the Past, the Present, and Future.* London : Hatchards. 1835.

THIS is a story of a Carmelite friar who went to heaven, and there learnt from Ithuriel, who attended him, what a bad religion the Roman-catholic is ; was "so fortunate as to meet with Moses," and heard from him all the history of his falling in love with Zephorah ; then falls in with Adam, and hears the history of creation, &c., from him ; hears a discussion between St. James and St. Paul, on the advantage of monasteries, &c. &c. Probably no other character of the book need be given.

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*Sermons, Doctrinal and Practical.* (Preached abroad.) By the Rev. R. W. Jelf, B.D., Canon of Christ Church, &c. London: Rivingtons. 1835.

MR. JELF has here given us a volume of sermons of sound principles both as to doctrine and discipline, which must have had peculiar value in the circumstances under which they were preached, asserting as they did the doctrines of the Gospel, in the midst of Berlin, where, till within these few years, almost all preachers preached Rationalism.

The preface, calling on all persons who go abroad to educate their children seriously to consider what they are about, and on the nation to do something to provide for the spiritual instruction of her children, where she exists in her public character abroad, is *most important*. But it will be of no avail, especially in the last point. One of the fearful sins for which England will have to answer will be her reckless indifference to all spiritual things in her government establishments and colonies. The saving a few pounds is quite justification enough to Parliament and the country for leaving hundreds, drawn to this quarter or that for national purposes, in a condition of total destitution. The facts are very strong, and ought to be stated again and again.

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*Sermons preached in the Parish Church of Falmouth.* By the Rev. W. W. Harvey, M.A. London: Rivingtons. 8vo. 1835.

IT is highly to the credit of Mr. Harvey and his congregation that they should not only value such sermons as these, but actually offer to defray the expense of their being printed, in order to secure the possession of them. They are not mere declamatory sermons, but shew great vigour in thought and execution, as well as a wider view and larger range than is commonly to be found in modern sermons.

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*The Life of Admiral Lord Exmouth.* By Edward Osler, Esq. London: Smith, Elder, & Co. 1835. 8vo.

THIS book is noticed here, because it is delightful to find in the records of a life of a naval hero, of such high distinction as Lord Exmouth, such a testimony to the power of religion to guide in life and uphold in death. It is only to be wished that more of his letters, in the same strain as that at p. 356, had been given.

*Narrative of a Six Months' Residence in a Convent.* By Rebecca Theresa Reed. Glasgow: Gallie. 1835.

THIS is an account given by the young lady, whose leaving the convent at Charlestown seems to have been the chief cause of its being attacked. If her story is true—and it is worth reading—it is a curious history of the practice of the Romanists, but not creditable to their feelings. The strange practices (kissing the shoes of the superior and bishop, the floor, &c. &c.), the severities to a dying nun, and so on, are all melancholy; but one cannot have much respect for Miss Rebecca Reed, whose conduct was very bad, in going into the convent in defiance of her father, and without knowing anything of it, and whose only object seems to be to follow her own will in everything.

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*The Glasgow Infant School Magazine.* Glasgow: Gallie. 12mo.

THIS work is said to have great success, but the philosophy of infant instruction is a subject so far exceeding the Reviewer's comprehension, that he can give no account of it.

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*Four Sermons preached before the University of Cambridge.* By the Rev. C. Lawson, M.A., of St. John's College, Cambridge. Parker. 1835.

MR. LAWSON'S object is to shew that the miracles of Jesus Christ not only proved his mission, but illustrated his doctrines,—a subject of interest, and pleasingly treated.

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*Tempora Subseciva.* (Verses, Serious and Comic.) By H.H. Knapp. London: Murray. 1835. 8vo.

A VOLUME of light and elegant verses, displaying both refinement and a study and appreciation of classical poetry.

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*Life of the Rev. G. T. Bedell, D.D.* (Republished.) By the Rev. T. Snow, B.A. London: Seeleys. 12mo.

THIS is the life of apparently a very zealous and amiable clergyman of peculiar opinions. They who like to read of congregations in a state of religious sensibility, of the number who pass "from death to life" in such a week, of sudden illumination, conversion, outcry from conviction in the midst of the sermon, &c., will be much pleased with this book. But, may Mr. Snow be asked, whether he has read Bishop Hobart's works? and to say, if he has, what were his doctrinal errors or imperfections.

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*The Geographical and Biographical Compendium.* By R. Chambers, F. L. S. London: Sherwood, Gilbert, and Piper. 1835. 18mo.

SUCH books require sharp looking after. This is a very Radical little book, the author of which seems as great a student as many other members of his party, and promoters of the march of intellect. Enfield's *Speaker* is his authority for the murder of Humphrey, Duke of Gloucester, and Sir Walter Scott's *Ivanhoe* for Richard I. being crowned at Winchester, *Evenings at Home* for Canute's reproving the sea. On this sound foundation of knowledge, Mr. Chambers builds up such a superstructure as might be expected. Hoadley, Tillotson, and Watson are the only bishops commemorated, while Price, Priestley, &c., are warmly commended; and all sorts of Radical aphorisms liberally dealt round.

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*Le Gil Blas de la Jeunesse.* By Messrs. Le Roy and Loradoux. London: Whitaker and Pickering. 1835. 12mo.

THE editors of this work seem to have removed every thing offensive and im-

proper from this work. But is it high treason to say that *Gil Blas* must always be a mischievous book? How can the clever and light narration of all sorts of roguery, and the constant exposure of all the meaner parts of human character, without any appeal to anything better, be anything but mischievous?

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*Life and Times of General Washington.* By Cyrus R. Edmonds. (Vol. i.) London: Tegg. (Family Library, vol. 53.) 12mo.

THE historical part of this memoir seems carefully and fairly done, and the life of Washington must always be one of great interest. The first two or three pages, in which the author speaks of the experiment, as to government having been fully and fairly tried in America, is rather ridiculous than evil. Half a century would be no trial in any case, and, as things are, all the best Americans entertain the most serious fears of perfect anarchy and despotism.

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*Hymns and Prayers for Young Christians.* Edited by a Lady. London: Hamilton, Adams, and Co. 1835. 18mo.

MOST of the prayers are from our liturgy, and the others not objectionable. The hymns are a mixture of good and bad; but, with two or three exceptions, not very bad. *Pride in dress* is miserable, and worse than miserable in taste; and, generally speaking, the first are better than the last.

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The Second Part of *The History of Rasselas*. London: Fellowes. 24mo. This is far better than most Continuations one meets with. It is excellent in style, and its object is to shew that Christianity can supply that rest which *Rasselas* elsewhere sought in vain.

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*Sermons, Doctrinal and Practical*, preached in the parish church of St. Martin, &c., Birmingham; by the late Rev. John Cooke, M.A., Head Master of the Grammar School of King Edward VI.; with a short Memoir of his Life. Langridge, Birmingham. Rivington, London.

MR. COOKE appears to have passed a long life in most useful and laborious exertions, and to have left an endearing remembrance of his amiable qualities among a wide circle of friends. To them this volume will, no doubt, be highly acceptable. It consists of discourses on a variety of topics, which are written in an unpretending style, and while they are correct in their views, are pleasing as to manner.

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*Sermons by the late Rev. W. H. Marriott, M.A.*, of Trinity College, Cambridge, and Minister of the Episcopal Chapel, Carruber's Close, Edinburgh. With a brief Memoir of the Author. Cambridge: Deighton and Stevenson. 1835. pp. 456.

THESE Sermons are the work of a highly cultivated mind, rich with the stores of scholarship, and warm with the genuine feelings of Christian piety and love to God. They are earnest and affectionate, often defending sound doctrines with considerable ability, and often elucidating Scripture with ingenuity and clearness. Their subjects are well selected, and there is a life and feeling about them which always gives pleasure to the reader and creates an interest in his heart. That they have no faults, no marks of haste about them, would be too much to affirm, but these are far less numerous than might have been expected from a man who was struggling under the pressure of ill health to maintain his family by the precarious and anxious resource of private tuition in a city like Edinburgh. Whatever faults of this kind there may be, they are amply redeemed by counterbalancing merits; and when it is known that the author died a sacrifice to his professional exertions, at the early age of 32, and

that this volume is published for the benefit of his destitute family, it is to be hoped that not a single copy will remain on hand.

THE new volume of the *Sacred Classics* contains a good selection from our sacred poetry of the 17th century. The authors are Spencer, Davies, the Fletchers, Wither, King, Quarles, Herbert. It is a very agreeable volume. The last Number of the *Memorials of Oxford* was as good as any former one.

MR. CAMPBELL'S *Conversations with a Ranter*, mentioned with just commendation before, have come to a second edition. There is a great re-publication of American books just now,—Dr. Payson's *Conversations with his Daughter*, and several others. The subject is so important, and we are so ready to take up any new style of teaching, reading, or preaching, that the matter must be looked to seriously.

THE Annuals are beginning to appear already—one of the thousand marks how nearly the year 1835 is gone. *Fisher's Drawing Room Scrap-Book*—a quarto, with *thirty-six* plates, for a guinea (to say nothing of the poetical illustrations by L. E. L.)—is full of beautiful scenery and views of *interiors*, of great interest. *The Aisle of the Tombs*, at Chester-le-street, the interior of Sisergh Hall, the Horse-shoe Fall at Niagara, the Cloisters at Fountains Abbey, and the Portraits of Bishops Oldham and Smith, are worth more than all the money. The portraits in particular are of great beauty, and altogether it is clear enough that this will be the most splendid of all the annuals.

*Fisher's Christian Keepsake*, for 1836, is also published. As to the plan of this Annual, it will suffice to refer to what was said last year. The plates are even better than they then were. The *Ancient Cedars on Lebanon*, and the Chapel in the Franciscan Church at Jerusalem, are most admirable. Mr. Lyte's verses are excellent.

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## MISCELLANEA.

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### BOOKS ON THE HISTORY OF ROMANISM IN ENGLAND AND IRELAND.

A PAPER inserted in another part of this Number will be useful in giving students some account of the various books likely to be most serviceable to them in the controversy with the Romanists. But there is another class of books, of hardly less consequence, those, namely, which give accurate accounts of the history of the Romanists' proceedings in this realm. Among the most valuable of these must be reckoned, a Romanist publication, "*Dodd's Catholic Church History*," in three thin vols. folio, which contains, not only Dodd's view of this matter, but a large number of records which do not exist elsewhere. "*Berington's Memoirs of Gregorio Panzani*," in one vol., 8vo., is another work of great interest. Panzani was a sort of irregular nuncio, sent here, in Charles I.'s time, ostensibly to compose the differences between the Regulars and Seculars, but also to see whether there was any hope of reconciling England to the Roman see. He, or some one who had access to his papers, drew up an account of his interviews with persons of authority here, and his correspondence with Cardinal Barberini, (who was the Protector of England,) in Rome. His mission continued till it was settled that the queen of Charles I. should have a minister at Rome, and that the pope should send a minister, in return, (a Mr. Conn, a Scotch priest,) to England. When Mr. C. arrived,

Panzani was recalled. Mr. Berington has prefixed to these memoirs a sketch of the history of the Romanists previous to Panzani's coming, from Queen Elizabeth's time, and has added a supplement, continuing the history down to 1793. Mr. Dodd and Mr. Berington (especially the latter) were *liberal* Romanists. Indeed, Mr. Berington glories in declaring himself one of the Roman-catholic body in opposition to the *papists*, and in denouncing the mischievous and preposterous conduct of the *Roman Court* on many occasions. One point about him is curious. After the last of the English bishops who had retired from their sees, on Queen Elizabeth's accession, had died, the Romanists in England had, in fact, no governor or church government. Many inconveniences arose, but the chief was the growth of the Jesuits, who were much more anxious about establishing their own power than their faith. The disputes between them and the other clergy grew to a most extraordinary height, and Dodd gives a most curious account of a disturbance produced by the Jesuits in Wisbech gaol, where above thirty priests were confined, and where two or three Jesuits endeavoured to introduce the yoke of their power. The flame spread through all the Roman clergy in the kingdom, and the seculars petitioned Rome for bishops. The history of the intrigues and falsehoods of the Jesuits to prevent the appointment of bishops—their attack on episcopacy altogether—their success in getting a creature of their own, a Mr. Blackwell, appointed arch-priest instead of bishop—the dislike and remonstrances of the clergy—the imprisonment of their deputies at Rome, through the intrigues of the Jesuits—their perseverance—the succession of two other arch-priests—and then the appointment of one vicar-apostolic (a bishop in partibus) to govern all England—his nomination of a dean and chapter, and then, after a time, the introduction of the present system of four vicars-apostolic—all this will be found in both Dodd and Berington. Berington is a strong maintainer of episcopacy—dislikes the system of vicars-apostolic, as *mere delegates from the Roman Court*, not possessing the full and independent or ordinary powers of diocesan bishops, (the very point which the Regulars, who always hate episcopacy, were anxious to dwell on,) and contends that such appointments could not re-establish the "English-catholic church." But, with all this, he maintains, twice over, that the Romanists always had a church in England, because they always had a priesthood regularly succeeding in the ministry over a believing flock, and united to the common centre of unity. (p. 106, and also p. 42.) If this is true, a bishop would be no necessary part of a given branch of the church. But, however this may be, these books give us a valuable and interesting view of the constant bickerings and jealousies between the Jesuits, chiefly, (and, to a certain degree, the other Regulars,) and the Seculars—of the intrigues perpetually going on, and the hopes entertained that, some time or other, England would be again re-united to the Holy See.

The Second Volume of Dr. Phelan's works contains a *most valuable and interesting* account of the policy of the church of Rome in *Ireland*, from the time of Henry II., almost to the present day, and *illustrates* that policy in England. It is a first-rate book in all ways.

These will probably suffice for most readers. The works of Cox, of Walsh, ("History of the Remonstrance,") Routh's "*Analecta Sacra*," Dr. O'Connor's "*Letters of Columbanus*," and Mr. Butler's works, may also be used. A list of scarcer works for the *real* student shall, if possible, be given shortly.

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#### EXTRACT FROM MR. M'GHEE'S SPEECH AT HEREFORD,

THE next document which threw light upon the subject was of a singular nature. It gave some curious information respecting the publication of *Dens*



by order of the Bishops in 1808. At that time the question of Catholic emancipation was not a little agitated. With reference to this subject, and the concession of a veto upon the appointment of Roman-catholic bishops to the King of Great Britain, it appeared that a meeting was held in the county of Kilkenny. Shortly afterwards, on the 5th of November, 1808, the following document, signed by Major G. Brien, a Roman-catholic gentleman of fortune, (he believed, the claimant to the Slane peerage, which was lately before the House of Lords,) appeared in the *Leinster Journal*:—"Reports having been most industriously circulated, in order to injure the Roman-catholic committee for the county and city of Kilkenny in the estimation of their Roman-catholic brethren, I feel myself called upon to lay the following statement before the public:—On the 17th of October last the committee met and voted addresses to Lords Fingall and Grenville, and to Messrs. Grattan and Ponsonby. It was then thought advisable to apply to Dr. Lanigan, the titular Bishop of Ossory, for his signature. We, in consequence, sent him a deputation for that purpose, and adjourned until the 20th, in order to give him time to consider of the answer he might think proper to return. On the 20th we accordingly again met, when the deputation reported to us that the bishop had promised to sign our addresses. What then must have been our astonishment to find on the 22d he refused to fulfil his solemn promise given to our deputation? I cannot avoid saying that the manner in which Dr. Lanigan has acted on this occasion convinces me more than ever how very necessary it is that the Crown should have a veto in the nomination of Irish Roman-catholic bishops." On the 8th of November the following statement appeared in the *Leinster Journal*:—"An advertisement appeared in the *Leinster Journal* of last Saturday, signed 'George Brien,' in which I am charged with a breach of a solemn promise. A public attack of the kind necessarily calls on any man to justify his conduct if in his power. A plain narrative of the facts as they happened, and an explanation of the motives on which I acted, will complete the justification, I hope, in the eyes of any impartial man. First, I acknowledge that I promised some gentlemen of the committee that I would sign these addresses when some lines to which I objected should be expunged; but I utterly deny having made any solemn promise, if by a solemn promise Mr. Brien means more than a serious promise; for nothing in actions, expression, or writing was superadded to the verbal declaration I made of signing the addresses when corrected. The nature of the case did not at all require a solemn promise, and the gentlemen who presented those addresses to me had too much sagacity and judgment to alarm any suspicions by such a proposal, for the consequence would probably be a rejection of the addresses on the spot. Secondly, some days elapsed before the corrected addresses were again brought to me to be signed. In this interval many of the clergy and laity of this city came to me, and remonstrated against my signing these addresses. They urged that these addresses were calculated to pass an indirect censure on the proceedings of the prelates in Dublin, and to diminish the respect due to their late resolutions; that they were preparatory steps to the concession of a veto to the Government in the nomination of the Catholic prelates of Ireland; and that a general dislike and disapprobation of these addresses prevailed among the great majority of the priests and Catholic laity of the city. When I ascertained this last fact, I resolved not to sign the addresses, and was at the same time persuaded that I was guilty of no sin or crime by such a refusal. I am convinced that a serious, sincere, and voluntary promise binds a man who makes it, under the pain of sin, to fulfil it. But I am likewise convinced that the obligation arising from a promise ceases in the following cases:—First, if a man promises a thing impossible: for no man can be bound to do a thing impossible to be done. Secondly, if a man promises to do anything sinful or unlawful: for no promise, though confirmed with an oath, can bind a man to commit sin. Thirdly, when a person in whose favour a promise is made releases the promiser from the promise he has made. Fourthly, when a man

promises a thing pernicious or useless to the person in whose favour the promise is made. Fifthly, when before the promise is fulfilled the circumstances become so changed that the person promising, had he foreseen those circumstances, would never have made the promise. (General cries of 'Oh, oh, oh.')

On this case I rest my justification, for had I foreseen or known that the signing the addresses would produce such alarm and consternation, such dislike and disapprobation, as I afterwards found they would in the minds of the great majority of the Catholic priests and laity of this city, I would by no means have consented to sign them. St. Thomas says, that a man is not guilty of an untruth in such cases, because when he promised he intended to perform his promise; nor is he unfaithful to his promise, because the circumstances are changed afterwards. This is not only the opinion of St. Thomas, but is also the opinion of all the theologians and canonists I ever saw or read.—James Lanigan." To this Major Brien pithily and forcibly rejoined, that "such a statement required no answer."

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D R. M U R R A Y.

THE Roman-catholic Archbishop of Dublin has written another letter upon the subject of "Dens's Theology." It is as follows:—

*"Mountjoy-square, Dublin, Sept. 12, 1835.*

"Sir,—In reply to your letter of the 8th inst., I beg to say, that the itinerant sowers of discord to whom you allude do well to carry their calumnies to a distance, where detection is not easy; here they could have no chance of success. They do not themselves believe, and they could not here get any one to believe, that I am an abettor of persecution. Doctrines of that description were attributed to me in London, on the ground that I directed the publication of the now celebrated Dr. Dens's Theology, which advocates the justice of punishing by temporal penalties the crime of heresy, not, however by private authority, but according to law; a doctrine which, at the time he wrote, was unfortunately acted on in all the states of Christendom, Protestant England not excepted. I denied, however, among other things, that 'I directed the publication' of the work, and asserted that it was a mere speculation in trade of a bookseller, who undertook it at his own risk. I never said, as you seem to have heard, that I did not *permit it*; for I would think it very unjustifiable to interfere with the fair speculation of a bookseller on the probable profits of a work, which, taken as a whole, is a valuable compilation, though it may contain some objectionable opinions, which, however, in the present state of society, are practically harmless. Of this nature is his opinion regarding the punishment of heresy. This doctrine, as far as regards any practical effects resulting from it, is every where losing ground. The spirit of toleration is rapidly on the advance. The Catholic states of Poland and Hungary were among the foremost to lead the way. Ireland, under Queen Mary, had previously set them the example. The states which embraced the Protestant Reformation, urged on by the first reformers, carried intolerance to a frightful extent; and the tenacity with which they clung to it so long should make the professors of that religion exceedingly cautious in advancing charges of intolerance against the professors of any other. Whoever wishes to compare Protestant with Catholic intolerance, will be enabled to do so by reading the 49th letter in Dr. Milner's 'End of Religious Controversy,' and the fourth of the same author's 'Letters to a Prebendary.'

"But is said that the work of Dens was dedicated to me; that the publisher says it was undertaken with my approbation, and that therefore in my letter to Lord Melbourne I must have told a falsehood, when I said that 'I did not direct the publication of it.' Surely there is no contradiction in these two state-

ments. Allowing that what the publisher says in commendation of his work is true—allowing that I assented to his plan, surely it does not follow that it was undertaken at my instance, or that ‘I directed the publication of it.’ That was the original charge that was brought against me; and that is the charge which I denied, and do still deny.

“As to the abstraction of the dedication from some of the copies, I know nothing whatever about it. In the copy which I possess it is very conspicuous. I cannot but feel obliged to the publisher for the compliment which he thus intended to pay me, but I do not on that account consider myself bound to adopt all the opinions of its author. There is no similar author that has any authority whatever for the support of his opinions beyond what is derived from the arguments which he employs; and all the reasons that Dens could adduce in support of intolerant opinions are utterly inoperative against the solemn oath taken by the Catholic clergy and laity of Ireland, as prescribed by the act 33 George III., chap. 21.

“I, A. B., do swear that I do abjure, condemn, and detest, as unchristian and impious, the principle, that it is lawful to murder, destroy, or in anywise injure any person whatsoever, for or under pretence of being a heretic.”

“Among my calumniators, some very sagacious persons endeavour to place my actions in contradiction with my declarations, by asserting that I was one of a meeting of bishops held in Dublin in 1808, which meeting is said to have ‘agreed that Dens’s complete Body of Theology was the best book on the subject that could be republished.’

“Whether or not such an episcopal declaration was made, I never heard, except through the publisher’s advertisement; but it is at all events quite clear, that if it was, I at least could have no participation in it; for I was not then a bishop, but engaged in the duties of the more meritorious office of a working curate. Observe now the kind of proof by which it is sought to connect me with this meeting. In 1826 my name is found among the Irish Bishops, disavowing certain intolerant and antisocial doctrines, and therefore it is assumed that I must have been eighteen years before among the supposed episcopal approvers of Dens’s complete Body of Theology! Is it not wise in these calumniators, when they wish to circulate their impostures, to go to a distance from home?

“I have the honour to be, Sir, your obedient servant,

“X D. MURRAY.”

Not one word of comment need be made on this miserable letter. One cannot but pity the person who is obliged thus to hold himself up to general contempt.

## DOCUMENTS.

### AN ACT FOR THE MORE EASY RECOVERY OF TITHES.

ANNO QUINTO ET SEXTO GULIELMI IV. REGIS.—CAP. LXXIV.

[9th September, 1835.]

WHEREAS an Act was passed in the seventh and eighth years of the reign of King William the Third, intituled, “An Act for the more easy Recovery of Small Tithes,” whereby it was amongst other things enacted, that two or more of his Majesty’s justices of the peace were authorized and required to hear and determine complaints touching small tithes, oblations, and compositions subtracted or withheld, not exceeding forty shillings. And where-

as an Act was passed in the fifty-third year of the reign of his late majesty King George the Third, intituled, "An Act for the better Regulation of Ecclesiastical Courts in England, and for the more easy Recovery of Church Rates and Tithes," whereby the jurisdiction of the said justices was extended to all tithes, oblations, and compositions subtracted or withheld, where the same should not exceed ten pounds in amount from any one person. And whereas by an Act of the seventh and eighth years of the reign of King William the Third, chapter thirty-four, provision is made for the recovery of great and small tithes (not exceeding the amount of ten pounds) due from quakers, by distress and sale, under the warrant of two justices. And whereas by an Act of the first year of the reign of King George the First, chapter six, the provisions of the said last-mentioned Act were extended, in the case of quakers, to all tithes or rates, and customary rights, dues, and payments belonging to any church or chapel. And whereas by the said recited Act of the fifty-third year of the reign of King George the Third, the aforesaid provisions in relation to quakers were amended, and were also made applicable to any amount not exceeding fifty pounds. And whereas by an Act of the Parliament of Ireland of the seventh year of the reign of King George the Third, chapter twenty-one, amended and extended by an Act of the Parliament of the United Kingdom of the fifty-fourth year of the reign of King George the Third, chapter sixty-eight, similar provisions are in force in Ireland for the recovery, from quakers, of great and small tithes, and customary and other rights, dues, and payments belonging to any church or chapel, not exceeding the amount of fifty pounds. And whereas it is highly expedient, and would further tend to prevent litigation, if, in the cases and with the exceptions hereinafter mentioned, all claimants were restricted to the respective remedies provided by the said recited Acts. Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the passing of this Act no suit or other proceeding shall be had or instituted in any of his Majesty's courts in England now having cognizance of such matter for or in respect of any tithes, oblations, or compositions withheld, of or under the yearly value of ten pounds (save and except in the cases provided for in the two first-recited Acts), but that all complaints touching the same shall, except in the case of quakers, be heard and determined only under the powers and provisions contained in the said two first-recited Acts of Parliament in such and the same manner as if the same were herein set forth and re-enacted; and that no suit or other proceeding shall be had or instituted in any of his Majesty's courts either in England or Ireland now having cognizance of such matter, for or in respect of any great or small tithes, moduses, compositions, rates, or other ecclesiastical dues or demands whatsoever, of or under the value of fifty pounds, withheld by any quaker either in England or Ireland; but that all complaints touching the same, if in England, shall be heard and determined only under the powers and provisions contained in the said recited Acts of the seventh and eighth years of King William the Third, chapter thirty-four, and the fifty-third year of King George the Third; and, if in Ireland, under the said recited Act of the Parliament of Ireland, of the seventh year of King George the Third, and the said recited Act of the fifty-fourth year of King George the Third, in the same manner as if the same were herein set forth and re-enacted. Provided always, that nothing hereinbefore contained shall extend to any case in which the actual title to any tithe, oblation, composition, modus, due, or demand, or the rate of such composition or modus, or the actual liability or exemption of the property to or from any such tithe, oblation, composition, modus, due, or demand, shall be *bona fide* in question, nor to any case in which any suit or other proceeding shall have been actually instituted before the passing of this Act.

II: And be it enacted, that in case any suit or other proceeding has been prosecuted or commenced, or shall hereafter be prosecuted or commenced, in any of His Majesty's courts in England or Ireland, for recovering any great or small tithes, modus or composition for tithes rate, or other ecclesiastical demand, subtracted, unpaid, or withheld by or due from any quaker, no execution or decree, or order, shall issue or be made against the person or persons of the defendant or defendants, but the plaintiff or plaintiffs shall and may have his execution or decree against the goods or other property of the defendant or defendants; and in case any person now is detained in custody in England or Ireland under any execution or decree in such suit or proceeding, the sheriff or other officer having such person in his custody shall forthwith discharge him therefrom; and the plaintiff or plaintiffs in such suit or proceeding shall and may, notwithstanding such discharge, issue any other execution or take any other proceeding for recovering his demand and his costs out of the property, real or personal, of the person so discharged.

### AN ACT FOR THE AMENDMENT OF THE LAW AS TO THE TITHING OF TURNIPS IN CERTAIN CASES.

ANNO QUINTO ET SEXTO GULIELMI IV. REGIS. CAP. LXXV.

[9th September, 1835.]

WHEREAS it is frequently convenient and necessary, in the agistment of turnips by sheep or cattle, to sever the turnips from the ground, in order that they may be the more easily and completely consumed, and thereby to prevent waste, and it is not reasonable that such severance should vary or affect the payment of tithe: Be it therefore enacted by the king's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons in this present parliament assembled, and by the authority of the same, that from and after the passing of this act, in all cases where turnips shall be severed in the manner and for the purpose aforesaid, and shall be eaten on the ground by sheep or cattle, and not otherwise removed, the same shall be subject to the payment of tithe in the same manner and to the same extent as if they had been eaten by such sheep or cattle without having been so severed as aforesaid, and no farther or otherwise.

### COPY OF "REGULATIONS FOR THE BETTER ESTABLISHMENT OF THE UNIVERSITY OF DURHAM,"

*Passed under the seal of the Dean and Chapter, and sanctioned by the Lord Bishop of Durham, according to the provisions of the Act of Parliament 2nd William IV., Sess. 1831-2.*

1. That, under the Bishop as Visitor, and the Dean and Chapter as Governors, the affairs of the said university shall be managed by the Warden, and a Senate and Convocation.
2. That the Warden shall have charge of the ordinary discipline of the university, and shall convoke and dismiss the senate and convocation, in both of which he shall preside, having an original and a casting voice in each, and a previous *veto* in convocation, subject to an appeal from not less than one-fourth of the members present to the dean and chapter, and further to the Bishop of Durham, in case of the dissent of two members of the chapter from their decision.
3. That the senate shall transact the ordinary business of the university, and shall be competent to originate regulations and other measures relating to it; but which shall not be in force until confirmed by the convocation.
4. That the convocation shall confirm, or reject, what is submitted to it by the senate, but shall have no power to originate or amend.

5. That all regulations passed by the senate and convocation shall be forthwith communicated in writing, by the warden, to the dean and chapter.
6. That the first, or present, senate shall consist of Charles Thorp, D.D., Warden; Henry Jenkyns, M.A., Professor of Greek and Classical Literature; Temple Chevallier, B.D., Professor of Mathematics; Thomas Williamson Peile, M.A., and Charles Whitley, M.A., Proctors; and of William Palmer, a Master of Arts.
7. That the senate in future shall consist of the Warden of the said University for the time being; of the Professor of Divinity and Ecclesiastical History for the time being; of the Professor of Greek and Classical Literature for the time being; of the Professor of Mathematics for the time being; of the two Proctors for the time being; and of one Member of Convocation, to be nominated annually by the Dean and Chapter; and further, of such other persons as may hereafter be determined by statute.
8. That the first, or present, convocation shall consist of Charles Thorp, D.D., Warden, and of all such persons as, having proceeded to the degree of Doctor in any of the three faculties, or of Master of Arts, in the Universities of Oxford, Cambridge, or Dublin, are now Members of the University of Durham.
9. That the convocation in future shall consist, besides the original members, of all persons regularly admitted to the degree of D.D., D.C.L., M.D., or of M.A., in the University of Durham, and conforming to the regulations thereof.
10. That degrees in the several faculties shall be conferred by the Warden in Convocation; but the grace for every degree shall be allowed by the dean and chapter, before proposed in convocation.
11. That no one shall be admitted to a degree in the said University of Durham without the assent of the dean and chapter, and of the senate and convocation; nor without residence, for the requisite number of terms, within the university; nor without going through the requisite exercises and examinations; nor without subscribing to the three Articles contained in the 36th Canon, which are as follows:—
  - I. That the King's Majesty, under God, is the only supreme governor of this realm and all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his majesty's said realms, dominions and countries.
  - II. That the Book of Common Prayer and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said book prescribed in public prayer and administration of the sacraments, and none other.
  - III. That he alloweth the Book of Articles of religion, agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the convocation holden at London in the year of our Lord 1562, and that he acknowledgeth all and every the articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.
12. That the number of terms, and the exercises and examinations, necessary for each degree shall, until settled by statute, be determined by the senate and convocation.

*Durham, September, 1835.*

#### MAYNOOTH COLLEGE.

**RETURN** to an order of the Hon. the House of Commons, dated 16th July, 1835—for a return of the sums of money voted to the College of Maynooth

during the last five years; the number of professors employed therein, and their respective salaries. A return of the sums of money voted to the College of Maynooth during the last five years:—annual amount uniformly, 8,928*l.* with the exception of the grant for the year ending 31st of March last, which amounted to 8,978*l.*; 50*l.* additional to the grant of former years. Total amount in five years, 44,690*l.* A return of the number of professors employed at the College of Maynooth during the last five years, and their respective salaries:—The Prefect of the Dunboyne establishment, First Professor of Theology, Second ditto, ditto, Third, ditto, ditto, Professor of Sacred Scripture and Hebrew, each 122*l.*, ditto of Mathematics and Experimental Philosophy, ditto of Logic, Metaphysics, and Ethics, ditto of Rhetoric, ditto of Humanity, ditto of English Elocution and French, ditto of Irish, 112*l.* each, ditto of Declamation, about a month each year, 21*l.* N.B.—The Prefect of the Dunboyne establishment, and Professor of Theology, Canon Law, and Ecclesiastical History, in the second quarter of the last year obtained an increase of 20*l.* per annum. The salaries of the other professors have been uniformly as in the above return. John Fennelly, Bursar. Matthew Flanagan, Secretary.

### THE TRIBUTE.—PURE PATRIOTISM.

#### I.

THE O'Connell exaction, under the name of a national annuity, continues to be inflicted on the country—and, in preparation for the appointment of a new tribute Sunday, an account of the last year's receipts is published in the radical journals.

The amount of this tax for last year was thirteen thousand four hundred and fifty-four pounds, as testified by the signature of Patrick Vincent Fitzpatrick, secretary: a moderate purchase for such a stock-in-trade of patriotism. The details are given with apparent accuracy; and we are enabled from them to collect who the paymasters of Mr. O'Connell are, and consequently whose especial service he is engaged in. The items of receipt are given alphabetically.—We have been at the trouble of analyzing the two first letters, A. B.—and we find to one hundred items of contributors, there are ninety-six Roman-catholic priests, two Roman-catholic bishops, and one Roman-catholic convert, named as the collectors or tax-gatherers. Had we leisure to go through the alphabet in the same manner, we are certain the result would be similar. So that there can be no doubt that Mr. Daniel O'Connell is the paid agent of the Roman-catholic priesthood of Ireland.—*Dublin Evening Mail.*

#### II.

We extract from the *Freeman's Journal* the following items of the general report on the contributions to the O'Connell Annuity Fund for the year 1834, up to the 7th of September.

The following were the taxes levied without the authority of parliament, by the tax collectors of Mr. O'Connell, upon his subjects in the city of Cork alone:—

St. Anne's .....	£151 18 2
St. Fin Bar's .....	122 1 3
St. Paul's .....	88 17 0
St. Nicholas's (South Chapel) .....	70 14 6
St. Mary's .....	58 0 4
Blarney Road Chapel .....	4 1 6
St. Peter's (Franciscan Friary) .....	43 4 6
Christ Church .....	49 17 0

£583 9 3

The total for all Ireland is 13,454*l.*, and the report is headed by a quotation which seems to imply that this is not enough!

The House of Industry, the great refuge of the poor of this city, contains ten Roman-catholics at least for one protestant. If this institution were

exclusively protestant, we should not, as we have said, be surprised at its receiving little assistance from the Roman-catholic clergy; but being essentially for the relief of the Roman-catholic population, how can it be accounted for, that, in despite of repeated applications for aid, not even a charity sermon for the institution can be entreated or extorted from the chapels since they began to pile gold and silver and brass for Mr. O'Connell?—and this too, with the example of annual sermons by the protestant clergy, dissenters and all, before them.

### RETURN FROM THE ECCLESIASTICAL COMMISSIONERS FOR IRELAND.

1. *An Account of all Receipts and Disbursements of the Ecclesiastical Commissioners for Ireland, from 1st of August, 1834, to the 1st of July, 1835.*

RECEIPTS.			DISBURSEMENTS.		
	£	s. d.		£	s. d.
Balance, 1st August 1834 ...	17,685	12 11	Building churches, under the engagements of the late Board of First Fruits ...	6,274	0 0
Interest on Stock ...	754	15 6	Ditto glebe-houses under like engagements ...	400	0 0
Produce of sale of 11,180l. 3½ per cent., Government Stock, to meet engagements of the late Board of First Fruits ...	10,992	5 9	On account of yearly estimates of expenses for church purposes, for the year ending Easter, 1835, under the provisions of the 67th section of the Act, 3rd & 4th William IV., c. 37 ...	29,338	9 11
Glebe-house loan instalments, Arrears of church loan instalments ...	1,915	16 10	On account of extensive repairs of churches ...	10,235	2 1
Waterford see estate ...	391	5 9	Incidental repairs of ditto ...	441	15 0
Clonfert and Kilmacdonagh estate ...	2,773	10 4	Stipends under the provisions of the 73rd section of the Act ...	970	0 0
Killala and Achonry estate ...	366	14 6	On account of vestry assessments of 1833, and arrears of ditto for 1831—1832 ...	10,888	13 3
Raphoe estate ...	2,815	1 6	Portion of the charge on the see-house of Killala ...	880	2 0
Fine on the demise of the mansion-house and demesne of Killala ...	1,613	13 1	Salaries ...	6,350	14 4
Fine on the demise of mansion-house and demesne of Clonfert ...	2,000	0 0	Incidents ...	4,572	0 9
Cash from the Bishop of Derry, under the provisions the 54th section of the Act, 3 & 4 William IV., c. 37 ...	2,000	0 0	Replaced the sum advanced by the order of the Government for the payment of vestry assessments of 1833, and arrears of ditto for 1831—1832 ...	46,000	0 0
Tax on benefices ...	4,000	0 0	Interest to the 1st of July, payable on 46,000l., at 4 per cent. ...	685	11 9
Arrears of First Fruits and fees ...	7	5 7	Balance, 1st July ...	59,741	0 10
Cash returned unapplied out of payments issued on account of vestry assessments ...	275	18 4			
Cash returned unapplied on account of yearly estimates ...	746	2 9			
Cash returned by the law agents ...	342	19 7			
Cash for printed forms relating to perpetuity purchases paid for in the office ...	208	8 8			
Received from the Board of Works, in Exchequer bills, 14th of February, under the provisions of the Act, 4 & 5 William IV., c. 90, s. 45 ...	30	18 0			
Interest allowed by the Bank on Exchequer bills ...	46,000	0 0			
Perpetuity Purchase Fund ...	15	6 8			
	81,156	7 5			
	£176,066	18 2		£176,066	18 2

July 18th.

ISAAC D'OLIER, Treasurer.  
J. WILSON, Secretary.



2. *An Account of the Future Income which may be expected to be received by the Ecclesiastical Commissioners, derived from Suppressed Sees, Tax on Incomes, Sinecures Suppressed, and other Sources of a permanent description, supposing the Church Temporalities Act to continue in force with its present provisions.*

	£	s.	d.
The future income which may be expected to be derived from suppressed sees	50,780	3	3
Tax on incomes. It is impossible to ascertain the amount within a short time, but there is reason to suppose it cannot exceed	22,000	0	0
Annual payment by future primates	4,500	0	0
Ditto by future Bishops of Derry	6,160	0	0

N.B. It is estimated that the funds which may eventually be at the disposal of the Commissioners, from sinecures, dignities, prebends, &c., may amount to 22,000*l.*; but the Commissioners cannot reckon on this with any degree of certainty from the little information they possess on the subject at present.

July 18.

J. WILSON, Secretary.

3. *An Account of the Average Annual Charge for the Repairs of Churches, and other Expenses, formerly defrayed by the Vestry Cess; together with the Expense of the Ecclesiastical Board under other heads, stating what may be expected to be the Permanent Average Expenditure of all descriptions incurred by the Ecclesiastical Board.*

	£	s.	d.
A considerable sum will be required to be immediately expended in the repairs of churches throughout Ireland; and it is conceived that for the future repairs of churches there will be required annually a sum of,	25,000	0	0
Other expenses, formerly defrayed by vestry cess, &c.	34,412	6	4
Expenses of the Board, including the salaries of commissioners, secretary, treasurer, and clerks, solicitor, agents of see estates, provincial architects, house rents, stationery, printing, and incidents	10,000	0	0
Probable permanent average expenditure	£69,412	6	4

July 18.

J. WILSON, Secretary.

#### 4. PERPETUITY PURCHASE FUND.

- An Account of the sums which have been received, and which within any specified period (say six months from the 1st day of July, 1835) may be expected to be received, and the total sum likely to be at the disposal of the Ecclesiastical Commissioners, by the purchase of the Bishops' Lands, under the Church Temporalities Act :-*

	£	s.	d.
Amount of sums which have been received up to the first of July, 1835	89,521	7	7½
Amount which may be expected to be received within six months from the 1st of July, 1835	47,194	7	6

The total sum likely to be at the disposal of the Ecclesiastical Commissioners by the purchase of the bishops' lands, &c., under the Church Temporalities Act, cannot be estimated, as it is quite optional with the tenants whether they will purchase perpetuities or not; but were all such tenants to purchase perpetuities, the total amount might be estimated at about 1,200,000*l.*

July 18.

J. WILSON, Secretary.

5. *An Account of all Monies issued by way of Loan to the Ecclesiastical Board, together with interest paid or payable thereon :-*

	£	s.	d.
February 14, 1835. Received from the Board of Works in Exchequer Bills, under the provisions of the Act 4th and 5th William IV. cap. 90, sec. 45	46,000	0	0
Interest payable on same to the 1st of July, 1835, at 4 per cent.	685	11	9½

L. D'OLIER, Treasurer.

July 18.

J. WILSON, Secretary.

## CHURCH MATTERS.

It was said in some of the radical papers not long ago, that every priest in the world has a secret kindness for the pope. And the truth undoubtedly is, that (putting aside all the vain and untenable notions of any Divine right in the Bishop of Rome to claim supremacy over Christendom,) the notion of a common centre of unity, of the erection of one great tribunal of the Christian commonwealth, from which might proceed such rules and regulations as should at once benefit the separate parts, combine them into one harmonious whole, and strengthen and promote the cause of the Gospel, the notion of that holy commonwealth, as at unity with itself, and occupied for ever in its Master and Author's blessed work, carries with it something so attractive, so imposing, so blessed, and so holy, that no man, priest or layman, need either be ashamed to confess that, in theory, he gladly hails anything which may seem to cherish and form such a hope, or wonder at the early and general disposition to erect such a centre. Neither need he be ashamed to confess that, like many other fair dreams of hope for the benefit of man, it must be resigned on one simple ground, viz., that *men are not angels*—that the power which must be lodged, without controul or appeal, in some quarter, to effect the hoped for good, is obviously so enormous, that, if abused, it would do more harm than the scheme would do good; that men being men, and not angels, *such a power would certainly be abused*; that, in a word, the temptation of such enormous power, such superhuman exaltation, must be too much for the frail and corrupt heart of man. This verdict, which a very brief experience of human history would suggest at once, is confirmed in the most painful and melancholy degree by an accurate survey of what has been too often the line of papal policy and proceeding.

No one, indeed, can deny that the Roman church (and this would be true of every branch of the Christian church, however corrupt, which retained any of the great doctrines of the Gospel, if it had influence,) was a blessing of almost unspeakable magnitude, for it could not but do much to mitigate and restrain violence, cruelty, and vice, of all kinds. Nor need any one doubt, that, in the middle ages, the actual possession of enormous power by the Roman See was often a matter of the highest advantage, and enabled it to carry, with ease, into effect whatever part of its work, as a Christian church, it sought to perform. But it is to the Christian church, as the Christian church, not to the papacy, as the papacy, that we are to ascribe most\* of those benefits which mankind received from the church in the middle ages. When we consult history as to what has been the policy and the practice of the Roman *court* (the word is used to avoid controversy; they who understand more than the writer does of these matters, may be

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\* *Most*,—for in some cases, the papacy, in prosecuting its ambitious schemes, might indirectly do good to mankind; as, for example, by protecting weak inferiors against strong oppressors, not for the sake of justice, but for the sake of raising and strengthening a party against some enemy of its own. This is true of all possessors of power.

able *always* to draw the line between the *court* and the *see*; he cannot in one instance out of a thousand; and it is this which makes, in his apprehension, no small addition at once of danger and of guilt to Roman proceedings,) we find a story so painful and melancholy, that the triumph of the controversialist is merged in the natural and bitter regrets of the man. The (perhaps unholy) exultation at having escaped from such a corrupt form of religion ourselves, gives way to a sincere lamentation at the sight of power thus perverted and abused, of the most sacred feelings of humanity trampled on, its best rights sacrificed, and every bad principle of cruelty on the one hand, and chicanery on the other, practised and sanctioned. It is not the purpose of this paper to enter on a subject so often spoken of as the relentless cruelty practised by the Roman court to strengthen its power, but it may be well, for a very obvious reason, to fix attention on its terrible sophistry and chicanery. They who will examine its history, and see how next to impossible it is that such a power as the Roman court endeavoured to wield can be managed without carrying policy on to chicanery, and sacrificing truth to success in intrigue, will speedily unlearn their prejudices in favour of a centre of unity formed on any such notions or practices as those of Rome. A book which is referred to in another part of this number, "*Berington's Memoirs of Panzani*," would alone be sufficient to achieve that change. It is a simple recital, *by Romanists*, of the interior history of the Romanists in this country since the Reformation. It might have been thought that if intrigue for despotic power over its own instruments could ever have ceased at Rome, it would have been under such circumstances, and that the dangers and difficulties of Roman priests here being well known, the one object of the Roman church would have been to protect, comfort, and unite them. It might have been thought that, if there was real Christian zeal for the (supposed) truth, all feeling as to *power* would have been sunk in the wish to recal the truth to a realm which had become blind to it. But, no! The history of Romanism in England, from the Reformation down to 1793, (later we have no Romanist accounts,) is a most curious and most perfect proof that the Roman court had always one paramount end—its own aggrandizement, and no scruple as to the means by which it was to be attained. That history is, in two words, this—the regulars and seculars, instead of uniting to convert heretics, were engaged in a constant series of squabbles with one another for power. The seculars wished to have a fully organized church, with diocesan bishops, &c. The regulars, who always hated episcopacy, wished to avoid having *any bishop*; and if that could not be, any but a vicar apostolic, or delegate of the pope, who should have no permanent nor inherent powers. They knew that this notion would be acceptable to Rome; that she would wish to govern England, or Otaheite, or Barataria, *by her own direct powers*; and, accordingly, a series of the most curious and amusing, but miserable, intrigues went on for *an hundred and thirty years*, till the Roman court, after practising every clever trick of subtle and dishonest policy, succeeded finally in breaking down the opposition of the Roman clergy in England, and compelling them, in spite of their often expressed and

continued reluctance, to become (*as they are still*) immediate dependents on Rome—not to exist as an independent church, but to be governed by delegates, sent and recalled at pleasure. To the gaining this object, every thing most precious to men, as men and as religionists, was sacrificed. The Roman clergy and laity were brought into constant suspicion with the government, and often into direct collision with it. They were anxious, over and over again, to bring things to a settlement, and give full security for their loyalty; but this could only have been done by lessening the immediate power of Rome over them, and Rome would never allow it!

The oath of supremacy was the pivot round which all turned. Form after form was proposed; and to several, the Romanists here found no objection whatever—*Rome always did*. But it is not so much for the *facts*, as for the manner of proceeding, that Berington's book should be studied. It is to the *perfect* specimens of sophistry in words, of casuistry in argument, and chicanery in proceeding, that it is intended here to refer, in order to shew what a fearful school of policy exists in the proceedings of the Roman court, and how absolutely necessary it is for every Protestant government to be fully alive to its own danger and its own interests when dealing with Romanists on points where their church is concerned, so as not to be deceived by fair words, or by the show of open and ingenuous dealing. At the present moment such caution is especially needed with respect to Ireland, while the language of the House of Commons especially shews the utter ignorance of too many of our political leaders as to the difficulty and delicacy of negotiation with Romanists; and there is but too much reason to believe that many influential politicians are contemplating the erection of a Romanist church establishment in Ireland with the idle notion that our government could control and check it.

If such observations seem uncharitable, let it be asked, how is it possible not to feel the necessity of caution, warned as we are, not only by experience, but expressly by Romanists themselves. Thus, with respect to an oath suggested by Clement XI., in 1716, the last clause of which is, "I will neither *sue for*, nor *accept of*, any dispensation from this oath," Berington ("Memoirs of Panzani," p. 407,) observes, "that this *bears a suspicious aspect*;—it rejects not the right of *granting* such dispensation, as if the Roman court really possessed that right, but, in the present circumstances of English catholics, it were not *prudent* to exercise it." Can anything more fully shew the chicanery used perpetually by Rome, than words so apparently strong on the one hand, and, on the other, such a caution from a Roman priest? But he goes farther. Not only does he discredit the declarations of James II. (at St. Germaine, April 17th, 1693) as to his intentions towards the Protestants, suggested to him by Roman divines, but, in speaking of the manifesto of the young Pretender at Edinburgh, in 1745, in which he promises, in his father's name, to maintain the church by law established, and, if farther security is required, to pass *any* law that parliament may judge necessary, Berington remarks, "The *declaration* containing the solemn promise of *maintaining* the established Protestant church was written, it must be noticed, *at Rome*;

and the last clause of the manifesto, we may presume, had the sanction of the same venerable casuists!" (The italics and note of admiration are Berington's.) Can Romanists complain if Protestants, thus warned by Romanists themselves of the utter faithlessness of the most solemn and apparently straightforward declarations, do not easily trust in, or blindly believe, the studied declarations of practised casuists?

But, if an honest Romanist thus gives them open warning, (and, in a subsequent part, he does it more *openly*, by saying, that before certain proceedings of the Roman priests in England, just at that time (fifty years ago) he had thought it shameful to speak of persons of his religion as men whom no form of words could bind, but that in future he could only hang his head and blush!) one, of a very different character from Mr. Berington, may give a no less useful warning, though in a different way. They who wish to see how every atrocity in favour of popery can be extenuated, if not defended, every barbarity spoken of with calmness, every art of the cleverest special pleader pressed into the service of the Romanists, in order to keep out of sight, to apologize for, and defend their worst acts, should read Dr. Lingard. They will learn, at least, how lightly Dr. L. thinks of such acts as the St. Bartholomew, and how skilfully he can veil rebellion,—how, in a word, a learned Romanist of *these days* speaks of the murder of protestants and rebellion to kings. This warning cannot be useless, at least, in Ireland.

But not merely to refer to authorities, or to deal in generals, let us look a little more narrowly at a particular case. Let us inquire whether any one knows what is the exact history of the opinions of the Romanists as to the question of the obedience respectively due to the crown and the pope just now? That is a question of great importance in itself, not so much in its *positive* as in its *negative* bearings. It is not, that is to say, perhaps so much a matter of importance to know what Romanists hold that they must do for the pope, shorn as he is of his beams, as it is to know what they hold that they need *not* do for the government under which they live; how little allegiance they owe to an heretical government when it interferes with their views; how far its being under the curse of the church absolves them from their duty to it. Again, let the scoffer look to Ireland.

No mortal could ever bind the Proteus Romanist, on this head, either as to what he actually believed, or what he would actually do. The recital of a few facts relating to it will not be useless, in order to fix attention on the question and its bearings.

The reader will remember that Pius V. issued a bull which not only excommunicated and deposed Queen Elizabeth, but excommunicated every one who should presume to obey her. Gregory XIII., in 1570, issued another bull, stating that the former bull of Pius V. was, indeed, always to affect the queen and the heretics, but need not always bind Romanists, but only "when public execution of it might be had or made;" that is to say, *when it was expedient*, Romanists might submit to an heretical government, and when opportunity offered, get rid of it! In exact consistency with this were the

directions given by the same pope, Gregory XIII., to the Roman seminary priests sent into England. He gave them an order (observe, *he, a foreign potentate, gave native Englishmen an order*) to recognise Elizabeth as their lawful queen actually. *But they would not acknowledge (in answer to questions framed by the government) that she might not be deposed, if the pope should think fit.\** These were the persons who were executed, and justly executed, if treason deserves death; for they knew that there was a bull in existence *deposing their queen*—they knew that the execution of it *was stayed only because it was thought*, by the see of Rome, inexpedient or impossible to execute it at that time, and *expedient* for persons sent into England to recognise the actual queen for the time. They knew that *they only recognised the queen upon this permission*. They would go no farther than it went; they would not allow, that the power which then allowed them to be obedient subjects of the queen, might not lawfully and justly command them the next year to be rebels; and they distinctly, courageously, and, no doubt, conscientiously, declared that they could not disobey that power, nor renounce the obedience which they owed it; that is, they declared, in fact, that they were ready to rebel whenever the see of Rome called on them to do so. It is expressly acknowledged by Romanist writers, that the Romanists in Queen Elizabeth's time *who would frankly deny the deposing power were acquitted, and no sort of hardship shewn to them for their faith.*† But they were few in number. When the Spanish Armada was about to sail, that is, when a time apparently fitting for deposing the queen *was come, the first bull was restored to its full force*; i. e., all Romanists who would obey the queen were excommunicated. When the Armada failed, the government behaved with singular moderation, nay, was

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\* What says Dr. Lingard on this point? That "*this mitigation of Pius the Fifth's bull was obtained from Gregory XIII. by Campian and Persons, and was all that could be gained, because, by the custom of Rome, no censure could be revoked except at the petition of the party censured.*" But, he says, that "*it was inferred (even from this declaration) with some appearance of reason, that they admitted the deposing power, and in an attempt to enforce it would join the enemies of the queen*; that, however, after this fine concession, the queen could have no fears as to the loyalty of her catholic subjects, *except in case of an actual attempt to enforce it—a case which, in all probability, would never arrive.*" This in the very teeth of this same pope's actually enforcing it in Ireland, and of Sixtus V. in a few years enforcing it in England. But pass that. Is it not a delightful condition of things which is here stated, viz. that the Romanists *would not be rebels till a foreign power* (often in open hostility, and always secretly hostile, to the English government) should call on them to be so? Then Dr. Lingard goes on to say, that it was this declaration which gave birth to the six queries proposed to missionary priests respecting their belief as to the deposing power, and their conduct if the bull should be enforced. He tries to do what he can for them, by saying, that there is reason to suspect that their answers were not truly reported; but is compelled to allow, that, as reported, there can be no doubt that most of them were *evasive and unsatisfactory*. How was it possible, in the actual condition of things, that the government could fail to punish those who thus openly acknowledged that they were in conscience bound to rebel *whenever a foreign power ordered them to do so*? Let it be remembered, that even Dr. Lingard mentions that one Priest must have been very instrumental in producing the rebellion in the North.

† Charles I. openly declared, that no Romanist had been put to death for religion only either by Elizabeth or his father.

most anxious that the priests should give it security of their good intentions without making severity necessary. But out of perhaps six or seven hundred, *only thirteen* offered such security. The paper which they drew up was submitted to the University of Louvain, and the judgment of that body was singularly cautious and jesuitical. The thirteen priests had declared, in one part of their protestation of allegiance, that they were ready to obey the queen as far as ever Christian priests were bound to obey their temporal prince, and that no authority, cause, or pretence could justify them any more than Protestants in disobeying in civil or temporal matters. The university observed, that the first part qualified the second; for if by a *superior authority, and for legitimate causes*, a king should be deposed, they, no less than other Christian priests, were free from their allegiance. This observation was obviously made, in case there should be any general disposition to take the oath, to persuade those who had done so that they were still at liberty (or, perhaps, bound) to obey the pope, if he deposed their sovereign. But the most material fact is, that the university states, that they who say that the pope cannot depose kings, held a *false doctrine*, yet not *contrary to THE FAITH*. For, they say, it may be clearly inferred from declarations of the principal Jesuits, that they thought themselves *at liberty* to maintain either side of the question. Now, although they were wrong in thinking that they might maintain a false doctrine, yet they are received as faithful by the pope. But any one who conceals or dissembles what is of *faith* cannot be so. Therefore, this *opinion* is not of *faith*. Besides which, even supposing the priests to acknowledge the pope's deposing power, they may yet *suspend* their obedience, to make inquiries and representations. *For if the prince is too strong to be deposed*, or it could only be effected at great sacrifices, then evil would be done to the faith. It is thus clear, that points which are called of *opinion* only, however *generally and firmly held, may be denied*, while what is of *faith* may not.

Detestable as the doctrines and the casuistry of Louvain were, they had no influence. No other priests or laity signed the protestation, nor, during Elizabeth's reign, made any other declaration of attachment to the throne. Indeed, Berington (a Romanist) honestly states and laments, that many of the priests, having been educated abroad, had, from various reasons, imbibed the *Ultramontane* notions *as to the pope's deposing power, &c. &c.* It may be well to add, that that power has *never been disclaimed* by the papal see; a circumstance of no small moment, when connected with the casuistry adopted and enforced on this occasion. The reader of history is aware, that, in 1575, Gregory XIII. exhorted all the Irish, in a formal brief, to oppose the queen with arms, and gave plenary remission of sins to all who should join the rebel army; and that, in 1598, Clement VIII. in his brief to Hugh O'Neil, the captain-general of the Roman army in Ireland, calls the rebellion a contest in which the rebels had fought manfully *for the inheritance of their fathers*.

On this brief, too, the opinion of universities was taken,—those of Salamanca and Valladolid, on two points, viz. (1) whether the Irish

Romanists might join O'Neil; and (2) whether, without mortal sin, they might oppose him. The universities said, that the second question was the main one, because the pope had allowed the Irish Romanists to go so far as to acknowledge and obey the queen by paying taxes. They observe, that it must first be laid down as certain that the pope may coerce and punish apostates, even by force of arms, if other means fail; and then add, that as O'Neil is making war *by authority* of the pope, of course it is right to assist him, while it is mortal sin to enter the English army, or to supply them with any thing beyond the customary taxes, which, *by permission* of the pope, it is lawful to pay to the queen; and *that*, although a Romanist may pay to the queen *that kind of allegiance* which may not injure his religion, the pope could never intend to allow them to perform such acts as were inconsistent *with the views which he has for advancing the true faith in Ireland*. A declaration like this, shewing that Romanists may pay *an outward allegiance* to a deposed and excommunicated sovereign, and yet may be bound to take up arms against him when occasion offers to depose him, surely deserves careful attention. What must be the moral effect of a system which sanctions such detestable hypocrisy and such persevering dissimulation?

James I. attempted to frame a test oath which should meet the difficulties of the case, although he knew, indeed, that it was in vain, that the sovereign and the church, in articles, declarations, acts of parliament, &c. &c. had repeatedly disclaimed all such spiritual supremacy on the part of the crown as could interfere with any right notions. But he hoped to gain all those who were not blind Papists to give their allegiance, and thus, at all events, to break the force of the whole body. His oath promises allegiance, notwithstanding any excommunication passed or *to be passed*, and calls the deposing power heretical and damnable. In other respects, the oath was such as to satisfy many Romanists; it was approved even by the archpriest Blackwell, the authorized head of the Romanists in England, and it was taken, as Berington tells us, by many (by all the Romanist peers, with one exception, according to Lingard). But it could not be that a test, the main object of which was the rejection of the deposing power, should not raise vapours at Rome. The pope condemned the oath, and thus wilfully committed the crown and its Romanist subjects to collision and contest. Had they been left to themselves, very many of them, as has been said, were ready to take the oath. Down to that time they had made little or no scruple as to attending the worship of the Church of England; and had the pope not interfered, *they* would not have suffered, and the crown would have had neither fear nor suspicion. But Dr. Milner, and the priests of the midland district, tell us *distinctly*, only a few years ago, that although they abjure the deposing doctrine themselves, it is utterly unlawful, and *contrary to the doctrine of their church*, for a catholic to condemn upon oath the mere deposing doctrine as damnable and heretical. From Mr. Butler we learn, too, that the church tolerates both those who hold it and those who do not. Whence it clearly follows, that no *state*, monarchy or republic, despotic or democratic, can ever have security



from the Romanists *as a body*. One Romanist may treat the bull which annihilates his government with contempt, and another feel himself bound to do all he can to forward its purposes.

The question then at this hour remains unsolved, and, of course, ever will do so, as to what the supremacy of the pope means. It is convenient to ambitious Romanists that it should do so—that it should be elastic, and mean sometimes more and sometimes less. It is something, we are told, which does not interfere with civil allegiance; and yet it seems that they who acknowledge it can only recognise their own king—when it allows them! The pope's supremacy, it seems, does not at all relate to *temporal* matters; and yet, is there any Romanist, or protestant either, who can say that the connexion of spirituals and temporals is such that he can tell where one ends and the other begins? Is there any Romanist who does not know the meaning of the words "*in ordine ad spiritualia*," who does not know that there is no temporal matter whatever in which the pope did not hold it competent to him to interfere, on the ground of its affecting spirituals? Suppose (if liberals can suppose that the votaries of liberalism and popery ever can quarrel) that a time should ever come when a liberal government should not be altogether satisfied with the proceedings of the Romanists in Ireland, nay, should even think that there was something too much of independence in their proceedings, would that government be particularly pleased at having every obstacle to separation or rebellion removed from ignorant minds, by the formal steps which make it a sin for a true Romanist any longer to obey heretical governors? or does any living man doubt whether those steps would be taken if they were wanted, and were likely to answer?

This opens a prospect of no small importance to our view. It is said, in reply to all this, that the pope is now the mere shadow of a name; and that, if the Romanists were all that they are accused of being, the thing is of no consequence, as the court of Rome neither has, nor can attempt to have, any influence over European politics. Without arguing that question (which, however, ought not to be too lightly handled), let us remember, that with all politicians, a name likely to have influence is a most convenient means of gaining a variety of objects for themselves. The Irish Romanist bishops are, at the present moment, in a situation most alluring to the ambitious. The Roman aristocracy of Ireland are absolutely *nothing*—small in number, smaller in influence, and consequently the *real* aristocracy of the Roman party in Ireland, their real leaders, rulers, lords, and despots are the Irish prelates. They call Mr. O'Connell into being with their breath, and will destroy their creature when he cannot, or will not, serve their purposes. These facts want no proof. Who can mention any of the Romanist nobility or old gentry in Ireland who have any influence there? Whom does the lord-lieutenant court? Not my Lord Fingal or my Lord Kenmare, but Archbishop M'Hale, and bishop this or that. The Roman bishops, therefore, in Ireland, will use the name of the pope for obvious reasons; but that power, which the papal see formerly had no sooner acquired than

it exercised sternly itself, they will acquire by virtue of its name, will take good care to retain, and, in conjunction with the lawyers whom they call in as their allies, will exercise.

It is not merely bearding the actual government, as they do now, which will satisfy them, but they may obviously look forward to strengthening their power, to withdraw Ireland from England altogether, either virtually or actually, and then to ruling its destinies,—to being, to all intents and purposes, its lords and rulers. Is this no attractive prospect to men of the lower or middling ranks? And will any one who has watched events, and can judge of them, say that this prospect is so dim or so distant as to expose those who may intently gaze on it to the charge of being dreamers or castle builders? Or will any one say, that it is uncharitable to suspect them of such designs? It would be of no avail to argue this question with any one who has not studied the history of Ireland. With those who have, can it be necessary to do more than pass briefly in review the line of conduct uniformly pursued by the Irish hierarchy? To go back to distant ages in order to judge of a body of men would be wrong, did we not find *precisely* the same spirit animating them in *every age*. When the conquest of Ireland by Henry II. took place, he chose to strengthen his claim by holding it as a grant from the pope, who professed (how, or why, no one can tell) to be its chief lord. The Irish prelates had been, to a certain degree, parties to this treaty. The pope's first object was to have his authority allowed, as it then was, by Henry II., and his second, to maintain it through the prelates—who then, probably for the first time, recognised the supremacy of Rome. The king, on his part, hoped, by giving liberally to them, to have their aid in governing the country. But *they* clearly saw at once, that, with *two* absent lords in chief, a bright field was open to them. From that hour, their gaze has never been withdrawn from it, and their steady policy has been to break down the power of the aristocracy, in order to have no rivals—and but too often to feed the anger and discontent of the people, by preventing the introduction of those wholesome laws which would have ensured them justice and freedom from oppression. Of their early attempts to increase their power and privileges, to beard and beat down the lord deputies and other representatives of the king, and to establish their own court of judicature, of the oppressions practised by them, and of the feeble attempts of the government to withstand them, it would be impossible to speak.

When the poor Irish, in Edward the First's reign, petitioned to have the benefits and security of English law extended to Ireland, *it is clear that it was prevented by the prelates alone*, who could not bear that the canon law, on which their power depended, should be superseded. They promoted and encouraged the rebellion of Bruce, in Edward the Second's time, in the hope of having a less formidable sovereign than even the absent English monarch. But they had shewn too soon their wish to escape from the papal dominion, and the see of Rome then re-combined with its grantee, the King of England, to reduce them to submission. They resisted, and successfully re-

sisted, in Edward the Third's time, a direct attempt on part of the crown to escape from their power, and to call on them to join in bearing the burthens of the state. The privileges of their countrymen, however, they were perfectly ready to sacrifice without a thought, for they gave their sanction to the most cruel of all laws against the Irish, the statute of Kilkenny, which forbade all connexion with the native Irish,\* nay, they *anathematized* all who transgressed it. Their refusal to obey the king, and their wish to embarrass and weaken the government by refusing to send representatives from the clergy to consider the dreadful difficulties of the nation in parliament, and their refusal to exercise their spiritual authority against rebels to the government in Henry the Fifth's reign, should not be forgotten, any more than their strange and violent support of Simnel against Henry VII. That the nobility probably felt the danger to be apprehended from these rivals may be collected from various sources, but especially from the ready recognition of the supremacy of Henry VIII., not only by the English nobility of the pale, but the real Irish chieftains also. These persons probably saw that this was an occasion for putting down their haughty rivals which ought not to be neglected; but their efforts were in vain. Clanship was done away just at this time, and no adequate principle substituted for it. The multitude, therefore, without a leader, and unfit to manage themselves, fell at once into the hands of the priests, who have governed them ever since. The nobility of the pale, ever jealous of the favour shewn or likely to be shewn by the crown to the other nobles who had submitted, became discontented as the government grew more enlightened, and found it necessary to break their power, and to deprive them of their monopoly of all power in Ireland. The others were discontented because their submission was made to extend further than they intended. They grew factious for their own purposes, and sought alliance with the prelates. The ends of these confederates were not the same. The nobles wished to shake off the yoke of England, and made religion the pretence; this is beyond all question. No one who saw Ireland at the time had the least doubt of it. Essex (whose powers of mind were extraordinary) thus speaks of the matter:—

“ In their rebellion they have no other end but to shake off the yoke of obedience to your Majesty, and to root out all remembrance of the English nation in this kingdom. I say this of the people in general; for I find not only a great part thus affected, but that it is a general quarrel of the Irish, and they who do not profess it, are either so few, or so false, that there is no account to be made of them. The Irish nobility and lords of counties do not only in their hearts affect this plausible quarrel, and are divided from us in religion, but have an especial quarrel against the English government because it hunteth and tieth them who have ever been, and ever would be, as absolute tyrants as any are under the sun.”—With respect to the rebels, he says, “ that if the government wished to break them into factions, they are covetous and mercenary, and must be purchased, and their jesuits and practising

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\* Their reason for this, it is somewhat difficult to guess. It is clear, as Dr. Phelan shews, that there were, in fact, two Irish churches before the Reformation—a papist and a Roman-catholic church. Now the latter subsisted among the native Irish; and probably the wish to put them and it down together may have been the reason of this step.

priests must be hunted out and taken from them, which now do sodder so fast and so close together."—*Guthrie*, vol. iii., p. 541.

Extract after extract to the same purpose might be given to shew the object of the nobles. That of the hierarchy was different. They were content to be *nominally* subjects to England, but by playing off the nobles against the crown, and the crown against the nobles, they hoped to maintain and strengthen their own power. Rebellion followed rebellion under the character of religious wars, in which the chiefs were perpetually misled, and then deserted by the prelates. John O'Neil's rebellion was ended by his being excommunicated by the titular primate, on shewing that he disregarded the rights of the priesthood. Saunders and Allen were subsequently sent to stir up rebellion, and then followed Pope Gregory's letters to the Irish (in 1575 and 1580), appointing generals to the rebels, and giving them indulgences. Allen, the jesuit, was killed in battle. The whole house of Desmond perished in the contest to which the priesthood led them. Then came the O'Neil's again, openly assisted by the priesthood, whose primate fell in battle. It really seemed as if the fond hopes of the Irish were on the point of being fulfilled, when internal dissensions arose and destroyed them. The English settlers who had joined, and the priests of that class, became alarmed for themselves should the Irish succeed. The pope, again, had given Ireland to Spain, and even the rebellious hierarchy were jealous of the opinions of Hugh O'Neil, and apparently supported the Spanish pretensions and Spanish arms. It was a sense of this danger which induced O'Neil and several of the other rebel lords to submit to the easy terms which the then feeble government offered. When, by degrees, the fall of the lords had removed all rivals, and the introduction of English laws led the Irish to seek for some advisers and guides, the prelates were naturally the persons called on; and they called in to their aid such lawyers as they could trust. That, indeed, has been their regular policy since James the First's time, and the continuous plan which they have carried on ever since, with admirable dexterity, stirring up the embers of hatred to the government, submitting to it readily, and even calling on their people to submit, when it was too strong for them at the moment, winning over to their cause discontented protestants of consequence, whose rapacity the government would not satisfy, demands serious attention. Walsh, a Franciscan, tells us, that in all the schools for the Irish priesthood, it was regularly taught that the first duty was to promote the papal power, and that actions otherwise criminal—murder, perjury, treason—if done for this object, changed their character; that the pope is the supreme head both in temporals and spirituals. One of these bishops, Routh, states that as Henry II. received the kingdom from the pope only on condition of supporting the church, the shameful oppressions of the church by his successors have clearly destroyed their claim; that, in fact, there always has been open strife between the English governors and the prelates, or, as he says, between the two powers; and he insinuates that this must continue till the "anarchy of lay supremacy," which was introduced in

order to beat down the papal power, is done away. This was Routh's language even in addressing Charles I. before his marriage.

When the hopes from that marriage died away, the intrigues of the prelates begun afresh. They brought the English of the pale and the Irish into a better understanding, sent their sons abroad to be educated together, and thus learn to forget their animosities, and then admitted them on their return to a secret seditious society. Their hopes waned or grew, as foreign politics were favourable or not; and it was, on one occasion, their policy, when an insurrection had failed, to court the government by revealing the circumstances.\*

It is needless to pursue the subject much later. Every one knows the history of the power of *secret excommunication* obtained from Rome to assist in stirring up the bloody rebellion and massacre of 1641, the numbers of Irish priests who were sent from the continent to aid the good work, and the character of the rebellion itself. For a considerable time after James the Second's ineffectual struggle,† the spirit and hopes of all the anti-English party were crushed, and had England then maintained a vigorous government, and caused law to be respected (by force if necessary) instead of managing to keep Ireland at peace by intrigues and jobbing, by giving every thing to Englishmen who *undertook* to save the English cabinet all trouble, who performed their task by means which demoralized Ireland, and who, by giving grounds for just discontent, opened a door for the renewal of the hopes and plans of the Irish and Roman party, that unhappy country would now have been in a different condition. But this opportunity was lost, and the last fifty years again exhibit the Irish hierarchy, with unchanged spirit, holding on towards their old objects. As Dr. Phelan justly says, they have intrigued with all parties, have cajoled and vilified, used and abused them, as suited their purposes, yet never gave their confidence to any. They have again had to struggle against the danger to themselves of the upper laymen of their own religion gaining any power, and this they effected by the bill of 1793, which "crushed the rising spirit of their gentry beneath a mass of nominally enfranchised paupers." Since that, we see how little influence the few Roman peers have had; and for the last eight or ten years, as the strength and insolence of the prelates have increased, *they, and they*

\* The person who made the discovery was shortly made a bishop by the pope, which shews clearly the character of the transaction.

† The struggle of James II. in Ireland deserves to be studied on every account. It need not be argued here that the Roman religion was to be re-established, for no one can doubt that. But with reference to the paper in the last number, and the constant and unchanged view of the Irish as to a resumption of property in Ireland by the ancient race, the proceedings of the friends of James should be carefully looked to. What was the case in 1689 in Ireland? What was the first business done by the Irish parliament under James II.? Why, *to resume the old lands, and turn out the actual proprietors fixed there under the Act of Settlement*, after a solemn adjudication of their claims of five years' standing. This bill was brought in on the very third day of the session, and received with an *huzza*, "which, if true," says an historian, "more resembled the behaviour of a crew of Rapparees over a rich booty, than that of a senate assembled to rectify abuses and restore the rights of their fellow subjects." Any one who should attempt to stop the measure, was to be voted an enemy to his king and country.

*only, and openly*, with the lawyers whom they use to assist them, have been the leaders and guides of Irish sedition and agitation. The best hope of Ireland, indeed, if its best hope is in continued connexion with England, is, that *as has uniformly been the case*, the insolence of the prelates, when flushed with the hopes of victory, will lead them to language and conduct (witness Bishop Abraham and Archbishop Machale) which will disgust and alarm everybody.

But although this hope may be entertained on the strength of former experience, the danger is not the less calculated to excite alarm and exertion. Some persons may laugh at the notion of papal power, and of Romanists not being equally loyal with protestants now. But if such persons can read history, or can appreciate human nature, let them weigh these things carefully:—

- (1.) The undeviating spirit of the Roman hierarchy in Ireland.
- (2.) Their uniform resolution to get rid of all lay rivals of their own persuasion, and, as a commentary on this, the power openly exercised over the Irish at present by the hierarchy through their lawyers.
- (3.) The great opening, the brilliant prospect, now afforded of gratifying all hopes—the hopes of the more sincere as to re-establishing their religion; of the more worldly and ambitious, as to consolidating their power.
- (4.) The admirable use which may be made by them of the religious feeling of the *ignorant* multitude (though not of better informed men), and of the cloudy and obscure notions, purposely kept up, of the extent of the allegiance due to Rome, and of its power to free subjects from allegiance to a government which opposes the faith.\*

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATION.

THE under-mentioned gentlemen were ordained by the LORD BISHOP OF LINCOLN, at Buckden, on Sunday, the 20th of September:—

#### DEACONS.

R. P. Allen, B.A., Magdalen Hall, Oxford; J. Brereton, B.A., New College, Oxford; E. Elmhirst, B.A., Trinity, Camb.; R. Gardner, B.A., St. Edmund Hall, Oxford; R. Garvey, B.A., Emmanuel, Camb.; J. Moore, B.A., St. John's, Camb.; A. Nelson, B.A., St. Peter's, Camb.; H. H. Rose, B.A., Clare Hall, Camb.; W. H. Simpson, B.A., St. John's, Camb.; E. W. Vaughan, B.A., New Inn Hall, Oxford; W. Wilson, B.A., St. Peter's, Camb.

*By Let. Dim. from the Archbishop of York*—W. Marston; J. M. Maxfield; T. Radcliffe, B.A., St. John's, Camb.; J. Waites, B.A., St. John's, Camb.; F. Wheler.

*By Let. Dim. from the Bishop of Winchester*—E. H. Dewar, B.A., Exeter, Oxford.

\* For much of the historical statement in the last part of this paper, the writer is indebted to Dr. Phelan's second volume, a work which should be read and maturely weighed by every senator just now.

*By Let. Dim. from the Bishop of Chichester* — J. Peat, B.A., St. Peter's, Camb.; W. R. Tomlinson, B.A., St. John's, Camb.

*By Let. Dim. from the Bishop of Ely* — S. Pemberton, B.A., Christ Church, Oxford.

*By Let. Dim. from the Bishop of Norwich* — W. Bailey, B.A., Trinity, Camb.; T. Heathcote, B.A., Catharine Hall, Camb.; J. King, B.A., St. Alban Hall, Oxford; D. Packard, B.A., Caius, Camb.; T. P. Platten, B.A., Emmanuel, Camb.; C. Rawlins, B.A., Trinity, Camb.; F. Sims, B.A., Pembroke Hall, Camb.; J. M. Theobald, B.A., Jesus, Camb.

#### PRIESTS.

J. Cautley, B.A., Jesus, Camb.; G. Coltman, B.A., Brasenose, Oxford; W. Gale, B.A., St. Peter's, Camb.; E. Hanson, B.A., Emmanuel, Camb.; H. Low, B.A., St. John's, Camb.; T. Ludlam, M.A., St. Peter's, Camb.; F. Myers, B.A., Fellow of Clare Hall, Camb.; I. G. Overton, M.A., Corpus Christi, Oxford; C. L. Reay, B.A., Queen's, Oxford; J. Storer, B.A., Trinity Hall, Camb.; J. B. Stuart, M.B., Queen's, Camb.; W. S. Ward, B.A., Corpus Christi, Camb.; J. H. Willan, B.A., St. John's, Camb.; J. P. T. Wyche, M.A., Queen's, Camb.

*By Let. Dim. from the Bishop Norwich* — H. M. Barlow, B.A., Wadham, Oxford; S. T. Mosse, B.A., Trinity, Dublin; W. G. Tuck, B.A., Jesus, Camb.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 20th of December. Candidates are required to send their papers to his Lordship before the 8th of November.

#### CLERICAL APPOINTMENTS.

Boraston, G. B., Curate of New Alresford, a Surrogate for the Diocese of Winton.  
Coghlan, Thos. L.... Chaplain to the Convict Hulk, "Surprise," stationed at Cove.  
Hammond, J. P., Rector of Lyndhurst, a Surrogate for the Diocese of Winton.  
Horne, Edward, Rector of St. Lawrence and St. John, Southampton, a Surrogate for the Diocese of Winton.

Horsfall, James..... Master of the Free School at Elland, Yorkshire.  
Lee, J. P. .... Domestic Chaplain to his Grace the Duke of Northumberland.  
Punnett, J., Vicar of St. Erth, a Surrogate for the Diocese of Exeter.  
Rees, S. .... Head Master of the Grammar School at North Walsham, Norfolk.  
Shadwell, J. E., Rector of All Saints, Southampton, a Surrogate for the Diocese of Winton.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bowen, Thos. B...	{ Guiting Power V. w. Farmcot Chapel annexed }	Gloucester	Gloucester	Mrs. Walker
Chalk, W. S. ....	Wilden R.	Beds	Lincoln	Duke of Bedford
Comyn, H. N. W.	Roudham V.	Norfolk	Norwich	{ Sir J. S. Sebright, Bart.
Deedes, Charles ...	West Camel R.	Somerset	Bath & W.	Bp. of Bath & W.
Digby, Kenelm H.	{ Tittleshall R. w. Godwick and Wel- lingham annexed }	Norfolk	Norwich	T. W. Coke, Esq.
Dunning, Richard	Torpoint Chapel P.C.	Devon	Exon	Vicar of Antony
Edmondes, Thos..	Ashley R. w. Silverley	Camb.	Norwich	Marquis of Bute
Fish, George .....	Ingworth R.	Norfolk	Norwich	R. Fish, Esq.
Gilderdale, John...	{ Afternoon Lecturer of the Parish Church of Halifax }			{ Rev. C. Musgrove, V. of Halifax }
Hilton, George....	{ Baddlesmere V. and Leveland R. }	Kent	Canterb.	{ Lord Sondes w. Baddlesmere V. }
Holbrey, William.	Barmby-on-Dow P.C.	W. York	York	T. Gresham, Esq.
Horne, E.....	{ St. Lawrence R. Southampton }	Hants	Wint.	Lord Chancellor
Howlett, Robert...	{ Walberswick P. C. & Blythburgh P. C. }	Suffolk	Norwich	Sir C. Blois, Bart.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Hughes, R. E. ...	Alkerton R.	Oxford	Oxon	Earl of Jersey
James, Horatio ...	Coln St. Aldwyn's V.	Gloucester	Gloucester	D. & C. of Gloucester.
Leigh, William ...	{ Pulham St. Mary Magdalen R. w. the Chapel annexed }	Norfolk	Norwich	The King
Marsh, A. E. ....	Bangor R.	Flint	Chester	P. L. Fletcher, Esq.
Page, Edward .....	Bawdrip R.	Somerset	Bath & W.	On his own petition
Peshall, S. D. ....	Oldberrow R.	Worcester	Worcester	On his own petition
Rees, S. ....	Horsey V.	Norfolk	Norwich	{ Governors of North Walsham School
Reeve, A. C. ....	Higham P. C.	Norfolk	Norwich	{ Sir R. Pocklington and others
Toogood, J. J. ....	North Petherton V.	Somerset	Bath & W.	J. Toogood, Esq.
Trench, R. C. ....	{ The New Chapel upon near Bishops Waltham, Hants }			
Wilson, J. P. ....	Marsh Chapel P. C.			

J. G. Floyer, Esq.

### CLERGYMEN DECEASED.

Armstrong, Wm. Jones, Little Chelsea

Armstrong, John, Minister of St. James's Chapel, Hampstead Road

Beaumont, Thomas, Bridgford Hill, Notts

Bowen, John ....	Bawdrip R.	Somerset	Bath & W.	{ R. Bush, Esq., and Admiral Sir H. Nicholls
Eckley, Edmund..	Credenhill R.	Hereford	Hereford	E. Eckley, Esq.
Foley, T. P. ....	Old Swinford R.	Worcester	Worcester	Lord Foley
	and Womborn V.	Stafford	L. & Cov.	{ Hon. E. and Lady Foley
George, William ..	North Petherton V.	Somerset	Bath & W.	Henry Coles, Esq.
Heynes, Thos. ....	Wolverley V.	Worcester	Worcester	D. & C. of Worcest.
	Mountfield V.	Sussex	Chichester	
Jordan, Richard..	Hoo St. Werburgh V.	Kent	Rochester	D. & C. of Rochest.
	and Senior Minor	Canon of Rochester Cathedral		
Picton, Edward, Iscoed, Carmarthenshire	Youlgrave V.	Derby	L. & Cov.	Duke of Devonsh.
Pidcocke, Benjamin	{ and Elton P. C.	Derby	L. & Cov.	{ The Burgesses of Elton
Round, J. G. ....	Woodham Mortimer R.	Essex	London	A. Bullen, Esq.
Rudall, John .....	Crediton V.	Devon	Exon	{ Governors of Cre- diton Char.
Saniford, Peter ...	Fulmodeston R.	Norfolk	Norwich	Corp. Ch. C., Camb.
	and Newton V.	Norfolk	Norwich	Bishop of Ely
Staunton, Edmund,	Chelsea			
Thompson, Thos. ...	Adlingfleet V.	W. York	York	Lord Chancellor
Wheeler, Charles..	Stratton Audley P. C.	Oxon.	Oxon.	{ D. & C. of Christ Church, Oxon.
Williams, Charles,	Barrow-upon-Soar, Leicester.			
Wythe, Thomas ...	Eye V.	Suffolk	Norwich	Sir E. Kerrison, Bt.

### BIRTHS AND MARRIAGES.

#### BIRTHS.

Of Sons—The lady of the Rev. G. Palmer, R. of Sullington, Sussex; of Rev. J. Cumming, York-road, Waterloo-bridge; of Rev. F. T. Atwood, Hammorsmith; of Rev. M.

Kinsey, Albion-street, Hyde-park; of Rev. K. H. Richardson, Leire R., Lutterworth; of Rev. S. E. Bernard, Cheltenham; of Rev. J. Cooper, Sidcup; of Rev. C. W. Wilkinson, Hope Hall; of Rev. Dr. Hampden, St. Mary



Hall, Oxford; of Rev. W. S. Cobb, Stoke House, Cobham; of Rev. J. Parsons, York; of Rev. W. B. Winning, Crescent, Bedford; of Rev. W. J. Chesbire, Lark Hall, near Worcester.

*Of Daughters*—The lady of the Rev. J. B. Travers, Harringworth V., Northamptonshire; of Rev. G. Dodsworth, B.D.; of Rev. E. Osborn, Blendworth; of Rev. R. W. Shaw, Cuxton R., Kent; of Rev. T. Ilderton, Newcastle; of Rev. Dr. Cardwell, St. Alban Hall, Oxford; of Rev. E. Napean, Weymouth; of Rev. W. Gillmor, C. of the parish church, Halifax; of Rev. J. Wetherall, Carlton R., Northampton.

#### MARRIAGES.

Rev. J. Warren, R. of Gravely, Huntingdonshire, eldest son of the Very Rev. the Dean of Bangor, to Caroline Elizabeth, second d. of the late Lieut.-Col. Warren, of the 3rd Guards; Rev. W. P. Hutton, of Northwich, to Elizabeth, daughter of the Rev. J. Collins, of Frodsham, Cheshire; Rev. W. Wood, R. of Staplegrave, Somerset, to M. A. T. Barrett, eldest d. of Capt. Barrett, of Bath; Rev. A. Cameron, of Lochiel, to Charlotte, eldest d. of the Dean of Gloucester; Rev. J. Burder, M.A., of Stroud, to Sarah, eldest d. of the late A. Pope, Esq., of Cotham, near Bristol; Rev. W. E. Wall, M.A., only son of W. Wall, Esq., of Worcester, to Fanny Eliza, eldest d. of E. Williams, Esq., of Enfield; Rev. W. Manbey, to Theresa Matilda, d. of Rev. J. Newman, V. of Witham and Childeritch, Essex; Rev. J. S. Wilkins, B.A., of Queen's Coll., Camb., to Rebecca, youngest d. of the late R. Hart, Esq., of Bishop's Hull; Rev. W. Gardiner, M.A., to Mary Windsor, only child of the late J. Brownrigg, Esq., of Edenderry, King's County, Ireland; Rev. W. Buller, second son of Lieut.-Gen. Buller, to Leonora Sophia Bond, d. of the late J. Bond, Esq., of Grange, Dorset; Rev. J. Awdry, of Seagry House, Wilts, to Mary

Sibella, eldest d. of J. Wilkinson, Esq., of Springfield-house, Bath; Rev. H. J. Cooper, to Barbara, d. of the Rev. T. Snell, R. of Windlesham, Surrey; Rev. G. B. Brock, of Gloucester, to Anne Hurrell Browne, only d. of the late Rev. T. Browne, M.A. Bath; Rev. W. Pratt, of Harpley, Norfolk, to Louisa, third d. of W. C. Marsh, Esq., of Park Hall, Essex; Rev. H. Jones, M.A., of Charlton-on-Otmoor, Oxon, to Frances Ellen, youngest d. of J. Lainchbury, Esq.; Hon. and Rev. P. A. Irby, to Wilhelmina, d. of the late D. Powell, Esq., of Loughton, Essex; Rev. J. Blackburn, of Attercliffe, Yorkshire, to Sophia, youngest d. of the late C. Rivington, Esq.; Rev. C. Jolands, R. of Little Munden, Herts, to Mary, eldest d. of G. Brettie, Esq., of Raleigh Lodge, Brixton; Rev. C. Lushington, M.A., Student of Christ Church, Oxon, to Susan Rose, d. of Capt. J. Tweedale, late of the Hon. East India Company's Service; Rev. W. P. Phillips, R. of Woodford, Essex, to Caroline, fourth d. of the late Lieut.-Gen. Sir F. Wilder, of the Manor House, Binfield; Rev. W. Gould, M.A., of Baliol Coll., Oxon, and of Whickham, Durham, youngest son of the late T. Gould, Esq., of Northaw-place, Herts, to Elizabeth, eldest d. of V. Pryor, Esq., of Baldock, Herts; Rev. T. E. Bridges, D.D., President of Corpus Christi Coll., Oxon, to Henrietta, d. of the late R. Bourne, M.D., of Worcester Coll.; Rev. E. J. Willcocks, B.A., of Lincoln Coll., Chaplain of the Scilly Islands, to Anne, only d. of C. Steel, Esq., Inspecting Commander of the Coast Guard; Rev. W. G. Giles, B.A., of Enfield, to Grace Charlotte Cooper, of Hammermith; Rev. T. Wall, M.A., of Caius Coll., Camb., eldest son of R. Wall, Esq., to Louisa Elizabeth, youngest d. of the Rev. J. Forster, V. of Tunstead; Rev. H. E. Knatchbull, son of the late Sir E. Knatchbull, of Mersham-hatch, Kent, to Plessance, youngest d. of the late T. Bagge, Esq., of Stradsett-hall, Norfolk.

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#### EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

##### BERKSHIRE.

The triennial Visitation of the Clergy took place at Abingdon on Tuesday, August 18th, (the Bishop being absent, on account of indisposition,) when a most admirable sermon was preached in St. Helen's church by the Rev. F. Cleaver, rector of Great Coxwell. His Worship, the chancellor of the diocese, Dr. Marsh, attended for the bishop, and, having performed the duties of his office, observed that he had no doubt

the clergy present would be happy to hear that the bishop was (to make use of his lordship's own words) "as well as a man in his eightieth year could expect to be.—*Reading Express*."

##### BUCKINGHAMSHIRE.

AYLESBURY CHURCH RATE.—On Friday, September 5th, the Churchwardens of St. Mary's, Aylesbury, in vestry, proposed a church-rate, of 6d. in the pound, of which upwards of 4d. in the pound was to be de-

voted to the payment of a debt due for the repairs of the church, and the other 2d. in the pound for the necessary service of the church. This the Dissenters opposed, and proposed a rate of only 4d. (advised, it is said, by Mr. Wilks, M. P. for Boston.) The show of hands (the great unqualified) being pronounced in favour of the 4d. rate, a poll was demanded, and on this motion the votes on Friday evening were, for the 4d. in the pound, 57; for the church-rate of 6d. in the pound, 52. The poll then adjourned till ten o'clock on Monday. On this day the true friends of the church were not wanting, and came in such numbers to the poll, that the Dissenters, finding how much they were going to leeward, silently allowed the poll to conclude, as follows, at four o'clock on Monday afternoon:—Church (6d. rate) 155; Dissent (4d. rate) 81. Majority for the church 74.—*Standard*.

## CAMBRIDGESHIRE.

By a clause in the Corporation Reform Bill, the charters, rights, privileges, and ancient customs of the Universities of Oxford and Cambridge, and the privileges of the University of Durham (so far as they are secured by Act of Parliament or charter), are preserved to those bodies. The commissioners for paving and lighting the town of Cambridge are expressly prevented from surrendering their powers into the hands of the Common Council, unless the University, which pays two-fifths of the taxes levied, give its formal consent. For this attention to their interest, the University is indebted to an amendment introduced by the Lords.—*Cambridge Chron*.

## DEVONSHIRE.

The Rev. Dr. Collins has resigned the head-mastership of the Exeter Free Grammar School. The *Exeter Post* says—The distinguished honours that have been conferred upon gentlemen educated by the Rev. Doctor, have, we believe, been unequalled, either in point of number or the high degrees which they have subsequently taken at the Universities—the best criterion of the able manner in which the duties of the school have been conducted, and a sound education inculcated on the pupils who have been entrusted to his care. We understand the election of a successor is likely to take place in November next, so as to enable him to enter on the duties of the school at Christmas, at which time the Doctor retires.

## DURHAM.

The Dean and Chapter of Durham have contributed the munificent sum of 100

guineas in aid of the subscription for the survivors of those who perished by the recent accident at Wallsend Colliery.—*Tyne Mercury*.

## GLOUCESTERSHIRE.

On Monday, Sept. 14th, our highly-respected Diocesan held his Triennial Visitation for the deanery of Gloucester, in the Cathedral church of his diocese. We do not remember to have seen, on any former occasion, so large an attendance of the clergy. A sermon was preached by the Rev. Henry Parsons, perpetual curate of Upton St. Leonards. The Lord Bishop then delivered his charge, which could not fail to claim the attention which it received. We regret that we cannot give it entire to our readers, but we understand it has been the unanimous request of all the clergy, in the several deaneries, that it may be published, and that it will shortly appear. The bishop afterwards entertained at dinner, at his palace, the whole of the clergy, and some of the laity holding official situations. We learn from every part of the county where the Lord Bishop has visited for the last three weeks, that the attendance of the clergy as well as the laity has been most numerous and gratifying, and that both classes were seriously impressed with the charge delivered by his lordship. In the progress of confirmation upwards of 4,500 young persons have been admitted to this solemn rite. This large number is the more satisfactory when we consider that within the last two years confirmations have been held in various parts of the diocese.—*Gloucestershire Chron*.

The Lord Bishop of this diocese, attended by his chaplains, the Rev. T. Thorp, and the Rev. W. S. Phillips, arrived here (Cheltenham) yesterday morning, for the purpose of holding his Visitation for the deanery of Winchcomb, which had hitherto been held at Tewkesbury. His lordship arrived at Yearsley's hotel at half-past ten; immediately on which a deputation, consisting of the resident clergy and several most influential inhabitants, waited upon him for the purpose of presenting him with a resolution which had been agreed on at a former vestry meeting. The Rev. F. Close headed the deputation, and read the following resolution:—

“At a vestry meeting held in the parish church on Thursday, the 30th day of July, 1835, it was resolved unanimously,

“That the thanks of this meeting be presented to the Right Reverend the Lord Bishop of this diocese, for his lordship's

resolution to hold the next visitation for the deanery of Winchcomb in this town; and this meeting ventures to express a hope that his lordship will continue to hold his visitations for this deanery in Cheltenham. Signed, on behalf of this meeting,

"Francis Close, *Incumbent.*

"Edward Hatch, } *Churchwardens.*  
"James Humphris, }

The Rev. Gentleman proceeded to observe that he held in his hand an extract from the parish books, by which it appeared that for 130 years past the episcopal visitations had been held in this town, until about 34 years since. Since the year 1801 they had been removed to Tewkesbury. Perhaps he might be permitted to say, without incurring the charge of boasting, that this town had some strong and peculiar claims on his lordship's notice. It was not only the largest town in the deanery of Winchcomb, but had eleven resident clergymen, and numbered 1350 stated communicants belonging to the Established Church. Moreover, in the schools connected with the establishment there were upwards of 1600 children. He might further express his belief that there were few better ordered towns than the one of which he had the happiness of being incumbent. The Rev. Gentleman concluded by expressing a hope that his lordship would favour them with many similar visits, and added that he had great pleasure in informing his lordship of a circumstance he had nearly forgotten, namely, that at the meeting at which this address was voted, an additional church rate of one penny in the pound was granted, unasked, by the parishioners, for the repairs of the churchyard. His lordship, in reply, expressed his acknowledgments for the address, and for the handsome manner in which they had welcomed him that day. He begged it might be understood that, in holding the visitation here instead of at Tewkesbury, he was actuated solely by the consideration that Cheltenham was at once more central and more populous, and by no other motive. The same reasons that had influenced him to make this change would probably continue to operate, and he was not likely, under these circumstances, to give preference to any other place in future. His lordship, followed by the deputation, then proceeded to the parish church, which was crowded to excess. The morning service was then read by the Rev. F. Close; after which a very able discourse was delivered by the Rev. Mr. Hone, of Tisbury, from 2 Timothy, iv. 5. The Lord Bishop then read a most impressive charge, which occupied an hour and twenty minutes in the

delivery, and was listened to throughout with most profound attention. Many matters of great interest were introduced, particularly some important ones relative to church discipline, in all of which the observations of the respected prelate were firm but kind, uniting, with the most Christian spirit, a determination to enforce strictly the performance of all the duties belonging to his clergy. We believe that it is intended to publish this charge by authority, and also the sermon delivered by Mr. Hone.—*Cheltenham Chronicle.*

#### HAMPSHIRE.

**DAMP CHURCHES.**—The church at Ringwood has double doors, one set having, as usual, solid panels, and the other panels, of open work. The latter only are closed in fine weather, so that a current of air passes through the church, which is thus kept always thoroughly ventilated—a practice which seems to deserve general adoption.—*Bath Chronicle.*

#### HEREFORDSHIRE.

**HEREFORD—Wednesday, September 9th.** The great protestant meeting which had excited so much attention, not only here but throughout the country, was held this morning in the fine room of the County Hall. At an early period of the day large numbers of the gentry and yeomanry of the county arrived, and very soon after the opening of the doors every portion of the room, in which arrangements had been made for accommodating the utmost possible numbers, became crowded to excess. Sir E. F. S. Stanhope, Bart., addressed the meeting on the importance of the subject they were met to discuss, after which an appropriate prayer was read by the Venerable Archdeacon Wetherell. It was moved by Sir J. Cotterell, Bart., and seconded by Mr. Archdeacon Wetherell, that Sir E. F. S. Stanhope do take the chair, which was carried by acclamation. The principal speakers were the Rev. Mr. McGhee and the Rev. Mr. O'Sullivan, who addressed the meeting at great length, and resolutions were unanimously adopted, to the effect that it had been established to the satisfaction of the meeting that Dens' Theology had been adopted generally by the Irish Roman catholic bishops as the standard of their church—that the book contained tyrannical and anti-christian doctrines of intolerance, cruelty, and persecution—that every opportunity had been given to the Roman catholic clergy to defend themselves against the charges made—that the attempts to abjure these principles only aggravated the facts, and that it was the important duty of protes-

tants of all denominations who valued the salvation of their fellow-creatures to use all means to make these facts known to their Roman-catholic brethren, and to endeavour to counteract the encroachments of popery.—*Morning Post*.

## KENT.

The *Kentish Observer* publishes the following, from a correspondent:—The Rev. Mr. Batty, a Wesleyan minister, preaching last Sunday evening in this city (Canterbury), made the following observations:—"There has been," said the rev. gentleman, "much noise of late about the church being in danger—but surely such expressions are foolish and vain. Only reflect for one moment upon the great persecutions through which she has been brought, and the violent opposition over which she has prevailed, and remember that the power and protection by which she hath conquered, and rode safely through every storm, is still promised for her defence. Though dark and mysterious clouds may for a time hover around her, let but her members be faithful to their own eternal interests, and God will be faithful to his promise. 'The church,' said one of old, 'may justly be compared to a bed of camomiles,—the more she be pressed, the more she will send forth her sweet perfume, and the wider will she spread.'"

CANTERBURY.—His Grace the Archbishop of Canterbury arrived in this city on Saturday, Aug. 30th. On Sunday, he preached at the cathedral, to a crowded congregation, among whom were the Right Hon. S. R. Lushington, the mayor, and several members of the corporation. On Monday, his Grace held a confirmation for the various parishes in this city; and 462 persons were confirmed. At two o'clock the same day, he proceeded to Barham, where 261 underwent the ceremony. On Tuesday his Grace went to Whitstable. Wednesday he returned to Canterbury, to hold a confirmation for the neighbourhood of this city, and on Thursday his Grace proceeded to Faversham and Sittingbourne.—*Kentish Gazette*.

The first stone of a new church at Sheerness, to be dedicated to the Holy Trinity, was laid on Thursday, the 27th ult., by Delamark Banks, Esq., in the presence of an immense concourse of spectators.—*Gravesend Journal*.

The eighteenth annual meeting of the Sittingbourne and Ospringe District Society for Promoting Christian Knowledge was held at Faversham, on Friday, the 11th Sept., when a very excellent sermon was preached by the Rev. A. H. Duthie,

vicar of Sittingbourne. After divine service, the report of the committee was read in the town-hall, G. Hilton, Esq., of Lords', in the chair, and the satisfactory announcement was made of the continued and increasing prosperity of its affairs in every respect. Before the meeting separated, various resolutions were unanimously agreed to, among which it was resolved, that the meeting was highly gratified at the prospect of a church being built at Sheerness, and rendered their cordial thanks to the Rev. J. Barton, and the Building Committee, for their zeal and activity in advancing so desirable a measure; and, impressed with a sense of their services, requested them to accept a folio bible, and a folio prayer book, and such other prayer books as may be needed for the Communion Table, for the use of the new church about to be built for Sheerness. The thanks of the meeting were given to the Rev. J. Hodgson, for his unremitting exertions in promoting the interest of this society; to whose assiduity and attention its present prosperity was mainly to be attributed.—*Kentish Observer*.

TUNBRIDGE WELLS.—On Wednesday, Sept. 9th, the ceremony of laying the first stone of the new church to be erected in the private grounds of the North Grove Estates, took place amidst the congratulations of an assembled multitude, amongst whom were several clergy, and many of the resident and neighbouring gentry and inhabitants. The building is to be capable of accommodating 1,800 persons, and above half are to be free seats. The style of architecture is to be Anglo-Norman. The prayers were delivered in the most impressive manner by the Rev. W. Bailey. *Maidstone Journal*.

## LANCASHIRE.

A short time ago the Rev. John Mattison, the assistant minister of Hey chapel, in the parish of Ashton-under-Line, was presented with a silk gown and cassock, as a mark of esteem, by the ladies of his congregation.—*Manchester Courier*.

A very numerous vestry meeting was recently held in the parish church of Prestwich, for the purpose of laying a rate for the repairs of the Parish and Stand churches, and church-yards, and to defray all legal and necessary expenses attending the same; the Rev. T. Tolming, senior curate, in the chair. An estimate of the expenditure for the ensuing year was read over by the chairman, almost every item of which was opposed by Mr. Simeon Farrar and other lay payers of the same party. The total amount of

the estimates was 280*l.* 11*s.* Mr. Duxbury moved that a rate of 2½*d.* in the pound be laid for the next year, and the motion was seconded by Mr. Thomas. An amendment was proposed by Mr. W. R. Greg, and seconded by Mr. Carr, that the rate be raised by voluntary subscription throughout the parish. The amendment was put and lost by a majority of 80, and a poll was demanded by Mr. Greg. It was arranged that the poll should be kept open until yesterday, but we understand the churchwardens have since received a letter from two of the leaders of the radical party, declaring that they will give up the amendment, and not demand a continuance of the polling.—*Ibid.*

The plans and specifications of the new church about to be erected in Broughton, as prepared by Mr. Lane, architect, of this town, have been adopted by the Building Committee, who are now prepared to receive tenders for the work. The land upon which the church is to be erected was given for the purpose by the Rev. John Clowes, who has also liberally contributed the sum of 1000*l.* to the Building Fund. The estimated expense of the church is 6000*l.*; about 5000*l.* of which has already been subscribed. It is expected that the building will be completed by the end of next year.—*Ibid.*

#### LEICESTERSHIRE.

The annual county meeting of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, took place in Leicester, on Friday, the 4th Sept., on which occasion a numerous body of the clergy and laity assembled to welcome the bishop of the diocese, amongst whom were Earl Howe, with his son Lord Curzon, Sir George Beaumont, Bart., Sir Henry Halford, Bart., Sir Wolston Dixie, Bart., Henry Halford, M.P., John Mansfield, Esq., the Worshipful the Mayor and Magistrates, C. Winstanley, Butler Danvers, Charles Packe, W. Heyrick, Esqrs., the Venerable the Archdeacon, Hon. and Rev. H. D. Erskine, the Rev. Dr. Fancourt, the Rev. Dr. Evans, the Revds. Messrs. Powell, Holme, Place, Palmer, Stephens, Beresford, Morgan, G. Watkin, Merewether, Browne, Corrance, Davies, Thorpe, Vaughan, Adnutt, Irvine, Gutch, Burnaby, Longhurst, Greenway, Fisher, &c., &c., and a very numerous attendance of ladies. At St. Martin's Church a sermon was preached by the Hon. and Rev. the Vicar, after which a collection was made, amounting to 42*l.* 2*s.* 6*d.* On returning to the Guildhall, where the Lord Bishop

presided, the Annual Report was read, and presented, with few exceptions, a very encouraging view of the general activity, prosperity, and utility of the Society for Promoting Christian Knowledge; but of the Society for the Propagation of the Gospel in Foreign Parts, the account could not fail to be received with painful interest by every true Christian. Its exertions are great, but its means quite inadequate to sustain them. It has been meanly deserted by the Government of the country, at the very time when a new and most extensive field of action has been opened, by the total abolition of slavery in the West Indies. When the business of the day was transacted, T. Frewen Turner, Esq., M.P., having been unanimously elected Steward, and the Rev. Dr. Evans, preacher for next year, the friends of the societies adjourned to the Three Crowns, where an excellent dinner was served up to a very large company; John Mansfield, Esq., in the chair.—*Leicester Chronicle.*

MONUMENT TO WICKLIFFE. — The inhabitants of Lutterworth, where this great man lived and died, and where he carried on the important work of his translation of the Holy Scriptures, have long been alive to the duty and propriety of raising some memorial to their former illustrious rector; and a few gentlemen of that place having formed themselves into a committee to carry the design into effect, 300*l.* have been already subscribed. It is proposed to erect a monument in the chancel of the church, the estimated expense of which is at least 500*l.* or 600*l.*—*Leicester Chronicle.*

#### MIDDLESEX.

The Committee for the complete restoration of St. Saviour's church, Southwark, have determined to apply to Parliament for a grant of money to effect this object, which may, they imagine, be considered almost a national one. The parish have already expended nearly 30,000*l.* in the general repairs, and as much as 5000*l.* has been raised by voluntary subscription for the preservation of the Ladye Chapel and altar screen.—*Times.*

A handsome marble tablet has just been finished, with a suitable inscription, to the memory of the late Rev. William Earl Nelson, to be placed at his lordship's tomb in St. Paul's Cathedral.—*Morning Herald.*

The Bishop of London is gone over to Holland to hold a confirmation in the Episcopal Church of Rotterdam.—*Ibid.*

A deputation from the London University had an interview on Friday, Sept. 11th,

with the Chancellor of the Exchequer.—It has been decided, says an article in the *Athenæum*, that there shall be two charters, one in favour of the London University, redressing its style to that of College, and thereby precluding its granting Degrees; and the other constituting a Metropolitan University, with power to confer Degrees on candidates "from all parts of the United Kingdom, and from every seminary of education, whether chartered or unincorporated."

The Chapel Royal will shortly be closed, it being about to be renovated; and his Majesty has graciously signified his intention of presenting a new organ. The choir will be removed, and placed in a gallery, so as to afford increased space for the accommodation of the household and the public.—*Old England*.

At a parish meeting at Ealing, on Thursday the 10th of Sept., the churchwarden asked for a church-rate of 4d. in the pound, but was met by an amendment that 9d. should be granted. On a poll, this was carried by 75 to 54.—*Morning Herald*.

GIN PALACES. — From St. George's church, in the Borough, to the Elephant and Castle, a distance not exceeding 700 yards, there are no less than twenty-three gin-shops, exclusive of one or two public houses in each of the turnings both right and left. One of the palace proprietors has three large establishments within a stone's throw of each other. The scenes of demoralization and brutality enacted upon the Sabbath morning in the neighbourhood of the Mint, and Kent-street, exceed credibility.—*Ibid*.

#### NORTHAMPTONSHIRE.

A very handsome organ has been erected in the parish church of Long Buckby, by subscription of the noblemen and other gentlemen, landholders and residents in the parish.—*Northampton Herald*.

#### NOTTINGHAMSHIRE.

Thursday, Aug. 27, the Archbishop of York confirmed one thousand young persons at St. Mary's church, Nottingham, and afterwards consecrated a new burying-ground in presence of a great number of individuals.

#### STAFFORDSHIRE.

WOLVERHAMPTON CHURCH-RATE. — A correspondent of "*The Times*," in a letter to the Editor, gives the following statement on this subject:—

"The churchwardens of St. John's having given notice of their intention to apply for a rate, we this day (Thursday,

Sept. 4,) had a trial of strength between the church and the anti-church parties. On a scrutiny of votes, there appeared a majority of 80 in favour of a rate—the numbers being 209 for, and 129 against it. You will recollect that, on a recent occasion, the churchwardens of the collegiate church failed in obtaining a rate, being in a minority of 40, which Mr. Hume magnified to about 600; at the same time he informed the House of Commons that three-fourths of this town repudiated church-rates. To-day's proceedings are a pretty comment on the hon. gentleman's speech, and must convince him, not only that his proselytes in Wolverhampton are less numerous than he supposes, but also that his opinion of the sentiments and feelings of the inhabitants is, to say the least, incorrect. And do not let him imagine that the Radicals owe their defeat to supineness, or a lukewarm resistance, for they assuredly opposed the rate to the utmost of their power; their speeches, as usual, exhibiting *satis eloquentie, sapientie parum*.

Trinity Church, Ettingshall, situated in the centre of the mining district near Catchem's-corner, was opened for Divine service on Friday, the 4th of September. Amongst the respectable congregation which attended on the occasion were the Right Hon. and Rev. Lord Ward, the patron of the parish of Sedgley, in which the church is built, the clergy of the three parochial cures of Wolverhampton, Bilston, and Sedgley, out of which a district is to be assigned to the church, and most of the clergy and gentry of the immediate neighbourhood.—*Wolverhampton Chron.*

#### SUSSEX.

On Thursday, Sept. 3, a vestry meeting was held in the parish church of St. Pancras, Chichester, when the minister, the Rev. J. Davies, brought forward a proposition to enlarge the building, as the congregation had increased beyond the means provided for its accommodation. The expense was proposed to be defrayed by voluntary contributions, and a guarantee to be given that no church-rate should be made for the occasion. The proposition was, however, opposed; and an amendment moved, "That the parishioners do consider such church quite large enough for the said parishioners." A poll was demanded by Mr. Paull, the seconder of the proposition, when the result was, for the resolution, 33; for the amendment, 65. Here are dissenters from the voluntary system as well as from the church-rates. What next?—*Brighton Gazette*.

## WARWICKSHIRE.

**PARISH OF ASTON.**—At a meeting of the parishioners of Aston, recently held, the accounts of the late churchwardens were passed unanimously. There were only two Radicals present, neither of whom took a single objection to the items. —*Birmingham Advertiser*.

His Majesty has given 50*l.* towards the fund for restoring the tomb of Shakspeare, in Stratford Church, and for other objects connected with the memory of our great poet of nature.—*Ibid.*

At a meeting of the members of the congregation of St. Mary's Chapel, Birmingham, convened by the wardens, and held on Tuesday, Sept. 8, "to consider the propriety of evincing some testimony of affectionate regard to the Rev. Edward Burn, M. A., on occasion of his attaining, in the ensuing month, the *fiftieth* anniversary of his ministerial labours in that chapel," Samuel Dawes, Esq., in the chair, it was unanimously resolved, "That the Rev. Edward Burn, in the opinion of this meeting, is entitled to every mark of affection and respect which can be shewn him, not only by the congregation who have so long enjoyed the privilege of his ministerial labours, but by the friends of religion generally, for the piety, ability, and zeal with which he has ever stood forward to advocate and promote the cause of religion and humanity in this town and neighbourhood; and, that a contribution be now entered into to provide a sum, either for investment or presentation to Mr. Burn, as the amount may determine, on the approaching *fiftieth* anniversary of his ministerial labours and residence in this town; and that such contributions be not confined to the immediate members of his own congregation, but be open to all who may desire an opportunity of testifying their regard for this venerable clergyman in his declining years."—*Ibid.*

It is determined to hold a meeting very shortly in this town, for the purpose of considering the operation and effects of Popery in Ireland; and the Rev. Mortimer O'Sullivan will take part in the proceedings.—*Birmingham Gazette*.

## WILTSHIRE.

At a meeting of the Wilts Bible Society lately held at Devizes, Mr. John Sheppard, of Frome, related the following anecdote of a member of the Society of Friends:—Being asked for a contribution for building a church, he replied, "Thou knowest we are not friends to thy steeple-houses; but I suppose before thou wilt build another thou wilt pull down the old

one!" "Yes," was the answer. "Well, then," said he, "I'll give thee 50*l.* to pull down the old one."—*Old England*.

## WORCESTERSHIRE.

**PROTESTANT MEETING.**—On Monday, Sept. 7th, a very large and influential meeting was held at the Town-hall, Worcester, (Richard Spooner, Esq. in the chair,) for the purpose of forming an association to disseminate a more accurate knowledge of the principles of popery and protestantism. It was distinctly recognised through the whole proceedings that no political tenets would be allowed to be discussed in connection with the society. After the chairman had opened the business of the meeting, he called on the Rev. Mortimer O'Sullivan, from Ireland, to state the grounds which required the immediate formation of the society. The rev. gentleman then rose, and, in a speech of more than two hours, detailed the horrible doctrines lately inculcated in Ireland, first amongst the priesthood, and then by them amongst the people. He then stated the particulars which related to the discovery of Dens' Theology, in which a renewal of the most abominable proceedings were plainly directed against the protestants. In describing these and the bare-faced denial of Dr. Murray, the popish Archbishop of Dublin, of any sanction of Dens' infamous book (which was not only clearly proved to have been published under his authority, and dedicated to him, but the title-page surreptitiously destroyed, the better to conceal the truth), a thrilling sensation passed through the audience which no pen can describe. There were a great number of the members of the church of Rome present, by some of whom interruptions were occasionally offered. At the close of this address the Rev. Christopher Benson, master of the temple, and a prebend of Worcester, in an eloquent speech, moved the first resolution; he was followed by several gentlemen, and about five o'clock the meeting was concluded.

## YORKSHIRE.

A silver tea-service, purchased by a voluntary subscription fund, raised by his late flock, was lately presented to the Rev. George Hadley, curate of Finningley, near Doncaster, who was many years a resident in Bristol. Mr. Hadley has just been preferred to the vicarage of Milborne St. Andrew, Dorsetshire.—*Wilts Herald*.

The inhabitants of Ripon have determined to erect a bust in Trinity Church, Ripon, of the Rev. Edward Kilginton, M.A., founder and first incumbent of that church, as a mark of affectionate remem-

branch of his ministerial character, and grateful memento of his munificence in erecting, at his own cost, that church.—*Ibid.*

The voluntary contributions in aid of the parish church of Hull, amount to upwards of 200*l.*, a sum fully adequate for the necessities of the current year, and much larger than has been realized by any of the late church-rates. So much for the unpopularity of the church!—*Northampton Herald.*

A beautiful white marble monument has been erected in St. James's Church, Halifax, by the congregation, as a testimony of their affection and regard for their late minister, the Rev. John Worgan Dew.

#### WALES.

NEWPORT NEW CHURCH.—On Thursday, Sept. 10th, the foundation stone was laid for this building by Charles, eldest son of Charles Morgan, Esq., M.P., of Ruperra Castle, Glamorganshire, assisted by the Right Rev. Edward Copleston, D.D., Lord Bishop of Llandaff. A vast number of the clergy and gentry of the surrounding villages attended.—*Glamorganshire Guardian.*

#### IRELAND.

The Archbishop of Cashel having transferred his domestic establishment to Waterford, the See-house, offices, and demesne lands at Cashel, comprising 263 Irish acres, are to be let out under the Ecclesiastical Board.

The rectory of Killorglin, Kerry, in the diocese of Ardferit, is vacant by the death of the Rev. Connolly O'Neil, a clergyman who has been the subject of much persecution by the systematic hostility raised to the payment of his tithes.

The parishioners of Oldcastle and Kilbridge, in the diocese of Meath, have presented their late curate, the Rev. Nicholas J. Halpin, a splendid tea and breakfast service of plate.

The board of Trinity College, Dublin, have published a decree, admitting, *without payment of fees*, all the graduates of the Universities of Oxford and Cambridge, who are members of the British Association, to *ad eundem* degrees of the Irish University; and as the Vice-Chancellor is not present, they have dispensed with the usual form of conferring the degrees.—*Dublin Warder.*

SYNOD OF ULSTER.—At the adjourned meeting of the Synod of Ulster, in Cookstown, the expediency of establishing a chair of Biblical Criticism in the Belfast Royal Institution, was brought under

consideration; and on the motion of Dr. Morgan, seconded by Dr. Hanna, the Rev. Samuel Davison, a probationer in connection with the Synod, was unanimously appointed to that office.—*Belfast News Letter.*

DEATH OF THE BISHOP OF CLOYNE.—We regret to announce the death of the celebrated Dr. Brinkley, Bishop of Cloyne. The melancholy event took place on Monday, Sept. 14th, at the house of his lordship's brother, in Leeson-street.—*Dublin Register.* His lordship was the personal friend of the late celebrated Bishop Law, who laid the foundation of literary greatness. He was for many years the professor of astronomy in Trinity College, and the author of the astronomy now read in our university bearing his name.—*Freeman.* His lordship, though in a very declining state of health, had undertaken this long and fatiguing journey to be present at the late conference of the Irish bishops. His earthly remains are to be deposited in the vault of Trinity College, the heads of the University being anxious to pay this tribute of respect to the memory of a true friend of science.—*Evening Post.* Dr. Brinkley was appointed Bishop of Cloyne in 1826, and was formerly a Fellow of Caius College, Cambridge,—B.A. 1788; M.A. 1791; D.D. 1806. According to the provisions of the Church Temporalities' Bill, Dr. Kyle, Bishop of Cork and Ross, will be invested with the charge of Cloyne, in like manner as the Bishop of Ossory, Dr. Fowler, took charge of Ferns and Leighlin; and the temporalities of Cork and Ross will go to the Ecclesiastical Fund.

#### WEST INDIES.

BRIDGE-TOWN, BARBADOES.—Saturday, June 27, 1835.—Thursday, the 25th, being the day appointed for the laying of the foundation stone of the Church about to be erected in the parish of St. Philip, at 12 o'clock, the hour appointed, the procession moved from the Rectory-House to the proposed site, in the following order:—The Children of the Schools, two and two; the Bishop and his Chaplain; the Rector and Rural Dean; the Clergy; the Churchwarden and the Vestry; Ladies and Gentlemen of St. Philip's and the neighbouring parishes.

Amongst the persons present, we noticed the Hon. R. Hamden, the Hon. C. Barrow, N. Young, Esq., M.D., T. Briggs, Esq., E. Haynes, Esq., N. Cave, Esq., W. Sharp, Esq., — Bezant, Esq., &c., &c., with many others of rank and respectability in the island. Upon arriving



at the ground, where every preparation had been made, his Lordship addressed the persons assembled on the occasion.

The inscription on the plate to be placed under the foundation stone was then read by the rector, as follows :—

"The former Church of this parish having been destroyed by the awful hurricane of the 11th August, 1831, the first stone of this edifice was laid by the Right Reverend William Hart Coleridge, D.D., Lord Bishop of Barbadoes and the Leeward Islands, on the 25th day of June, 1835, in the 11th year of his consecration, in the presence of the vestry, and a large assemblage of the parishioners.—The Reverend Robert Francis King, Rector.—George Abel Dean, Esq., Churchwarden."

This concluded, his Lordship proceeded to lay the stone, and having gone through the form customary on such occasions, offered up the prayer, "Prevent us, O Lord, &c.," and then returned to the platform whilst the children were singing the 100th Psalm. The ceremony then terminated with the Collect, "Assist us, &c.," and the Blessing pronounced by the Bishop. The company afterwards returned to the Rectory, and partook of a handsome collation.—*The Barbadian.*

#### BERMUDAS.

(From the Bermuda Royal Gazette, June 9.)

On Friday last, at about 5 o'clock, p.m., the Right Rev. the Lord Bishop of Nova Scotia, took boat in Hamilton, in order to join the *President*, in which ship he was, by the kind courtesy of the Admiral, Sir

George Cockburn, provided with accommodations for his return to Halifax. His Lordship was attended by the Venerable Archdeacon Spencer, Rev. Messrs. Lightbourn, Gibbon, &c., &c.—Previously to his Lordship's departure, an Ordination was holden in Paget's Church, when our respected fellow-townsmen, Mr. J. S. Wood, formerly of Edinburgh College, North Britain, and son of the Hon. S. Wood, was admitted to the Holy Office of Deacon. This ceremony, always solemn and impressive, was rendered more deeply interesting by the circumstance of its being the closing scene of the excellent Bishop's labours in this his third visitation.—We feel great satisfaction in tendering our public testimony to his Lordship's surprising and indefatigable exertions in the holy and paramount cause in which he is engaged. The following is the sum total of his Lordship's public professional labours, during the space of about six weeks sojourn in these sunny Islands—namely, the delivery of 30 eloquent sermons and addresses—the holding of 11 Confirmations, in which 302 white persons, including 18 convicts, and 360 of the people of colour, publicly declared their responsible assumption of the obligations of their Baptismal vows—the consecration of one Church, and the Ordination above mentioned.

After the Ordination on Friday, an Address was presented by the Venerable the Archdeacon, from the Clergy and Laity, to which his Lordship returned an answer, in a tone of voice which evidently betrayed strong emotion.

## NEW BOOKS.

#### JUST PUBLISHED.

Twelve Sermons, preached at Melton Mowbray. By the Rev. James Bagge, M.A. 12mo. 8s. 6d.

The Land of Vision. Royal 12mo. 8s. Jeanne's Gleanings in Natural History. (Third Series.) Post 8vo. 10s. 6d.

Indian Sketches, taken during an Expedition to the Pawnee, and other Tribes of American Indians. By John T. Irving, Jun. 2 vols. post 8vo. 14s.

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Sunday: a Poem. By the Author of *Mechanic's Saturday Night*. 8vo. 2s. 6d.

Appendix to Parliamentary Test Book. 32mo. 6d.

The Scottish Tourist's Steam-boat Pocket Guide. 32mo. 2s. 6d.

An Essay on Transubstantiation. By a Country Divine; with a Preliminary Dissertation, by Thomas Stephen. 18mo. 2s.

Celestial Philosophy. By John Wordsdale. 8vo. 10s.

Lardner's Cabinet Cyclopædia. Vol. LXXX. (Arts of the Greeks and Romans, Vol. II.) 8s. 6s.

Grimshawe's Cowper. Vol. VIII. 8s. Concordance to the New Testament. 32mo. 2s. sewed; 3s. 6d. cloth.

The Life of Admiral Viscount Exmouth, by Edward Osler, Esq. 8vo. 14s.

Sabbath Recreations. By Emily Taylor. (3rd. edit.) 18mo. 5s.

Some Account of the Writings and Opinions of Clement of Alexandria. By John, Bishop of Lincoln. 8vo. 12s.

Sermons, Doctrinal and Practical, preached Abroad. By the Rev. R. W. Jelf, B.D. 8vo. 9s. 6d.

- Eternal Life: the Revelation of the Book of Moses.** By the Rev. J. Ellice, M.A. 12mo. 4s. 6d.
- De Morgan's Algebra.** Royal 12mo. 9s.
- Meditations and Addresses on Prayer.** By the Rev. Hugh White. 2nd edit. 12mo. 5s.
- Graphics: a Manual of Drawing and Writing.** By E. Peale. 12mo. 2s. 6d.
- Edwards's Introduction to English Composition.** 12mo. 2s. 6d.
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- Hildyard's Manual of Ancient Geography.** 12mo. 2s. 6d.
- Visible History—England.** By Charles Wilkams. 12mo. 3s.
- Jay's Slavery in America.** Edited by John Morrison, D.D. 12mo. 4s.
- Beattie's Switzerland.** Vol. II. 4to. 20s.
- Hutchison's Treatise on the Causes of Meteorological Phenomena,** Marsh Pavers, &c. 8vo. 16s.
- The British Constitution, its Origin and History.** 12mo. 3s.
- Evidences of Natural and Revealed Religion.** 3 vols. 8vo. 22s. 6d.
- Booth's Analytical Dictionary of the English Language.** 4to. 45s.
- A Progressive German Reader.** By the Rev. J. G. Tharks and O. Schmidt. 12mo. 3s. 6d.
- The Earth.** By R. Mudie. Royal 12mo. 5s.
- An Account of New Zealand.** By the Rev. W. Yates. Royal 12mo. 10s. 6d.
- Sims's Christian Records.** 12mo. 3s. 6d.
- Crosthwaite's Two Sermons on Christian Ministry.** 8vo. 6s.
- A Concise History of the Parish and Vicarage of Halifax.** By John Crabtree, Gent. Part II. sewed, 3s.
- Reflection on the Book of Genesis.** 12mo. 1s. 6d.
- Family Library.** Vol. LXIII. (Life of Washington, Vol. I.) Fc. 5s.
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- A Manual of Medical Bibliography.** By J. Forbes. 8vo. 15s.
- The Conquest of Florida.** By Theodore Irving, Esq. 2 vols. Post 8vo. 21s.
- Todd's Student's Manual.** 12mo. 6s.
- Pullen's Vindication of the Church of England.** 8vo. 1s. 6d.

## IN THE PRESS.

- A History of British Quadrupeds.** By Thomas Bell, Esq., F.R.S. F.L.S., Lecturer on Comparative Anatomy, at Guy's Hospital. In 1 vol. 8vo, uniform with the History of British Fishes, by Mr. Yarrell.
- A Memoir of the Rev. William Carey, D.D.,** more than forty years Missionary in India, Professor of Oriental Languages in the College of Fort William, &c. &c. By the Rev. Eustace Carey.
- Baxter's Agricultural and Horticultural Annual,** for 1836.
- A Volume of Sermons,** by Archbishop Whately, is in preparation.

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THE Editor begs to assure "Volens" that he has every respect for his intentions; but it seems useless to pursue the discussion. The Editor simply said that the older priests were gentlemen, and that the Maynooth priests are generally not so. That is a fact, but it goes no farther. He did not add that none of the older priests were capable of evil designs; but it seems to him that persons capable of such gross and coarse language and conduct as Mr. Macdonnell and the *Catholic Magazine*—by the way, are theirs the "*Mores Catholici*" which Mr. Digby would recommend?—will not only be capable of just as much underhand intrigue, but will farther demoralize all whom they address, by accustoming them to ferocious feeling and vulgar expressions. Again, the Editor objected to stating, *ad libitum*, the income of large bodies, and then saying that it may be disposed of in this way or that, just as if there were not legal and useful ways of disposing of it already. In answer to this, "Volens" only says that Magdalen College, Oxford, has 30,000*l.* a year, and that surely it could give some to Church Building, without abridging any one's comforts. Does "Volens" not know that this college was endowed to maintain a president, *forty fellows, thirty scholars*, a school-master, usher, four chaplains, an organist, eight clerks, and sixteen chorists? Suppose it has 30,000*l.* a year—the Editor does not know that it has half or a quarter of that sum,—does "Volens" think that when all the buildings are annually repaired, the establishment kept up, the commons of the fellows and scholars found, the salaries of the officers paid, &c., that each of the seventy-one persons entitled to the remainder will have a great deal? The Editor would again ask how much would "Volens" wish to take from the 200*l.* of a fellow of Trinity, or the 120*l.* or 130*l.* of a fellow of St. John's. And yet, as there are fifty or sixty fellows in each of these houses, many scholars and sizar, and board and lodging found for them, the whole income of these, or any large body, may be represented in the same invidious manner. As to the Trinity House, if the Editor is not mistaken, its income, large or small, goes to keep up lighthouses, and afford other protection to the coast. He is not aware that a penny of it is divided among individuals. How can excellent persons sanction such modes of speaking of the incomes of large bodies? This is a long note, in reply to a letter not printed, but they who often hear the same dangerous views sanctioned by the best people, will not think the space ill-bestowed.

"Spectator" complains most seriously of the inconvenience occasioned by the clergyman of his parish always being ten minutes, at least, after his time. No defence can be made for such irregularity, which is undoubtedly most blameable, injurious to the church, and highly inconvenient to all who attend. But is "Spectator" right in saying that farmers, professing to be churchmen, have gone to the dissenters in consequence? They were certainly no churchmen; but this is no defence for the careless clergyman.

"C. H.," who inquires about burying a lunatic suicide, will find that this subject was discussed fully a year or two ago, by Mr. Perceval and others. It is better not to revive it.

The letter on "The Writers against the Romanists" deserves the attention of all divinity students.

"D.," ΕΛΠΙΣ, "C. H.," "R. W. B.," "W. B. Clarke," "D.," "W. G. C.," "Presbyter," "Juvenis," "Detector," "Catholicus," "A Parish Priest," Mr. Scott, and "R.," are received, and will be used as soon as possible.

"A Curate's" request as to a list of books shall, if possible, be complied with soon. But let him consider the great difficulty, not of making such a list, but such a list as shall be cheap.

The "*Patriot*" and "*Christian Advocate*."—Little has been said lately in this Magazine about the two dissenting papers, the *Patriot* and the *Christian Advocate*, for the following reasons:—The *Patriot*, of which the leading dissenters speak as their most respectable organ, shews what their feelings are, by having become almost exclusively *political*. It rarely has a religious article. Its politics are, of course, the extreme radical. This of itself is a matter of importance, and proves what has been long said, that dissent is more *political* than *religious*. But, of course, party politics are not a subject for comment in this Magazine. The *Christian Advocate* is now almost exclusively occupied with trying to revolutionize the Wesleyans; and really one cannot read the eternal letters and squabbles about some Mr. J. Q. Stephens, who is the editor's brother, and who seems to have been turned out of his situation, very deservedly, by the Wesleyan conference, for meddling in politics. The only matter mixed up with this is occasionally an article on politics, written obviously by some one perfectly illiterate, and as violent as he is vulgar. This amiable, moral, and religious journal is profuse in its panegyrics on Mr. O'Connell, Mr. Wakley, and Mr. Roebuck; and (Sept. 21) it assures us that Mr. Duncombe's return was secured mainly by the exertions of the dissenters. Their selection does them infinite honour.

The letter in this Number, relating to the British and Foreign School Society, is of great importance.

THE  
BRITISH MAGAZINE.

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NOV. 1, 1835.

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ORIGINAL PAPERS.

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PULPIT ORATORY IN THE REIGNS OF JAMES I. & CHARLES I.

*Donne — Hammond — Usher.*

A PREJUDICE has long existed, and still exists, against the literary pretensions of James the First and his court. Pope celebrated the "pedant-reign," and his friend, Lord Bolingbroke, declared that the dry learning of the author-sovereign was too much even for the age he lived in. It will not be presumptuous to affirm, that neither the poet nor the philosopher were very intimately acquainted with the literature of the earlier portion of the seventeenth century—that glorious epoch when so many masters in Israel flourished, and men grew to an intellectual stature to which their posterity have rarely attained. The reign of Charles the Second, with its licentious wit and self-abandonment, had corrupted, while it fascinated, the popular mind; the golden blasts of the sacred trumpets were drowned in the dissolute revelry of a national carnival.

I am aware that, by many who immediately succeeded the illustrious men of whom I write, the style of their oratory was disapproved. Bishop Burnet inveighed against their pages overrun with pedantry,—“a great mixture of quotations from fathers and ancient writers, a long opening of a text, with the concordance of every word in it, and giving all the different expositions, with the grounds of them, and the entering into some parts of controversy, and all concluding in some, but very short, practical applications, according to the subject or the occasion. This,” adds the bishop, “was both long and heavy, when all was *pye-balled*, full of many sayings of different languages.” Burnet’s sarcasm appears to have delighted Swift, who pronounced *pye-balled* a noble epithet.\*

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\* In his note on Burnet’s “History of his own Time,” Oxford edition, vol. i. page 330.

The opinion of the author of the "Tale of a Tub" is not decisive as to the composition of a sermon; but, admitting the force of Burnet's objections, the strength, the originality, and the ardour of the preachers remain unimpaired. Their armour may have been cumbersome, but it was often made of gold; their spiritual weapons may have wanted the requisite keenness which cuts through the web of sophistry with no apparent effort, but they never failed to descend with an energy and directness of purpose which their opponents found to be irresistible. The iron mace was never uplifted without dealing destruction upon the infidel hosts of the enemy. Their merits and defects will, however, be far better explained by a few extracts from their works than by any criticism. It is singular that a passage in our literature of so much real importance should hitherto have received so little attention. I am not, at this moment, aware of any work professing to treat upon the subject.

The name which stands at the head of this article may with great propriety be introduced into any vindication of the discernment and talent of James. Donne was conducted into the ministry, if I may use the term, by the hand of the monarch himself; and, in the dedication of his "Book of Devotions," he says, that the king vouchsafed him his hand, not only to sustain him in the church, but to lead him to it. James had, at a very early period, discovered the powers of Donne's mind, and their peculiar applicability to the service of God. When the Earl of Somerset requested him to give Donne preferment as a civilian, he returned a positive refusal, observing at the same time, "I know Mr. Donne is a learned man, has the abilities of a learned divine, and will prove a powerful preacher; and my desire is to prefer him in that way; and in that way I will deny you nothing for him." The monarch kept his word, and the preacher realized the expectations formed of his powers. Much of his genius, however, became the victim of his peculiar sentiments and disposition. No person would imagine him to have been the contemporary of Shakspeare—the one all nature, and the other all art—Shakspeare valuing art only as it was subservient to truth, and Donne despising nature until he had cramped it into the attitude of art. Had he been born a few centuries earlier, the scholastic severity of his manner would have rendered him one of the pillars of the Alexandrian school—the ornament of the Museum. Old Purchas, in the address to the reader prefixed to his "Pilgrims," informs us, that he has wholly omitted, or passed over dry-foot, things near and common. So it was with Donne; he valued nothing natural or obvious: a rose by any other name was far sweeter to him; he continually forced his muse out of the highways of poetry, and rarely guided her into any green or flowery seclusion. If the road was unfrequented, his wishes were gratified. And

this criticism is scarcely more true of his poetry than of his prose. In both we discover the same eccentricity and perversion of taste, the same energy and want of grace; his imagination is always wakeful, and rejoicing in the strength of mental health, but often deficient in the elegance which accompanies the efforts of feebler spirits.

The virtues of Donne have been familiarized to most of us by the eloquent eulogy of Walton, who attributes the most delightful results to his addresses from the pulpit:—

“A preacher, in earnest, weeping sometimes for his auditory, sometimes with them; always preaching to himself like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others, by a sacred art and courtship, to amend their lives; picturing a vice so as to make it ugly to those that practise it, and a virtue so as to make it be beloved even by those that loved it not; and all this with a most particular grace, and an inexpressible addition of comeliness.”

The peculiar character of his sermons has been delineated with greater discrimination and less enthusiasm by his son, in the dedication of them to Charles the First:—

“They who have been conversant in the works of the holiest men of all times, cannot but acknowledge in these the same spirit with which they writ; reasonable demonstrations everywhere in the subjects comprehensible by reason. As for those things which cannot be comprehended by our reason alone, they are nowhere made easier to faith than here; and, for the other part of our nature, which consists in our passions and our affections, they are here raised, and laid, and governed, and disposed in a manner according to the will of the author. The doctrine itself which is taught here is primitively Christian; the fathers are everywhere consulted with reverence, but apostolical writings only appealed to as the last rule of faith. Lastly, such is the conjuncture here of zeal and discretion, that, whilst it is the main scope of the author in these discourses that glory be given to God, this is accompanied everywhere with a scrupulous care and endeavouring that peace be likewise settled amongst men.”

My first extract shall be taken from a sermon which is invested with extraordinary interest by the circumstances that attended its delivery. The month preceding his death, Donne was appointed to preach on the first Friday in Lent before the king, at Whitehall, and, although labouring under great weakness, he persisted in coming to London. On his arrival, some of his friends, who perceived the emaciated condition to which his sufferings had reduced him, dissuaded him from his undertaking; but he resolutely resisted all their entreaties, assuring them that he did not doubt that God, who had before assisted him in so many hours of calamity with an unexpected aid, would still be with him in his last employment. And when, to the amazement of the beholders, says Walton, he appeared in the pulpit, many thought he presented himself, not to preach mortification by a living voice, but mortality by a decayed body and a dying face; “and, doubt-

less," he continues, "many did secretly ask that question in Ezekiel, *Do these bones live?* or, can that soul organize that tongue to speak so long time as the sand in that glass will move towards its centre, and measure out an hour of this dying man's unspent life?" But the spirit was mighty, in spite of the weakness of the body, and, after a few faint pauses in his zealous prayer, he commenced his discourse upon that awful verse, *To God belong the issues of death*; and many who saw his tears, and heard his hollow voice, expressed their belief that the text was prophetically selected, and that he had preached his own funeral sermon,—under which title it was afterwards published.

"Miserable riddle!—when the worm shall feed sweetly upon me, when the ambitious man shall have no satisfaction if the poorest alive tread upon him, nor the poorest receive any contentment in being made equal to princes, for they shall be equal, but in dust. One dieth at his full strength, being wholly at ease, and in quiet; and another dies in the bitterness of his soul, and never eats with pleasure; but they lie down alike in the dust, and the worm covers them. In Job and Isaiah it *covers them, and is spread under them*,—the worm is spread under thee, and the worm covers thee. There's the mats and the carpets that lie yonder, and there's the state and the canopy that hangs over the greatest of the sons of men. Even those bodies that were the temples of the Holy Ghost come to this dilapidation, to ruin, to rubbish, to dust; even the Israel of the Lord, and Jacob himself, hath no other specification, no other denomination, but that *vermis Jacob*, thou worm of Israel. . . . . That monarch who spread over many nations, alive, must, in his dust, lie in a corner of that sheet of lead, and there but so long as that lead will last; and that private and retired man, that thought himself his own for ever, and never came forth, must in the dust of the grave be published, and (such are the revolutions of the graves) be mingled with the dust of every highway, and of every dunghill, and swallowed in every puddle and pond. This is the most inglorious and contemptible vilification, the most deadly and peremptory nullification of man, that we can consider."—pp. 21-2. Ed. 1632.

The allusion to the gorgeous drapery and banners that hung over the monarch must have been very affecting, and was worthy of one who felt that he was speaking from the brink of another world, and amid the shadows of the grave.

His discourse upon the text—*Surely men of low degree are vanity, and men of high degree are a lie*—is full of ingenuity, argument, and eloquence.

"But to take it of a whole body of such men, *men of low degree*, and it is so too. The applause of the people is vanity, popularity is vanity; at how dear a rate doth that man buy the people's affections that pays his own head for their hats! . . . . And, as it is in civil and secular, so it is in ecclesiastical and spiritual things too. How many men, by a popular hunting after the applause of the people in their manner of preaching, and humouring them in their distempers, have made themselves incapable of preferment in the church where they took their orders, and preached themselves into a necessity of running away into foreign parts. . . . . The same people that welcomed Christ from the Mount of Olives into Jerusalem upon Sunday, with their *hosannas to the Son of David*, upon Friday mocked him in Jerusalem with their *Hail, King of the Jews*, and blew him out of Jerusalem into Golgotha with the

pestilent breath, with the tempestuous whirlwind of their *crucifixes*. And, of them who have called the Master Beelzebub, what shall thy servant look for? *Surely men of low degree are vanity.*

"And then, under the same oath and asseveration, surely—as surely as the other—*men of high degree are a lie*. David doth not mean those men whom he calls a *lie* to be any less than those whom he called *vanity*. . . . But yet the Holy Ghost hath been pleased to vary the phrase here, and to call *men of high degree* not *vanity* but a *lie*, because the poor, men of low degree, in their condition promise no assistance, feed not men with hopes, and therefore cannot be said to *lie*. But in the condition of men of high degree, who are of power, there is a tacit promise, a natural and inherent assurance, of protection and assistance, flowing from them. For the magistrate cannot say that he never promised me justice, never promised me protection, for in his assuming that place he made me that promise. I cannot say that I never promised my parish my service, for in my induction I made them that promise, and if I perform it not I am a *lie*, for so this word *Chasah* (which we translate a *lie*) is frequently used in the scriptures for that which is defective in the duty it should perform. *Thou shalt be a spring of water*, (says God, in Isaiah,) *cujus aqua non mentiuntur, whose waters never lie*,—that is, never dry, never fail.

"So, then, when men of high degree do not perform the duties of their places, then they are a *lie* of their own making; and when I over-magnify them in their place, flatter them, humour them, ascribe more to them, expect more from them, rely more upon them, than I should, then they are a *lie* of my making."

Again, in another of the same sermons, how boldly, and with what a steady hand is one of the most prevailing passions of our nature laid bare:—

"But to pass from names to the thing, indeed, what is mediocrity?—where is it? Is it the same thing as competency? But what is competency?—or where is that? Is it that which is sufficient for thy present degree? Perchance thy present degree is not sufficient for thee—thy charge perchance. Perchance thy parts and abilities, or thy birth and education, may require a better degree. God produced plants in Paradise, therefore that they might grow. God hath planted us in this world, that we might grow; and he that does not endeavour that, by all lawful means, is inexcusable, as well as he that pursues unlawful. But if I come to imagine such a mediocrity, such a competency, such a sufficiency in myself, as that I may rest in that—that I think I may ride out all storms, all disfavours,—that I have enough of mine own wealth, health, or moral constancy; if any of these decay, this is a verier vanity than in trusting in men of low degree, and a verier lie than men of high degree; for this, to trust to ourselves, this is a sacrificing to our own nets, our own industry, our own wisdom, our own fortune; and of all the idolatries of the heathen, who made gods of every thing they saw or imagined—of every thing in and between heaven and hell—we read of no man that sacrificed to himself. Indeed, no man flatters me so dangerously as I flatter myself; no man wounds me so desperately as I wound myself; and therefore, since this, which we call mediocrity and competency, is conditioned so, that it is enough to subsist alone, without relation to others, dependency upon others, fear from others, induces a confidence, a relying upon myself; as that which we imagine to be the middle region of the air is the coldest of all, so this imagined mediocrity, that induces a confidence in ourselves, is the weakest rest,—the coldest comfort of all, and makes me a *lie* to myself. Therefore may the prophet well spread, and safely extend his asseveration, his *surely*, upon all high, low, and mean. *Surely, to be laid in the balance, they are altogether lighter than vanity.*"—LXX Sermons, p. 660, &c.



Sometimes he rises into a loftier and more pathetic strain. How the affliction of a self-convicted and suffering spirit breaks out in the following passages:—

“Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth with the beggary of mine age . . . . Yet if God withdraw not His spiritual blessings, His grace, His patience; if I can call my sufferings His doing, my passion His action—all this that is temporal is but a caterpillar, got into one side corner of my garden,—but a mildew, fallen on one acre of my corn. The body of all, the substance of all, is safe, as long as the soul is safe. But when I shall trust to that which we call a good spirit, and God deject, and impoverish, and evacuate that spirit; when I shall rely upon a moral constancy, and God shall shake, and enfeeble, and enervate, destroy, and demolish that constancy; when I shall think to refresh myself in the serenity and sweet air of a good conscience, and God shall call up the damps and vapours of hell itself, and spread a cloud of diffidence, and an impenetrable crust of desperation upon my conscience; when health shall fly from me, and I shall lay hold upon riches to succour me, and comfort me in my sickness; and riches shall fly from me, and I shall snatch after favour and good opinion to comfort me in my poverty; when even this good opinion shall leave me, and calumnies and misinformations shall prevail against me; when I shall need peace, because there is none but Thou, O Lord that should stand for me, and Thou shall find that all the wounds I have come from Thy hand,—all the arrows that stick in me from Thy quiver; when I shall see that because I have given myself to my corrupt nature, Thou hast changed thine; and because I am all evil towards Thee, therefore thou hast given over being good towards me. When it comes to this height, that the fever is not in the humours, but in the spirit; that mine enemy is not an imaginary enemy—fortune, not a transitory enemy—malice in great persons; but a cruel, and an irresistible, and an inexorable, and an everlasting enemy—the Lord of Heaven, &c.”

And how bitter is the sarcasm launched against those who shrink from the uncompromising discharge of their duty:—

“Birds that are kept in cages may learn some notes, which they should never have sung in the woods or fields; but yet they may forget their natural notes, too. Preachers that bind themselves always to cities and courts, and great auditories, may learn new notes—they may become *occasional* preachers,\* and make the emergent affairs of the time their text, and the humours of the hearers their bible; but they may lose their natural notes,—both the simplicity and the holiness that belongs to the preaching of the gospel; both their power upon low understandings to raise them, and upon high affections to humble them. They may think that their errand is but to knock at the door—to delight the ear—and not to search the house—not to ransack the conscience.”—Id. p. 33.

He who seeks for gold in Donne's Sermons, will find them a mine not soon to be exhausted; two or three brief specimens of the felicity of his expressions must conclude the present notice of him.

“Actions which kings undertake are cast in a mould,—they have their per-

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\* The italics are Donne's.

fection quickly; actions of private men, and private persons, require more hammering and filing to bring them to perfection."—*Sermon preached before the Company of the Virginia plantation, November 13, 1622.*

#### A familiar illustration—

"Experience teaches us, that if we be reading any book in the evening, if the twilight surprise us, and it grows dark, yet we can read longer in the book which we were in before, than if we took a new book, of another subject, into our hands."—*LXX Sermons*, p. 139.

Speaking to one who trusted to the favour of the great: "*That bladder is pricked on which thou swimmest.*"

The style of Hammond is more thickly studded with conceits than that of Donne. He is the Cowley of theological prose. In the sermon on conscience, for example, (*Oxon*, 1644,) we find, *who can swallow such camel-sins?* and, in another, on Jeremiah xxxi. v. 18, the suffering sinner is compared to a sick man, left by his physicians with *the cupping glasses at his neck*. But these defects are more than compensated by the remarkable force of many of his images. If he partakes largely of Cowley's eccentricities, he also shares in the fervour and manliness of that writer's prose. Even his most faulty passages are redeemed by much sensibility and ardour; and over his most obscure and involved periods, sentiments shining with the beauty of holiness diffuse a serene and placid lustre.

I will give two specimens of what appears to me the melodramatic distortion of his manner:—

"All knowledge in the world cannot make us deny ourselves, and, therefore, all knowledge in the world is not able to produce belief; only the spirit must breathe the power into us, of breathing out ourselves: he must press our breasts, and stifle, and strangle us. We must give up the natural ghost. He must force out our earthly breath out of our earthly bodies, or else we shall not be enlivened by his spiritual."

#### The portrait of a wicked man—

"An angel, or officer of Satan (to buffet some precious image of God,) which is to that purpose fitted out of Satan's fulness,—swollen with all the venomous humour that that fountain can afford, to furnish and accommodate him for this enterprise; and then, lastly, after the satiating of his wrath, a bloated, guilty, unhappy creature—one that hath fed at the devil's table, swilled and glutted himself in blood, and now betrays it all in his looks and complexion."—*Fol.* 1664, p. 37.

The power of this description is undeniable; but it will be displeasing to many, on account of its extravagance. The conclusion of the sermon on *Prov.* i. 22, will afford a very delightful contrast to it:—

"Give us that pity, and that indignation, to our poor perishing souls, that may at length awake and fright us out of our lethargies, and bring us so many humbled, confounded penitentiaries, to that beautiful gate of Thy Temple of Mercies, where we may retract our follies, implore Thy pardon, deprecate Thy

wrath; and, for our deliverance from so infamous a vile condition—from so numerous a tale of deaths, never cease praising Thee, and saying—*Holy, Holy, Holy, Lord God of Hosts!—Heaven and earth are full of Thy glory!—Glory be to Thee, O God, Most High!*”

The sermons of Usher differ equally from those of Donne and Hammond. They are simple, concise, and argumentative; seldom either deviating into any rash improprieties of taste, or ascending to any high order of eloquence or majesty. The impressive dignity of the great preacher's delivery, however, lent an authority to every word he uttered. One who heard him in Oxford, says—

“It joys us to recollect how multitudes of scholars, especially the heads of our tribes, thronged to hear the sound of his silver bells; how much they were taken with the voice of this wise charmer—how their ears seemed as it were, fastened, to their lips. Here you might have seen a sturdy Paul, a persecutor transformed into a preacher—here a tender-hearted Josiah, lamenting after the Lord, and, with Ephraim, smiting on his thigh, saying, ‘*What have I done!*’ Others, with the penitent Jews, so stabbed to the heart that they were forced to cry out, in the bitterness of their soul—‘*Men, brethren, fathers—what shall we do?*’”

This anecdote, together with another not less pleasing, is narrated in Hone's interesting “Lives of Eminent Christians.” The remains of Usher's pulpit oratory are very small; but the following passage, upon a question often mooted, will display his peculiar merits. It occurs in a sermon on the Universality of the Church of Christ, preached before the King, June 20, 1624.

“The question,” says the learned prelate, “so rife in the mouths of our adversaries, is—*Where was your church before Luther?* Whereunto an answer may be returned \* \* that our church was even there where now it is—in all places of the world, where the ancient foundations were retained, and these common principles of faith, upon the profession whereof men have ever been wont to be admitted by baptism into the church of Christ; *there*, we doubt not, the Lord had his subjects, and we our fellow-servants, for we bring in no new faith, nor no new church. That which in the time of the ancient fathers was accounted to be *truly and properly catholic*—namely, *that which was believed everywhere, always, and by all*: that in the succeeding ages hath ever more been preserved, and is in this day entirely professed, in our church. If you demand, then, [he goes on, after lamenting the degradation of the church of God,] where was God's temple all this while? the answer is at hand—there, where Antichrist sate. Where was Christ's people? Even under Antichrist's priests. And yet this is no justification at all, either of Antichrist or of his priests; but a manifestation of God's great power, who is able to uphold his church even there, *where Satan's throne is*. Babylon was an infectious place, and the infection thereof was mortal; and yet God had his people there, whom he preserved from the mortality of that infection; else, how should he have said, ‘*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*’

“The enemy, indeed, had there sown his tares, but sown them in the Lord's field, and among the Lord's wheat; and a field, we know, may be so overgrown with such evil weeds as these, that, at the first sight, a man would hardly think that any corn were there at all. \* \* Those worthy husbandmen that, in these last six hundred years, have taken pains in plucking up those pernicious

scious weeds out of the Lord's field, and severing the chaff from his grain, cannot be rightly said, in doing this, either to have brought in another field, or to have changed the ancient grain. The field is the same, but weeded now—unweeded then; the grain is the same, but winnowed now—unwinnowed then. We preach no new faith, but the same catholic faith that ever hath been preached; neither was it any part of our meaning to begin a new church in these latter days of the world, but to reform the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it taken away, is not, by this pruning and purging, made another tree than it was before; neither is the church *reformed*, in our days, another church than that which was *deformed* in the days of our forefathers, though it hath no agreement, for all that, with popery, which is the pestilence that walked in those times of darkness, and the destruction that now wasteth at noon-day."—p. 32, 3rd edit. corrected, 1631.

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*Trinity College, Cambridge.  
March 4th, 1834.*

## MEMORIALS OF THE INQUISITION.

### CHAP. III.

#### *The Constitution of the Tribunal.*

IN a former chapter, I gave some account of the rise and progress of the inquisition, and the patience and perseverance with which the popes toiled to establish it in Europe, and of the degree of success which attended their labours. It will be the business of the present paper to give a sketch of the constitution of that tribunal, as it existed during the season of its chief influence, and in countries where that influence was the greatest.

The principal seats of the inquisition were, from first to last, Italy, Spain, and Portugal, with the countries and colonies immediately dependant on them. In France, in Bohemia, and elsewhere, the tribunal gained, to be sure, a temporary footing, and great and crying were the atrocities perpetrated under the sanction of its authority. But it took no permanent root, except in the districts first enumerated, from which, even in our own days, it can scarcely be said to have been eradicated. In Italy, Spain, and Portugal, therefore, we naturally look for the most perfect development of a machinery, than which the wit of man has never devised anything so well calculated to keep the human mind in a state of absolute bondage. I find that the following may be received as a faithful account of this matter.

All the Italian inquisitions, in whatever state or province established, were, with the solitary exception of that of Venice, dependant on the inquisition at Rome. Of this latter, the pope was the immediate head. With him it rested to nominate the cardinals composing the congregation of the Holy Office; for such was the title by which the Roman inquisition came immediately to be known. From him, likewise, the inquisitors presiding over

the tribunals elsewhere established received their authority, which they exercised in complete subserviency to his humours, insomuch that, at any moment, without assigning a reason for the act, he might remove or depose them. It is true that, when the inquisitors chanced to be men either of talent or of influence, he was for the most part shy of exercising these powers; but it was of the essence of the institution that the powers should be inherent in him, and they were both asserted, and occasionally brought into play.

The authority of the congregation of the holy office over all the minor offices was supreme. To it they gave an account of all affairs of moment which came, at any time, under their cognizance. In cases of difficulty they consulted it—its recommendations and instructions they followed with unquestioning exactitude. It regulated all their proceedings; it prescribed the forms of their judgments; it abolished the ancient laws and usages under which they might have existed, and enacted new ones at pleasure. Towards one another, the several minor offices were perfectly independent—and the inquisitors were not unapt at times to disagree among themselves. In such cases, the congregation was invariably referred to, and by the decision passed there all parties were bound to abide. Indeed, the powers of the congregation were more extensive than this. It had authority to receive complaints against the provincial inquisitors, even if such should emanate from their own familiars; and, in the event of the charge being proved, or, which amounted to the same thing, of the party accused being obnoxious, it both possessed the power to punish, and made no scruple to punish, capitally. The whole structure, indeed, from the summit to the base, was one of espionage throughout, where each man was a spy upon his neighbour, as his neighbour was a spy upon him.

The congregation of the holy office consisted of a certain number of cardinals, who filled the place of judges, and of a council, selected from among the most zealous of the canons and regular clergy. There were in attendance upon the congregation, advocates, whose duty it was to examine the books, and sift the opinions and doctrines of such as should be brought before the tribunal of the inquisition. Upon their opinions, whatever they might be, the cardinals alone depended, to form their own judgments and to pass sentence. Besides advocates, the congregation had two secretaries and a procurator-fiscal, with the latter of whom the party accused alone held communication. With respect to officers of inferior rank, these were innumerable; because, the circumstance of being included on the strength of the holy office rendering a man amenable to its authority, and to it alone, all who were desirous of setting the ordinary tribunals at defiance made the most strenuous exertions to be secured as officials.

It was stated elsewhere that though the pope succeeded in es-

tablishing the inquisition in Spain and Portugal, he failed in rendering his personal influence over its movements complete. The Peninsula, on the contrary, could boast of its own supreme council, of which the powers were, throughout both the nations, as well as their dependencies, with the exception of the duchy of Milan, as uncontrolled as those which the congregation exercised in Italy. The council in question consisted of a grand inquisitor, who, being nominated by the King of Spain, was confirmed by the pope. Beyond this single act, however, the pope's authority did not extend; indeed, from the moment of granting confirmation to its chief officer, the pope ceased to mix himself up in any of the affairs of the Spanish inquisition. These, on the contrary, were all subject to the court of the grand inquisitor, who, having a right to appoint to the inferior offices—not merely in case of vacancies, but according to the dictates of his own caprice—exercised, throughout the dominions of the king, his master, a power, little, if at all, inferior to that of the holy see. Such a man, it is scarcely necessary to add, must have filled a very high place among the officers of state.

In addition to the grand inquisitor, the supreme council consisted of five counsellors, of whom one, in terms of a privilege awarded to the order by Philip the Third, was always a Dominican friar. As at Rome, so in Madrid, these judges were assisted by a procurator-fiscal, a secretary, as he was called, of the king's chamber, two secretaries of council, an alguazil, or serjeant-major, two receivers, two relators, and two qualificators. In like manner, the number of persons holding office in minor degrees, under the supreme council, was incalculable, because, in Spain, not less than at Rome, such were exempt from the jurisdiction of all civil tribunals. Noblemen of the highest rank were not therefore ashamed to be numbered among the officials of the inquisition, or holy brotherhood.

I have said that the authority of the supreme council at Madrid was quite as absolute, throughout the dominions of the King of Spain, as that of the congregation of the holy office, throughout the ecclesiastical estates. In some respects it appears to have been even more absolute. No minor office, for example, could carry into effect a general *auto de fait*, till the sanction of the supreme council had been received; nay, so perfect was the control exercised by the ruling body, over those dependant on it, that an appeal from their sentences always lay to that court, from which there was no appeal. As to making or abrogating laws, appointing or superseding inquisitors, it was in that point on a footing of equality with the congregation. But its moral influence was undoubtedly greater in Spain than in Italy; for there was no Spaniard, however wealthy, or however elevated his rank, that did not tremble at the very name of the inquisition—a word

lightly spoken in reference to which never failed of involving him in trouble. Witness the falls of Don Carlos d'Espania, of Don John of Austria, and of the Prince of Parma, all of whom, to satisfy the inquisition, Philip the Second was compelled to send into banishment, though one was his only son, another his brother, and a third his nephew.

The inquisitions which owed allegiance to the supreme council of Madrid, were those of Seville, Toledo, Grenada, Cordova, Cuença, Valladolid, Murcia, Lerma, Lurgrono, St. Jacques, Zaragoza, Valencia, Barcelona, Majorca, Sardinia, Palermo, Carthagena, and Lima. Each of these was made up of three inquisitors, three secretaries, an alguazil, three receivers, with qualificators and counsellors in proportion. Such also, in essentials, at least, was the constitution in each of the inferior inquisitions of Italy, of which the numbers were very great. To be sure, some of the titles of the Italian functionaries were different; for, in Italy, each office had only a single inquisitor, a single vicar, a single procurator-fiscal, and a single notary. But in other respects the one body strictly resembled the other, all having been framed after the same model. Moreover, it was common to both countries, that all the officials employed under the several offices were required to prove that they were descended from a pure family—that is to say, that their forefathers, from time immemorial, had been Christians, and that none had been tried at the bar of the holy office, on a charge of infidelity or heresy. When this was made clear to the secretary, the applicant for honourable employment might be received, provided he pledged himself never to reveal, on any pretext whatever, the proceeding to which he might be a witness within the walls of the inquisition. From that pledge, neither promises nor threats could deliver him. If he suffered either to loosen the string of his tongue, his fate was fixed, and it was terrible.

In Spain the provincial inquisitors were required to give in, year by year, to the supreme council, a faithful report of the state of their respective tribunals; especially of the causes which might have been determined by them, and of the condition of the prisoners actually under confinement. Once a month, a statement of the monies which they might have received, either from the revenues of the holy office or in the form of fines and donations, was expected. The meetings of the supreme council, again, were held daily, except on holidays, in the Palacco-Rial; on Mondays, Wednesdays, and Fridays, in the morning; and on Tuesdays, Thursdays, and Saturdays, after vespers. Of the cases, and of the persons liable to be dealt with before that tribunal, I now proceed to give an account.

## CHAP. IV.

*The Cases dealt with by the Inquisition, and Persons subject to its jurisdiction.*

THE cases regarded as coming in an especial manner under the cognizance of the holy office were six in number. First, heresy; second, suspicion of heresy; third, the protection of heresy; fourth, the black art, as magic, witchcraft, or sorcery; fifth, blasphemy, which implied heresy, or anything approaching to it; and, sixth, injuries done to the inquisition, or to any of its members or officers, and resistance to its commands. In like manner, there were six classes of persons with whom the inquisition professed to deal—namely, first, heretics; second, such as were suspected of heresy; third, such as in any manner favoured, protected, or abetted heretics; fourth, magicians, sorcerers, enchanter, with all who used infernal arts; fifth, blasphemers; and, sixth, such as resisted the officers of the inquisition, or in any way hindered and impeded them in the exercise of their duty. Of old, the holy office did not pretend to go further than this. It dealt only with professed Christians—it affected only to keep such as had once lived in the bond of peace and in the unity of the faith, true to their allegiance; but, by-and-by, Gregory XIII., Pius V., Clement VIII., and Gregory XIV., greatly extended its authority. Jews, Mahomedans, infidels,—all men, in short, no matter what the religion might be of which they were the professors—were declared to come within the limits of the court's jurisdiction; as well as all those who should in any way inflict an injury on the officers of the inquisition—in their persons, in their honour, in their goods, or in anything that belonged to them. Still the cases, like the sort of persons with whom the tribunal had to deal, were held never to exceed six; and the better to support the office in maintaining at least the show of consistency, the following ingenious mode of interpreting human language was adopted:—

Under the general head of heretics were included all such as had at any time said, written, signed, or preached anything contrary to the Holy Scriptures, to the creed, the articles of faith, or *the traditions* of the church; all who abandoned the Christian religion to embrace some other, or who, without going thus far, practised customs and ceremonies such as were esteemed in other religions, or who held that salvation might be obtained out of the pale of Christianity. This was, perhaps, fair enough; for every church has an undoubted right to determine what shall, and what shall not, be accounted heresy against its own faith; while, if we except the case marked in italics, there is no church which will not join that of Rome in convicting of heresy persons who had been guilty of the errors enumerated above. But when the pope took another step in advance, and adjudged those to be guilty of heresy who disapproved of any ceremony, usage, or custom,



which was practised in the Romish church, he went—had he acted in a spiritual capacity alone—far beyond what Christian charity would warrant. The pope, however, had much more in view than to inflict a mere spiritual censure. He required the holy office to take cognizance of the unfortunate wretches against whom such a charge might lie ; and he added to the number of delinquents, so committed to its tender mercy, from day to day. Thus, whosoever might have held, uttered, or signed, any opinion contrary to that received at Rome, touching the sovereign and unlimited authority of the pope, his authority over general councils, his right to judge temporal princes—whosoever, in writing or by word of mouth, might have presumed to controvert the pope's decrees, no matter upon what subject, or to what object tending, was declared to be a heretic, and, as such, liable to be dealt with by the holy office. Of course all protestants came at once under this general description ; indeed, it was mainly to crush, if possible, the growing spirit of Christian liberty that so unwarrantable an extension of the meaning of the word heretic was affected.

Wide as were the limits assigned to the charge of heresy, those which circumscribed the second accusation—I mean that of favouring heresy—were still more extensive. Whosoever advanced a proposition offensive to such as listened to him, or ventured to differ in opinion from them, on any matter connected with religion, lay open to a suspicion of this sort. Whosoever spoke lightly of any one of the seven sacraments, or of anything, no matter how trivial in itself, which his neighbours accounted holy ; whosoever contemned, undervalued, far more profaned, the image of a saint ; whosoever read, had in his possession, or lent to others, books condemned by the inquisition, was inevitably classed among the suspected. In like manner, it sufficed to involve a man in the same difficulty, if in matters of worship his habits differed from those of churchmen in general ; if he passed a whole year without communicating or confessing ; if he eat meat on forbidden days, or neglected to attend mass on the day prescribed by the church—nay, so particular was the holy office in this matter, that any one who was known to have been present, were it even accidentally, during the celebration of divine worship, or the delivery of a public discourse, among heretics, became at once liable to citation. So also, if a man failed to appear before the holy office when summoned ; if among his personal friends one heretic chanced to be numbered ; if he lodged a heretic, bestowed any gift upon a heretic, visited him, and, above all, shielded him from the inquisition ; if he supplied him with means of effecting his escape, because he was a friend, a relative, a parent, or an object of pity ; in each and all of these cases, the unfortunate delinquent became partaker of his guilt—so far, at least, that he stood

amenable to the charge of suspected heresy. Nay, so unrelenting was this tribunal, that to fail of denouncing father, mother, brother, sister, wife, husband, or child, subjected the party thus deficient in catholic zeal to all the pains of a grave accusation.

Similar in all respects to the kind of interpretation put upon the second class of offence, was that which the inquisition applied to the third. He was treated as a favourer of heretics who stood forward in defence of those against whom the holy office had instituted proceedings; who gave them counsel in their difficulties; who, knowing that they were suspected of heresy, or fugitives from the prisons of the inquisition, or cited to appear before it, or were unwilling to obey the citation, assisted them, in any way, to elude their pursuers, or, in the event of their being pursued, furnished them with the means of escape, by supplying them with instruments, or by corrupting the guards. Again, all those were classed under the same head who spoke to the prisoners of the inquisition without leave; who wrote to them, either to convey advice or to offer consolation; who dealt with the witnesses in any case, either by money or otherwise, to be silent, if they could not favour the accused; or who concealed, burned, or by any other method made away with, papers which were supposed to treat of the affairs of the holy office itself. But the most remarkable ground of peril to which, in this case, persons lay open, was this:—No man could have dealings with a heretic, even in matters of traffic, without being liable to be treated as a protector of heresy; while, to abstain from denouncing at the holy office such of his acquaintance as had incurred the shadow of a suspicion of being themselves favourers of heretics, never failed to put a man's own life in jeopardy. So vigilant was this terrible tribunal in all its proceedings, so utterly regardless of human ties and human sympathy in the fabrication of matters wherewith to entrap men's liberty and honour.

The fourth species of charge to which the inquisition had especial regard was that involving the accused in the guilt of sorcery, magic, divination, and enchantments. I should never cease writing were I to enumerate one by one the endless number of cases to which this charge was made to extend. In Italy, especially, where, at the period of which I am now treating, all ranks and classes of persons were credulous, to a degree, of demoniacal interferences, there was scarcely an event or accident in every-day life which the malice of an enemy, or the credulity of a neighbour, would not attribute to the incantations of some one; while the inquisition, ever ready to enlarge its powers, and continually seeking to increase its wealth, heard such charges, not only without scruple, but with avidity. The consequence was, that the numbers of men and women committed to the dungeons of the holy office on suspicion of witchcraft, astrology, or familiarity

with a demon, far exceeded those against whom all the other accusations were brought ; and thus, whenever it was held impossible to crush an obnoxious party upon a better pretext, that of sorcery was appealed to with unfailing success.

The fifth offence which rendered men amenable to the authority of the holy office was blasphemy ; in their mode of dealing with which, the inquisitors were, to say the least, exceedingly capricious. Their avowed principle was, not to take cognizance of any profaneness which did not involve the profane in the guilt of heresy. Ostensibly, therefore, neither Jews, nor Mahomedans, nor Pagans, came, as such, under their control, though, in point of fact, legitimate grounds of dealing with them were never far to seek ; nay, so convenient was this sort of rule which the inquisition had prescribed for its own proceedings, that conviction or acquittal might, in extreme cases, follow rather personal predilection than the dictates of public principle. A curious instance of the kind stands on record, of which it may not be amiss if I give an account.

It chanced on a certain occasion that there arrived in Rome a Dutch anabaptist, who, from inadvertence, or, it may be, mistaken zeal, avowed somewhat too fully the opinions of his sect. He was denounced at the office of the congregation, arrested, and brought before the tribunal. There needed no torture to extract from him a disavowal of the pope's supremacy ; nor, indeed, a confession of other and equally obnoxious points of faith. He was, of course, convicted of blasphemy, and all that remained was to pass upon him the extreme sentence of the law. One of the inquisitors, however, happened to have formed an intimacy with the man previous to his arrest, and became desirous of saving him. He demanded to be informed whether the prisoner's creed contained other articles than those already avowed. He was answered in the negative. "Hast thou been baptised, erring brother?" continued the judge. "Never," was the reply. "Brethren," said the official, turning to his brother judges, "this man cometh not under our jurisdiction ; he is a pagan." Accordingly the anabaptist was dismissed from the bar, with strict injunctions to apply himself to the study of the Christian faith, and after he should have been able to answer his catechist satisfactorily, to be baptized. I need scarcely add that the friendly inquisitor took charge of him, and sent him out of the city.

In spite, however, of this apparent disinclination to interfere by violence with the disbelief of men without the pale of Christiani y, neither Jews, nor Mahomedans, nor infidels, escaped the fury of the inquisitors. Whatever kind of guilt a Christian might incur, could be incurred, to at least an equal extent, by a Jew and a Mahomedan. Either might be a favourer of heretics, a blasphemer, or a necromancer ; or he might oppose the execution of

orders which the holy office had issued. For these, not for his Judaism, or Mahomedanism, he suffered. In like manner, if a Jew or a Mahomedan should, in writing or otherwise, promote the circulation of principles contrary to those which Jews and Christians hold in common,—if, for example, he denied the unity, or the providence of God,—for that he was liable to be arrested. Or should he be accused of drawing away, or seeking to draw away, a Christian from the pure faith—of selling, lending, or even possessing books hostile to Christianity—of taking steps to bring Christianity into disrepute, by ridiculing any of the ceremonies enjoined by the Church—in each of these cases, he stood open to the surveillance of the holy office, which seldom failed to deal with him in the most summary manner.

Lastly, resistance to the holy office was understood to mean, not only an act of direct opposition to its decrees, or the obstruction of its officers in the execution of their duty, but every conceivable insult or slight which might be put upon such officers considered as private members of society. Such a crime was never overlooked. It was the great purpose of the inquisition to establish over the minds of men the authority of terror to its utmost extent; and hence, he who made himself obnoxious to the meanest of its officials could trust neither to rank, nor wealth, nor station, to protect him. He was pursued, in case of flight, from place to place, and when taken suffered the utmost penalty which it was in the power of the inquisition to inflict.

(To be continued.)

#### THE DARK AGES.—No. IX.

*LI. Attate! modo hercle in mentem venit.*

*Nimis vellem habere perticam. LE. Quoi rei? LI. Qui verberarem Asinos.*—PLAUTUS.

THERE is one of Robertson's proofs and illustrations, which I intended to notice, but I really forgot it when I passed on to Henry's history—a blunder the more stupid, because this note immediately follows that respecting St. Eloy; and I actually quoted the text to which it belongs, and in which Robertson tells us, that "the external ceremonies, which then formed the whole of religion, were either so unmeaning as to be altogether unworthy of the Being to whose honour they were consecrated, or so absurd as to be a disgrace to reason and humanity." The note is as follows:—

"It is no inconsiderable misfortune to the church of Rome, whose doctrine of infallibility renders all such institutions and ceremonies as have been once universally received immutable and everlasting, that she must continue to observe in enlighteney

times those rites which were introduced during the ages of darkness and credulity. What delighted and edified the latter, must disgust and shock the former. Many of these rites appear manifestly to have been introduced by a superstition of the lowest and most illiberal species. Many of them were borrowed, with little variation, from the religious ceremonies established among the ancient heathens. Some were so ridiculous, that, if every age did not furnish instances of the fascinating influence of superstition, as well as of the whimsical forms which it assumes, it must appear incredible that they should ever be received or tolerated. In several churches of France, they celebrated a festival in commemoration of the Virgin Mary's flight into Egypt. It was called the feast of the ass. A young girl, richly dressed, with a child in her arms, was set upon an ass superbly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and, when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of their usual response, *We bless the Lord*, brayed three times in the same manner. Du Cange, *voc. Festum*. v. iii. p. 424. This ridiculous ceremony was not, like the festival of fools, and some other pageants of those ages, a mere farcical entertainment exhibited in a church, and mingled, as was then the custom, with an imitation of some religious rites; it was an act of devotion, performed by the ministers of religion, and by the authority of the church. However, as this practice did not prevail universally in the Catholic church, its absurdity contributed at last to abolish it."—p. 237.

I copy this note, not so much as a specimen of broad, barefaced falsehood, or gross mistake, such as I have before presented to the reader's notice,—though, as it regards the misrepresentation of facts, it may be worth looking at,—as for some other reasons, which will, I hope, appear satisfactory.

First, however, as to the fact,—which it is always well to examine in such cases,—that is, in all "wonderful, if true," stories, told by persons of whose knowledge or veracity we have any doubt. The reader may, perhaps, be inclined (and he is welcome) to put this rule in practice, when I tell him, that the Feast of the Ass was not "a festival in commemoration of the Virgin Mary's flight into Egypt,"—that the Virgin Mary had nothing to do with the matter, and, so far as appears, was not even mentioned in it,—and that the ass from whom the festival derived its name was not that on which she fled into Egypt, (if, indeed, any such ass ever existed,) but the ass of Balaam. Of this the reader may satisfy himself by turning to Du Cange, as cited by Robertson.

Secondly, as to the fact.—Though Robertson cites Du Cange, it is not for the Feast of the Ass, but for the story about the "young girl richly dressed," &c.; which (though Robertson has confounded the two things) had nothing whatever to do with the Feast of the Ass, and is not mentioned, or even alluded to, by Du Cange. I do not mean to be hypercritical, or quibbling. There is an account of this folly at the volume and page of the book which we may familiarly call "Du Cange,"—that is, the Benedictine edition of Du Cange's glossary, which expanded his three folios into ten,—but it is important to observe, that the account of this custom formed no part of the original work; and that, therefore, the custom itself was probably unknown to Du Cange; and

how far any thing of that kind, which was at all general, or of long standing, was likely to have escaped him, those who are even slightly acquainted with his glossary will be able to judge.

Thirdly, as to the fact,—Du Cange does give, from the Ordinal of the Cathedral of Rouen, the office (or more, properly, the rubric—or, more properly still, the stage-directions of the office) appointed for the Feast of Asses; which was a sort of interlude performed in some churches at Christmas. I do not know whether it would be possible now to learn what was said or sung by the various characters, as the account of Du Cange contains only the rubric, and the initiatory words of each part; but the dramatis personæ appear to have been numerous and miscellaneous; and I can only account for the total absence of the Virgin Mary, by supposing that it arose from superior respect. There were Jews and Gentiles as the representatives of their several bodies, Moses and Aaron, and the prophets, Virgilius Maro, Nebuchadnezzar, the sibyll, &c. Among them, however, was Balaam on his ass; and this (not, one would think, the most important or striking part of the show) seems to have suited the popular taste, and given the name to the whole performance and festival. I should have supposed, that Nebuchadnezzar's delivering over the three children to his armed men, and their burning them in a furnace made on purpose in the middle of the church, would have been a more imposing part of the spectacle; but I pretend not to decide in matters of taste, and certainly Balaam's ass appears to have been the favourite.\* The plan of the piece seems to have been, that each of the persons was called out in his turn to sing or say something suitable to his character; and among others, "*Balaam ornatus sedens super asinam* (hinc festo nomen) *habens calcaria, retineat lora, et calcaribus percutiat asinam, et quidam juvenis, tenens gladium, obstat asinæ. Quidam sub asina dicat, Cur me calcaribus miseram sic læditis? Hoc dicto Angelus ei dicat, Desine Regis Balac præceptum perficere. Vocatores Balaun, Balaun, esto vaticinans. Tunc Balaun respondeat, Exhibet ea Jacob rutilans,*" &c.

I am afraid that some persons give me credit for defending a good deal of nonsense; and, therefore, let me say at once, that I am not going to defend this. I acknowledge that it was nonsense—nonsense that came very near, if not to actual, profaneness, at least to something like the desecration of holy things. The age,

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\* Indeed, he seems to be always a favourite with the public, and to give the tone and the title wherever he appears. The ass is the only link which unites these two stories, and in each he seems to be put forth as the principal character. So it was, when, in the twelfth century, an order of monks was formed, whose humility (or at least their rule) did not permit them to ride on horseback. The public (I hope to the satisfaction of the humble men) entirely overlooked them, eclipsed as they were by the animals on which they rode, and called it *Ordo Asinorum*.

I admit, was dark ; the performers were probably ignorant ; in short, the reader may say what he pleases of the Feast of Asses, and of all the animals, biped or other, concerned in it, if he will only bear in mind one other fact,—a fact almost incredible, perhaps, to those who do not know how Robertson muddled the chronology of his proofs and illustrations, yet very true,—namely, that, after all he had said about the period from the *seventh* to the *eleventh* century, and the immediate connexion about heathen converts retaining their barbarous rites, the Ordinal of Rouen, which is Du Cange's sole authority on the subject, is a MS. of the *fifteenth* century. How long the Feast of Asses had been celebrated at that time I really do not know ; and I shall be obliged to anybody who will tell me—nor do I know how long it was suffered to continue—but that it flourished when this MS. was written seems clear ; and to bring it forward as a special and characteristic sin of the dark ages, is too bad.

Fourthly, as to the fact—Though the Feast of Asses had nothing to do with the flight of the Virgin, yet that event was celebrated, it appears, in some churches in the diocese of Beauvais, on the 14th of January, with some of the absurdities mentioned by Robertson. This, at least, is stated by the editors of Du Cange ; who give no account of their authority, or any idea of its date, except that for the “ hymn no less childish than impious ” which they give, they say that they have the authority of a MS. five hundred years old ; which of course throws the matter back into the *thirteenth* century.\* They add, that the same silly ceremony was performed in the diocese of Autun ; but for this they give no authority at all. Such appears to have been the extent of the custom ; as to its duration I am unable to judge. It may have existed through all the dark ages, but I do not remember to have met with any trace of either custom ; and the fact, that neither Du Cange nor his editors appear to have known of their earlier existence, is ground for a presumption that they did not, in fact, exist before the times which have been mentioned.

One more observation as to the fact—“ The ass was taught to kneel at proper places.” I must say, I doubt it. It may not be impossible, but I suspect it is very difficult, to make that class of animals do such a thing. Indeed, I think the reader who turns to Robertson's authority will agree with me in supposing, that he was led to make this statement merely by his misunderstanding the marginal direction annexed to one verse of the hymn, “ *hic genuflectebatur.*”

But now as to the *animus* and the *modus* ;—the *facts* are absurdly

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\* Should this meet the eye of any gentleman whose course of reading has enabled him to judge, from internal evidence, as to the date of the song in question, I should feel much obliged by his referring to it, and communicating his opinion.

misstated ; but what are we to say of the design, and the manner, of introducing those facts ? It is really necessary to say very little on this point, though it is principally for this that the matter is worth noticing at all. Who can help seeing the absurdity of introducing this asinine business by a sober reflection on the practical evils of assuming infallibility, with its attributes of perpetuity and immutability ; and then telling us, that what is apparently given as an example (for why, else, is it given at all ?) never was general, and was, after a while, abandoned. But what is the obvious *animus* ? Why did not Robertson, instead of throwing the whole odium of this nonsense on the church, tell his readers that this ass was patronized by the people—that he was the pet of the laity—and that, with natural and characteristic obstinacy, and, cheered by the love and sympathy of his lay friends, he kept his ground against the ecclesiastical powers which would have turned him out of the church ? Why did he not add the statement of those from whom he borrowed the story—“ *Hæc abolere censuris ecclesiasticis non semel tentarunt episcopi, sed frustra, altissimis quippe defixa erat radicibus donec supremi Senatus accessit auctoritas, qua tandem hoc festum suppressum est ?* ”

Having said thus much of asses, let us proceed to speak of fools. Robertson says, just in the way of passing allusion, that the Feast of Asses “ was not, like the *Festival of Fools*, and some other pageants of those ages, a mere farcical entertainment, exhibited in a church, and mingled, as was then the custom, with an imitation of some religious rites.” In saying that these festivals differed, Robertson is right. The Feast of the Ass, and the more ridiculous custom of the girl at Beauvais, which he describes, were, I believe, instituted by Christians in a comparatively late age of the church. From what has been said, at least, it appears that the Feast of Asses flourished in the fifteenth, and the other follies in the thirteenth century, in some part of France. But the Feast of Fools was a more ancient and more orderly celebrated festival ; which may, perhaps, be more or less traced in all ages of the church, and in all parts of Christendom. Even now, I suppose, there is hardly a parish church in our protestant country which does not annually exhibit some trace or relic of it. Notwithstanding the decrees of councils, and the homilies of fathers, the Christmas evergreen,—the *viriditas arborum*,—which they denounced, still keeps its ground.

The Feast of Fools (the *festum fatuorum*, or *stultorum*,) was, in fact, the old heathen festival of the January Calends. Some ingenious persons have employed themselves in shewing that every ceremony and observance of the Romish church (that is, every ceremony and observance which they do not see in their own day, and their own parish church or meeting,) is a genuine pagan rite, adopted from the heathen. Others, with as much facility



and truth, prove that every particular is Jewish. I have neither the taste nor the learning required for such an undertaking, and if I had it would be sadly out of place here. The same persons would, I hope, be consistent enough to admit that the people of the dark ages, whatever ceremonies or observances they might introduce, did not borrow either from pagans or Jews—for who knew the classics—who read the bible—in *those* days? So it, evidently, is not my present business; but I wish that some one would give us a true and full account of the insinuation, modification, or extirpation, of gentilisms in the Christian church, at the same time tracing their causes, history, and effects. As to our present business, however, I will pass over all the earlier councils and fathers;\* but as I should wish to give a specimen of the resistance made by the church to this pagan folly, I am glad to be able to give at the same time a farther extract (it happens to be the immediate continuation of what I gave at p. 256) from the well-known, or at least much talked-of, sermon of St. Eloy. I have already stated that, about the year 640, he became the bishop of a people, many of whom were newly and scarcely converted from heathenism. If I seem to carry on the quotation a few lines farther than the matter for which it is especially quoted, and the immediate subject of this paper may seem to require, those who have read Nos. VI. and VII., and who at all understand my motive, and the drift of these papers, will perceive my reason for doing so.

“ Before all things, however, I declare and testify unto you, that you should observe none of the impious customs of the pagans; neither sorcerers,† nor diviners, nor soothsayers, nor enchanters; nor must you presume for any cause, or any sickness, to consult or inquire of them; for he who commits this sin immediately loses the sacrament of baptism. In like manner, pay no attention to auguries and sneezings; and, when you are on a journey, do not mind the singing of certain little birds. But, whether you are setting out on a journey, or beginning any other work,

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\* The reader who wishes to follow out this subject will find abundant indication of sources by referring to Du Cange in v. *Kalends*; or by looking at Bingham's *Antiquities*, b. xvi., ch. iv., sect. 17, and b. xx., ch. i., sect. 4. In less than two hours, however, he may become pretty well acquainted with this part of the subject by reading the Homily of Asterius, which is, of all that I know, the thing best worth reading, and which he may find in the *Bibliotheca Patrum*, tom. xiii. p. 590, of the Paris ed. of 1633, or a Latin translation of it in Raynaud's edition of Leo Magnus. Next to this in value (and it may be found in the same edition of Leo, and, I believe, in the largest *Bib. Pat.*, but I am sorry to say I have not the means of ascertaining,) is the Homily on the Circumcision, by Maximus Taurinensis, at p. 198 of his *Homilies*; and if the reader has Mabillon's *Museum Italicum*, let him look at tom. i., par. ii., p. 17. The same edition of Leo also contains the sermons of Petrus Chrysologus, the 155th of which is worth reading. These, with the 62nd canon of the council in Trullo, (*Lab. Conc.*, vi., 1169,) will, I think, put the reader in possession of most that is known on the subject. It may seem a good allowance for two hours; but, in fact, I might have said one, for all the things referred to are very short.

† If any one will take the trouble to refer to the writers of the eleventh century, especially Peter of Blois, he will find a constant condemnation of superstitious usages and customs; and if he will go back much farther, to Theodore's *Panitentiale*, in the seventh century, he will find the same doctrine.—Ed.

cross yourself in the name of Christ, and say the Creed and the Lord's Prayer with faith and devotion, and then the enemy can do you no harm. Let no Christian observe the day on which he leaves, or returns, home; for God made all the days. Let none regulate the beginning of any piece of work by the day, or by the moon. Let none on the Calends of January join in the wicked and ridiculous things, the dressing like old women, or like stags,\* or the fooleries, nor make feasts lasting all night, nor keep up the custom of gifts† and intemperate drinking. Let no Christian believe in *paras*, nor set amidst their singing, for these are the works of the Devil. Let no one on the Festival of St. John, or on any of the festivals of the saints, join in *solstitia*, or dances, or leaping, or *caraulas*,‡ or diabolical songs. Let none trust in, or presume to invoke, the names of *dæmons*; neither Neptune, nor Orcus, nor Diana, nor Minerva, nor Geniscus, nor any other such follies. Let no one keep Thursday as a holy-day, either in May, or at any other time, (unless it be some saint's day,) or the day of moths and mice, or any day of any kind, but the Lord's Day. Let no Christian place lights at the temples, or the stones, or at fountains, or at trees, or *ad cellos*, or at places where three ways meet, or presume to make vows. Let none presume to hang amulets on the neck of man or beast; even though they be made by the clergy, and called holy things, and contain the words of Scripture; for they are fraught, not with the remedy of Christ, but with the poison of the Devil. Let no one presume to make lustrations, nor to enchant herbs, nor to make flocks pass through a hollow tree, or an aperture in the earth; for by so doing he seems to consecrate them to the Devil. Let no woman presume to hang amber beads on her neck; or in her weaving, or dyeing, or any other kind of work, to invoke Minerva, or the other ill-omened persons; but let her desire the grace of Christ to be present in every work, and confide with her whole heart in the power of his name. If at any time the moon is darkened, let no one presume to make a clamour; for, at certain times, it is darkened by the command of God. Neither let any one fear to set about any work at the new moon; for God has made the moon on purpose to mark the times, and to temper the darkness of the nights, not to hinder anybody's work, nor that it should make any man mad, as foolish persons think, who suppose that those who are possessed by devils suffer from the moon. Let none call the sun or moon 'Lord'; nor swear by them, for they are creatures of God; and, by the command of God, they are subservient to the necessities of men. Let no man have his fate or his fortune told, or his nativity, or what is commonly called his horoscope, so as to say that he shall be such as his horoscope shall indicate; for God will have all men to be saved, and come to the knowledge of the truth, and wisely dispenses all things even as he hath appointed before the foundation of the world. Moreover, as often as any sickness occurs, do not seek enchanter's, nor diviner's, nor sorcerer's, nor soothsayer's, or make devilish amulets at fountains, or

\* *Vetulas aut cervolos*.—The council of Auxerre (an. 378) had decreed—"Non licet Kalendis Januarii vetula aut cervolo facere." Lab. Con. v. 917. Some would read this as *vitulas*, and suppose it to mean assuming the appearance, or sacrificing, a calf. But certainly the wearing of female attire by men was one great feature of the festival. Isidore (about the end of the sixth century) says—"Tunc enim miseri homines, et, quod peius est, etiam fideles, sumentes species monstruosas, in ferarum habitu transformantur; alii femineo gestu demutati virilem vultum effeminant." *De Eccl. Offic. lib. ii. c. 40.* (*Bib. Pat. x. 200.*) Alcuin, nearly two centuries after, has almost the same words; but it is worth while to remark that he changes *transformantur* and *effeminant*, into *transformabant* and *effeminabant*; in fact, he says,—"Domino largiente, hæc a fidelibus pro nihilo habentur, licet quantulumcumque similitudines, quod absit, adhuc lateant in feris hominibus." *De Dio. Off. (Ibid. p. 229.)* The reader will observe that I put some words of this extract in italics without any note, by which I wish to express that I do not know what they mean. This is not the place to discuss the conjectures of others, or to offer my own.

† *Strenas*.—What Asterius says on this point is worth reading. When he says that children were taught to love money by being permitted to go round from house to house collecting it, in return for nominal presents, one is led to think of *Christmas boxes*; which, indeed, as well as new year's gifts, seem to be genuine remains of the custom.

‡ I will not here repeat the arguments of those who make this word mean *charms* or *dances*, but I cannot help thinking of and mentioning *Christmas carols*.

trees, or cross-roads ; but let him who is sick trust only in the mercy of God, and receive the sacrament of the body and blood of Christ with faith and devotion ; and faithfully seek consecrated oil from the church, wherewith he may anoint his body in the name of Christ, and, according to the apostle, 'the prayer of faith shall save the sick, and the Lord shall raise him up ;' and he shall receive health not only of body but of mind, and there shall be fulfilled in him that which our Lord promised in the gospel, saying, 'for all things whatsoever ye shall ask in prayer, believing, ye shall receive.'

"Before all things, wherever you may be, whether in the house, or on a journey, or at a feast, let no filthy or lewd discourse proceed out of your mouths ; for, as our Lord declares in the Gospel, for every idle word which men shall speak on earth, they shall give account in the day of judgment. Forbid also the performance of all diabolical games, and dances, and songs of the heathen. Let no Christian perform them, because by them he becomes a heathen ; for indeed it is not right that from a Christian mouth, which receives the sacraments of Christ, and which ought always to praise God, diabolical songs should proceed. And therefore, brethren, eschew with your whole heart all inventions of the devil, and fly from all the impieties which I have mentioned, with horror. You must shew reverence (*enerationem exhibeatis*) to no creature beside God and his saints. Destroy the fountains which they call sacred ; forbid them to make the images of feet which they place at the parting of roads, and if you find them, burn them with fire. Believe that you cannot be saved by any other means than by calling on Christ, and by his cross. For what a thing it is that if those trees, where these miserable men pay their vows, fall down, they will not use them to make their fires. And see how great the folly of the men is, if they pay honour to an insensible and dead tree, and despise the commands of Almighty God. Let not any man, then, believe that the heaven, or the stars, or the earth, or, in short, any creature whatsoever, is to be adored (*adorandum*) except God ; because He, by himself alone, created and arranged them. The heaven, indeed, is high, the earth great, the sea immense, the stars are beautiful ; but he who made all these things must needs be greater and more beautiful. For if these things which are seen are so incomprehensible—that is, the various produce of the earth, the beauty of the flowers, the diversity of fruits, the different kinds of animals—(some on the earth, some in the waters, some in the air)—the skill of the bees, the blowing of the winds, the showers of the clouds, the noise of thunder, the change of seasons, and the alternation of day and night—all which things the human mind hath never yet been able by any means to comprehend. If therefore these things, which we see, without being able to comprehend them, are such, how ought we to estimate those heavenly things which we have not yet seen ? And what is the Creator of them all, at whose nod all were created, and by whose will all are governed ? Him then, brethren, above all things, fear ; Him in all things adore ; Him beyond all things love ; cling to his mercy, and never lose your confidence in his loving kindness."

Notwithstanding the statement of Alcuin, which was, I dare say, true, as far as his knowledge went—and his means of knowledge render his authority respectable—we are not to suppose that this heathenism was entirely rooted out. If it was so modified as to be lost sight of, and to have become comparatively harmless, in old Christian societies, the accession of barbarous nations, or heathenish communities, from time to time, rendered it necessary to watch against, and denounce it. Whether on this account, or merely to make his capitulare more complete, Atto (Bishop of Vercelli, as late as A.D. 960) inserted a prohibition against the heathenish celebration of the Calends ;\* though it is not improbable that this superstition might maintain its ground, in its more barefaced form, up to a later period in Italy than

\* Can. 79, ap. Dach. Spicil., i. 410.

elsewhere. It is curious to observe that Boniface, the apostle of Germany, not long before the time when Alcuin wrote, found his new converts much scandalized by reports which travellers brought from Rome, of what went on in the pope's own city, and "hard by the church of St. Peter." In his letter of congratulation to Pope Zachary, he told his holiness (or rather, "his paternity"—it is the pope who calls Boniface "your holiness,") that when the laity and secular persons among the Germans, Bavarians, and Franks, saw these things performed at Rome, it was vain to denounce them as sins, or to attempt to persuade people that they had not ecclesiastical sanction. The pope replied that he considered it an abomination, and had (like his predecessor, Gregory) done all that he could to put a stop to it.\*

But I am not writing the history of this folly. The question forces itself upon one—What had *this* heathen foolery to do with the church, more than any other invention of the world, the flesh, or the devil? It was "hard by" St. Peter's; but did it get in? Council after council attests that all regular ecclesiastical authority perpetually opposed it; and, though I know less than I could wish about the particulars, and the time of its intrusion into sacred places, and its admixture with sacred things, yet I believe that it did not become "a farcical entertainment, exhibited in a church," during the period with which we are concerned. The only account which I have met with of any participation by the church in this "libertas Decembrica," as it was also called, is that which is given by a writer, who is said to have belonged to the church of Amiens, and to have been living in A.D. 1182.† He tells us that there were some churches in which it was customary

\* The pope's reply is dated 1st of April, 749; but I do not know that the precise date of Boniface's letter can be fixed. Having inquired respecting dispensations, respecting marriage, which some maintained to have been granted by the pope, he adds—"quia carnales homines idiotæ, Alamanni, vel Bajuarii, vel Franci, si juxta Romanam urbem aliquid fieri viderint ex his peccatis quæ nos prohibemus, licitum et concessum a sacerdotibus esse putant; et dum nobis improprium deputant, sibi scandalum vitæ accipiunt. Sicut affirmant se vidisse annis singulis, in Romana urbe, et juxta ecclesiam Sancti Petri, in die vel nocte quando Kalendæ Januarii intrant, paganorum consuetudine choros ducere per plateas," &c. The pope, after expressing his abomination of such proceedings, says—"quia per instigationem diaboli iterum pullulabant, a die qua nos jussit divina clementia (quanquam immeriti existamus apostoli vicem gerere illico omnia hæc amputavimus. Pari etenim modo volumus tuam sanctitatem populis sibi subditis prædicare atque ad viam æternæ perducere vitæ."—*Lab. Conc.* vi. 1497—1500.

† His words are—"Sunt nonnullæ ecclesiæ, in quibus usitatum est, ut vel etiam Episcopi et Archiepiscopi in cœnobis cum suis ludant subditis, ita ut etiam sese ad lusum pilæ demittant;" and he afterwards says—"quanquam vero magnæ ecclesiæ, ut est Remensis, hanc ludendi consuetudinem observent, videtur tamen laudabilis esse, non ludere."—*Ap. Du Cange in v. Kalendæ.* The only writer before the year 1200, mentioned in the continuation of the article by the editors, is Petrus Capuanus, who wrote in A.D. 1198. He is the earliest writer, as far as I have seen, who speaks of this, or any festival, under the title of the Festum Fatuorum. He is here said to have testified its existence in the church of Paris, and elsewhere; but with what rites it

for the bishops and archbishops to join in the Christmas games which went on in the monasteries in their dioceses, and even so far to relax as to play at ball. If I grant that this was "desipere," may I not plead that it was "in loco," and that it was not quite so bad as what went on at Rouen and Beauvais in more enlightened times? For when did this festival become the regular Feast of Fools, with the Bishop of Fools, and the Abbot of Fools, and foolery sacred and profane in perfection? Let us hear Du Cange, to whom Robertson remits us—"Licet, inquam, ab ecclesia non semel proscriptæ fuerint, indictis ad hanc diem jejuniis et litiis de quibus suo loco, quibus eæ quodammodo expiarentur, et ut ludicræ et impiæ festivitatis loco vera ac solida succederet; non potuere tamen tam alte radicatæ prorsus evelli, adeo ut extremis etiam temporibus plus solito vires acceperint, et non a secularibus dumtaxat; sed et ab ipsis episcopis et sacerdotibus legantur usurpatæ: [imo, cum ab iis omnino abstinuissent laici, eas obstinate retinuisse clericos, atque ab iis solis usurpatas fuisse, testantur theologi Parisienses in Epist. eucyclica ann. 1444. 'Quid quæso fecissent' (Episcopi) 'si solum clerum sicut hodie his observantiis vacantem viderent!']" The part between brackets is so printed by the editors, to shew that it is their own addition to the statement of Du Cange, who proceeds to say that, in modern times, beside its old title, it came to be called the Feast of Subdeacons; not because that order of the clergy alone took part in it, but from the ambiguity of the word "*Soudiacres* id est ad literam *Saturi Diaconi*, quasi *Diacres Saouls*." He also refers to the fourth council of Constantinople, to shew that something like the mock consecration of the Bishop of Fools was practised in the east, in the ninth century, by some of the laity in derision of the clergy; and that it was forbidden by the church. This council declares it to be a thing before unheard of; and whether it was thence imported into the west, and, if so, at what time, it might be curious to inquire; but the editors of Du Cange skip at once from the ninth to the fourteenth century. What they quote from the Ceremonial of Viviers, written in A.D. 1365, from the council of Rouen, in A.D. 1445, or the Inventory of York, in A.D. 1350; or even the more scanty references to the council of Paris, in A.D. 1212, or that of Cognac in A.D. 1260, and the Constitutions of our Archbishop Peckam in A.D. 1279, it is not to our present purpose to notice; but I wish that some of those gentlemen who understand all about the march of intellect would explain, how it happened that these began—if not to exist, at least to flourish and abound—at, and after, and along with, the

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was celebrated does not appear. He wrote, as cardinal-legate, to Odo, Bishop of Paris, and to some of the canons, requiring them to put down the custom; and it appears that they issued an ordinance for that purpose.

revival of letters. If not, I may, perhaps, attempt something of the kind; but, in the meantime, I hope (having, perhaps, said enough about popular misrepresentations for the present) to go on to some of the points which I proposed to investigate with reference to the earlier—for really, after such a discussion, I do not like to call them the darker—ages of the church.

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THE LATE BISHOP OF FERNS.

THOMAS ELRINGTON was born in the neighbourhood of Dublin, on the 18th of December, 1760. At a very early age, he was left entirely to the care of his mother, who devoted herself to the education of her only child, a task for which she was eminently qualified by her sincere, unaffected piety; her vigorous understanding, and her extended information, far surpassing what was usually possessed by females at that period. More than half a century afterwards, her son, when explaining the mode in which the Bible should be read at schools, was able to bear this affecting testimony to her early care:—"I can\* trace back this opinion to my childhood. I could point out the chapter of the New Testament which I first read, and I was able to read the whole without interruption. My instructress still lives†—lives to inculcate the same reverence for the sacred writings upon a third generation, and to enjoy the respect with which her advice is received."

The earliest desire of the boy was to go to sea, a desire which he only relinquished from regard to the feelings of his widowed mother; but, to the last year of his life, he retained the strongest interest for every thing connected with maritime affairs; and many officers of the navy have been astonished at the knowledge, and puzzled by the inquiries, of a landsman and a clergyman. His progress at school must have tended to reconcile him to the sacrifice of his wishes; and at fourteen he entered Trinity College, Dublin, under the care of the Rev. Dr. Drought. His undergraduate course was brilliant; premiums, certificates, and a scholarship rewarded his exertions, and the judgment of *optime* was given to him for natural philosophy, an honour which has since been shared only by two, the late John Henry North, Esq., M. P., and Professor Hamilton. At twenty years of age

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\* Appendix II. to the Bishop of Fern's Charge, 1827.

† Mrs. Elrington was then in her ninety-fourth year, and died in April, 1833, in her hundredth year. An unfounded statement has appeared, in various forms, that the bishop had been a pauper; had he been so, his elevation would have redounded more to his credit. But the fact is otherwise. Mrs. Elrington enjoyed a small landed property, and many still alive must recollect her hospitable home in Dublin. Her son was a pensioner, or, as it is called at Oxford, a commoner, and enabled to hold his rank with his class fellows.

he obtained a Fellowship with distinguished credit, having been the only person who ever, it is believed, answered every question proposed in Mathematics. At this time, Trinity College was in a most unfortunate situation, from the endeavours of the provost, the Right Hon. John H. Hutchinson, to vitiate the purity of its elections for his own political purposes, and to change the collegiate offices from a reward of merit into a bribe for subserviency. Fortunately, there was a body of the fellows whom neither interest could seduce, nor power terrify, from the post of maintaining the honour of the college. To this band the youthful fellow promptly allied himself, and soon took a prominent part in the contest, which finally ended in the restoration of the government of the college to those who had been trained to its discipline and its management. The fatigue of a tutor's life did not prevent Mr. Elrington from publishing an edition of the first six books of Euclid,—a model of elementary demonstration,—nor from exposing the insidious designs of the Roman-catholic hierarchy, by commenting upon a charge put forward, in 1792, by Bishop Troy. This controversy, carried on at intervals, was terminated, in 1804, by a pamphlet, under the signature of S. N., so vigorous and decisive, that, as it has since appeared, a consultation was held whether or not Dr. Clinch should reply, and the Right Hon. Henry Grattan recommended that the controversy should be dropped—an advice which was followed.

In 1795, Mr. Elrington was appointed a Senior Fellow and Professor of Mathematics; and, in the same year, he took the degree of D. D., and delivered his "Lectures on Miracles," a work which was never known as its merits deserved, the author not having taken any steps to bring it into notice, or to overcome the disadvantages which invariably attend a book published in Dublin. In 1799, on the promotion of Dr. Young to the see of Clonfert, he was named by the board as his successor in the professorship of natural philosophy, but two junior fellows claimed an examination on the authority of an almost obsolete statute. He would not relinquish the contest, though entangled in the most laborious college office, and was successful even against so eminent a scientific scholar as the present provost, Dr. Lloyd.

In 1806, Dr. Elrington resigned his fellowship for the living of Ardrea, in the diocese of Armagh. The novel duty of a parish minister called for new exertions, but it found a person capable of directing the energies of his mind to any object. By the gentry of the country, by the humblest of his parishioners, he was regarded with affection; and great was their regret when, four years after, he was finally separated from them. The learned Professor of Oratory, in his funeral oration, bore testimony that he had visited the parish years afterwards, and had found the memory of their loved pastor still fresh amongst the

people. During his retirement, he was not idle. He exposed the insidious attempts that were then making to deprive the clergy of tithes. He put forward in true colours the character of Dr. Milner, the then recently appointed agent of the Roman-catholic hierarchy in Ireland ; but, above all, he vindicated the orders of the church to which he belonged from the calumnies of Ward, then republished after the slumber of a century ; a vindication which, in the opinion of Dr. Parr,—no bigoted churchman,—was justly rewarded by that pastoral office whose claim to apostolical succession he had so ably maintained.

To the Duke of Richmond, Dr. Elrington was pointed out, by the then distinguished provost, as the fittest person to succeed him ; and accordingly, on the promotion of Dr. Hall to the see of Dromore, in November, 1811, he was named by the duke to the provostship. Many who were interested in spreading the report, have stated that this was a mere political appointment ; but nothing can be more unfair both to the duke and his nominee. Through the whole transaction, the duke appeared only anxious to find out the fittest person, and on no occasion was disinterested firmness ever exhibited more strongly than by the object of his choice. A friend, who was aware of the projected arrangement, and high in confidence, endeavoured to persuade Dr. Elrington not to publish, as the controversy might throw a difficulty in the way, and prevent the lord-lieutenant from carrying his wishes into effect. This compromise, Dr. Elrington, with his characteristic independence and firmness, rejected, and published, at the risk of his promotion, what he conceived the interests of his church required.

On his appointment, a scene of no ordinary difficulty awaited the new provost. Political party ran very high. The Historical Society, held up by the liberals as the only useful part of the academic education, was sapping the foundations of collegiate discipline and national loyalty. The popular candidate for the representation of the university was an object of more than suspicion to the provost, who gave a proof of his sagacity in foreseeing the dangers that would arise from the promotion of this misguided minister. Undaunted by all these formidable opponents, the provost pursued the straight-forward course which appeared to him most conducive to the interests of the university. He was assailed by every weapon which anger and malice could invent ; but years have now passed away, and there is but one impression remaining,—a deep, lasting impression,—that an undeviating and ardent affection for the university, a zealous and indefatigable enforcement of its discipline, a firm and undaunted maintenance of its rights, a kind and fostering patronage of its deserving sons, marked a government of nine years.

To any other mind, the business of the university would have



appeared a sufficient excuse for giving up all other employment. But Provost Elrington was the acting manager of almost every public board in Dublin, the generous supporter of every charitable institution. His attachment to the protestant church brought him at once into collision with the measures of the Secretary for Ireland, Mr. Grant, and his advancement was impeded by all the powers of that right hon. gentleman. The determination of Earl Talbot, however, prevailed, and the provost was appointed Bishop of Limerick, in October, 1820.

(To be continued.)

## ANTIQUITIES, ETC.

### POSTSCRIPT TO THE PAPER ON WYCLIFFE'S "LAST AGE OF THE CHURCH."

(Concluded from last No., page 406.)

IN the former portion of this paper, published in the "British Magazine" for September, I quoted (p. 270) a passage from Wycliffe, in which the following words (I give them in modernized orthography) occur:—"Herewith accordeth Carnosencis, in a book that he clepeth *polychronicon*, the seventh book the tenth chapter, and he allegeth Gregory saying thus—Pestilences, smiting together of folks, and hurtling together of realms, and other harms shall come to the earth for that worshipis of holy church be given to unworthy men; and, in the eighth book, Defaut of priests bringeth in tyrants." I professed myself ignorant at that time who *Carnosencis* was; but having since shewn the original MS. of the *Last Age of the Church* to a learned friend, who is deeply skilled in black letter lore, he suggested that the word I had read *polychronicon*, was in reality *polycraticon*, and that the work quoted was possibly the "*Polycraticus, sive de nugis Curialium et vestigiis Philosophorum*," of John of Salisbury, who was Bishop of Chartres in the twelfth century, and is therefore called by Wycliffe *Carnotensis*. Upon reference to the work, I find this conjecture fully verified; and I mention the fact to prevent any of your readers from needlessly troubling you with conjectures on the subject. The first of the passages quoted by Wycliffe is to be found lib. vii. cap. 20 (not cap. 10), p. 491, *Ed. Lugd. Bat. ex off. Joan. Maire*, 1639, 8vo. "*Beatus Gregorius testatur quia pestilentie et fames, concussiones gentium, collisiones regnorum et quamplurima adversa terris proveniunt, ex eo quod honores Ecclesiastici ad precium vel humanam gratiam conferuntur personis non meritis.*" The other reference is in lib. viii. cap. 17, which is entitled "*In quo tyrannus a principe differat, et de tyrannide sacerdotum; et in quo pastor, fur et mercenarius ab invicem differunt.*"\*

\* I will take this opportunity of noticing briefly the letter signed "X." which appeared in the British Magazine for September, p. 304.

I regret very much that the tone of my observations respecting the volume of "Extracts from Wycliffe," published by the Tract Society, should have been such as to lead "X." to think me guilty of unfairness towards that publication. I freely admit that I ought to have guarded myself against such an imputation by stating distinctly that the editor of that work did not profess to give a critical edition of any of the tracts he has published, and that many omissions are acknowledged, some in general terms, and some by notices (such as "X." has quoted from the tract on

## THE WYCLIFFE MANUSCRIPTS IN TRINITY COLLEGE, DUBLIN.

## No. III.

## WYCLIFFE ON THE TRUTH OF THE SCRIPTURE.

THE elaborate work, "*De sensu et veritate Scripturæ*," was one of the treatises of Wycliffe which old John Fox had himself, as he tells us,\* "found out," and which he "intended hereafter, the Lord so granting, to publish abroad." The pious martyrologist, however, lived not to accomplish his design; and the contents of the treatise still remain concealed beneath the mysteries of the black letter and complicated abbreviations of a manuscript of the fourteenth century.

Almost all we know of the contents of this great work is derived from Dr. James's scarce tract, the "Apologie for John Wickliffe," where copious extracts are given from it in defence of our reformer's orthodoxy, and to prove "his conformitie with the now church of England, both in doctrine and discipline." Mr. Lewis, after having mentioned the tract "Of the Schism of the Roman Pontiffs," published in 1380, gives us the following summary of the contents of this treatise:—

"Soon after [Wiclif] published his book of the 'Truth of the Scripture,' in which

Prayer) in the places where they occur; and as my object in mentioning the omissions and imperfections of that publication was merely to shew *how far* the works of Wycliffe were accessible to the public, and that nothing that has been done, either by Lewis, Vaughan, or the Tract Society, should be supposed to supersede a complete edition of the reformer's works, I had no motive for concealing the fact to which "X." has called the attention of my readers. But if "X." will be so good as to look back at what I have written, perhaps he will believe me when I say that I never intended to speak of the work "as if it assumed to be an exact reprint from the originals." That it contains "many alterations, and numerous places in which the sense of the original has been lost," truth compels me still to assert; and I must now add, that although the editor has given notice of many of his omissions, yet he has not given notice of all, or even perhaps the greater part. I am far from accusing him in this of any dishonesty or unfairness, because he probably conceived that such repeated notices would have been inconsistent with the popular design of his undertaking. And "X." will, I think, have the candour to admit, that in the very passage where he conceives me to have spoken most severely, (*Brit. Mag.* for May, p. 585 and 586,) I suggested the same defence of the editor which "X." himself has made, namely, that many of the apparent omissions *may* have arisen from discrepancies between the Dublin and Cambridge MSS. The fact, however, is, that I wished to say as little as possible respecting the publication of the Tract Society, because I hoped to find a better opportunity of discussing its merits and defects in the course of these papers; and, as I still entertain this hope, I shall say no more at present in reply to "X.'s" remarks on this head.

I have to return thanks to "X.," and more especially to the Editor of the *British Magazine*, for the very flattering mistake into which they have fallen in supposing me qualified to superintend a critical edition of any of Wycliffe's works. Of the treatise "*De Veritate Scripturæ*," I have already written some account, consisting principally of a minute description of the Dublin copy. This paper has been, I hope, some time in the editor's hands, and, if it should meet with his approbation, will most probably appear in the *British Magazine*. But "to present the public with a literal and faithful edition of that work," is an undertaking for which I confess myself wholly unprepared. The fact is, that the treatise "*De Veritate Scripturæ*" is not a complete work in itself, as has been hitherto supposed; but a part, and, as I would say, about a *third* part of a great system of scholastic divinity, written in all the barbarity of language, and with all the formidable array of distinctions and divisions which are now regarded as the opprobrium of the schoolmen. Let "X." decide whether, in the present day of duodecimos and cabinet libraries, a folio of such theology would find either publisher, purchaser, or reader.

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\* Acts and Monuments, vol. i. p. 583.

he contended for the translating of the Scriptures into English, and affirmed that God's will is plainly revealed in two Testaments; that Christ's law sufficeth by itself to rule Christ's church; that a Christian man, well understanding it, may thence gather sufficient knowledge during his pilgrimage here upon earth; that whereas all truth is contained in holy scripture, whatever disputation is not originally thence to be adduced, is to be accounted profane.\*†

This account of the treatise is evidently derived from Dr. James's book, as is indeed acknowledged by Lewis's marginal reference, and will more clearly appear by comparing it with the following extract:—

"To this article [Art. vi. of the Church of England] *Jo. Wicliffe* most willingly subscribeth, in that most excellent booke of his, '*De veritate Scripture*,' affirming positively that *God's will is plainly revealed in two Testaments*, which he calleth elsewhere *Christ's law, or the faith of the church*; that *Christ's law sufficeth by it selfe to rule Christ's church*; that, *a Christian man, well understanding it, may thence gather sufficient knowledge during his pilgrimage here upon earth*; that *whereas all truth is contained in holy scripture, that what disputation soever is not originally thence to be deduced, is to be accounted prophane*."—(Apologie, pp. 7, 8.)

Dr. James quotes the original Latin of these passages in the margin; and, for the first of them, (viz., *God's will is plainly revealed in two Testaments*,) he refers, not to the treatise now before us, but to "Wiclif's Exposition of the Decalogue;" for the second, (which, by the way, Lewis has omitted,) he quotes "*De verit. Scrip.*" p. 15, and also "*Lib. de 7 Peccat. Mortalibus*," p. 40; for the third, (*Christ's law sufficeth*, &c.) no authority is given; and, for the remaining extracts, he gives references to "*De ver. Script.*," p. 66, and p. 39. So that Lewis's account of the contents of this, the most voluminous of our reformer's pieces, is made up of four extracts, one of which does not occur in the treatise at all; the other may possibly occur there, or else perhaps in the book "*De Peccatis Mortalibus*;" and the remaining two occur at a distance of six-and-twenty pages from each other in the Bodleian copy of the work. It should be remarked also, that Dr. James's version of those passages is rather a paraphrase than a translation of the original, and that the quotations were selected by him, not for the purpose of giving any summary of the contents of the work, but for the purpose of shewing what the reformer's doctrine was on the particular point of the sufficiency of the Scriptures.

It appears, therefore, that we cannot consider Lewis's account of the "*De veritate Scripturæ*" as, in any reasonable sense, an adequate statement of the contents of the treatise. Let us, therefore, turn to Mr. Vaughan, and see whether his more elaborate researches after the Wycliffe manuscripts has enabled him to supply us with more satisfactory information. He begins by informing us that this work is "the most extended, if not the most systematically arranged, of all the reformer's productions;" that it "required a particular notice, not only from its extent, but from its character, as embodying almost every sentiment peculiar to the mind of our reformer," and that "were it the only work preserved from the pen of Wycliffe, it would alone be sufficient to merit for its author the first place among the intrepid advocates of truth and piety in the annals of this country." Here, then, one would have imagined, is the very document which would be anxiously sought after, and closely studied by a biographer, who had resolved on giving to the world "the history of the reformer's mind." Here is a work to which he will surely devote a very peculiar portion of his attention, not only as it "embodies almost all the peculiar sentiments of Wycliffe," but also as it was composed at a period of the reformer's life when his judgment and his opinions might be supposed to have been most matured. How, then, shall we account for the fact that Mr. Vaughan dismisses this important volume with a notice scarcely exceeding a single page?—a notice which, besides the general

\* Lewis, Oxf. edit., 1820, p. 81.

praises of the work already quoted, is occupied entirely in telling us that John Fox once possessed a copy of this treatise, which was then supposed to be the only one extant; that, however, there are now two existing copies of it, one an imperfect one, in the Bodleian Library, and the other a perfect copy, and in an excellent state, in the library of Trinity College, Dublin; that this latter copy had not hitherto been mentioned in the printed catalogues of the reformer's writings; and, finally, that "the supreme authority of holy writ, the unalienable right of private judgment, all the branches of clerical power, the sacraments of the church, together with almost every article of moral obligation, may be found largely discussed in the volume."\*

But it may be said that the circumstances of the case sufficiently account for this vague and unsatisfactory description of the contents of the treatise. When but one perfect copy of the work is known to exist, and that not very accessible, Mr. Vaughan may well be pardoned for giving so imperfect a summary of it. Doubtless he might be pardoned had he manifested any consciousness of imperfection, or had he alluded to the causes of the deficiency; but no reader of Mr. Vaughan would imagine that any such defects existed; on the contrary, he deems it necessary to make a sort of apology even for the scanty notice he has given of the treatise. "The work itself," he says, "required this particular notice, not only from its extent, but its character, as embodying almost every sentiment peculiar to the mind of our reformer." It must be concluded, therefore, that to Mr. Vaughan's own mind the notice he has given of this important work appeared sufficient.

Another circumstance, which must be considered as detracting considerably from the value of Mr. Vaughan's labours, is this—that he does not tell us his reasons for the date he assigns to the treatise, nor does he mention the source from which he derived his very scanty account of it; for I must take leave to express my doubts whether he ever read the treatise himself. A writer, who had gone through the toil of perusing such a work, could hardly, I think, have written two volumes on the life and opinions of Wicliffe, without even once quoting from it.† And I believe I am correct in saying that a single quotation from this, "the most extended and most systematically arranged of all Wycliffe's productions," does not occur in Mr. Vaughan's volumes.‡

Mr. Le Bas has followed closely the steps of his predecessors; and, in what he says of this piece, he has combined the words of Lewis with the panegyric of Mr. Vaughan.§ Mr. Le Bas, however, did not profess to have gone to

\* Vaugh., vol. ii. p. 7, 2nd edit.

† Mr. Vaughan notices (note, p. 8) the fact, that "*De sensu et veritate Scriptura*" is the title given to the work by Fox; had he examined the Dublin MS. with any attention, he could hardly fail of having observed, that the same title is there also given to it.

‡ One reference to the "*De veritate Scriptura*," and that at second hand from Dr. James, occurs at p. 322 of Vaughan's second volume.

§ The author of the "Memoir of Wickliffe" prefixed to the selection of his writings printed by the London Tract Society, speaks of this treatise as follows:—"His treatise 'Of the Truth of Scripture' is a very valuable performance. It is in Latin. Only two manuscript copies are known to exist; one in the Bodleian Library at Oxford, the other at Trinity College, Dublin. The latter is the preferable copy, and is described as containing two hundred and forty-four large double-columned pages, of nearly a thousand words in a page. It would, therefore, be equal in contents to a common octavo of more than 700 pages. It abounds in contractions, but is fairly and legibly written." This will be found a tolerably correct account of the Dublin copy. The writer adds—"Vaughan describes this work as embodying almost every sentiment peculiar to the reformer. James made considerable use of its contents in his apology for Wickliffe; but it was neglected by Lewis. An accurate reprint, with a translation, would be exceedingly valuable." That this work was neglected by Lewis, is true, for Lewis does not profess to have ever seen it; but has it not been as much neglected by Mr. Vaughan?

original sources of information; and, therefore, we need not stop to quote his account of the treatise.

It is plain, then, that for any valuable purpose we are still as ignorant of the contents of the book "*De veritate Scripturæ*" as we were in the days of the good old martyrologist; and this ignorance, I must candidly confess, it is not in my power to remove; for although the volume, which is the subject of it, is now actually open before me, yet it is written in a hand so fearfully abbreviated, that it would deter a more skilful diplomatist than myself from attempting its perusal, unless he had much more time for the task than I can now command. I can do no more, therefore, than give a brief, but, I think, a correct description of its contents.

The volume is a small folio, closely written in double columns, and in excellent preservation; it consists of two hundred and twelve leaves of parchment, which are paged in a modern hand, and was probably written early in the fifteenth century. It is not illuminated; but, in some few instances, capital letters are distinguished by red and blue paint, and spaces for similar ornaments are left in many places throughout the volume. The last hundred pages are in a much clearer and fairer hand than the beginning.

The first two leaves appear to have belonged to another book. The first page of fol. 1 is blank, and has been omitted in the pagination; and on p. 2 begins what is termed in the margin cap. 8, *de v'tate scripture*; but it does not agree, except in its first two words, with the eighth chapter, as given in the body of the volume. It ends imperfectly on the reverse of fol. 2.

Pp. 4—7 contain summaries of the contents of the chapters of the treatise "*De veritate Scripturæ*," beginning thus:—

"Sententiæ tractatus de veritate et sensu scripturæ sacræ in compendio sic habent." [Seu habentur.] "Cap. p<sup>m</sup>. introducit primo causam triplicem tractatus scripturæ. 2<sup>da</sup> obijcit quod non est imitanda; per beatum August<sup>m</sup>. 4<sup>o</sup> de doctrinæ Christianæ....."

I had intended quoting the whole of the summary of one or two chapters, in order to give the reader some idea of the work; but I find some words so abbreviated as to require more time than I can at present conveniently spare for deciphering them. It will be seen that, in what I have here quoted, I make no attempt to represent in print the contractions of the original.

The contents extend only to cap. 20, ending about the middle of the second column of p. 7. The total number of chapters in the treatise is 31.

The book "*De veritate Scripturæ*" begins thus on p. 8:—

"Restat parumper discutere errores et concordias circa sensus scripturæ hodie plus solito seminatos, tum quia in ea consistit salus fidelium; tum quia illa est fundamentum cuicunque opinioni catholicæ: sed et exemplar est et speculum ad examinandum et extinguendum quemcunque errorem, sive hereticam pravitatem; modicus itaque error in i<sup>to</sup>."—[i.e., fortasse isto] "principio possit [sic] inducere mortem eternam."

The treatise ends on p. 248 with the following words:—

"Istud itaque dixerim pro nunc in communi de heresi, ut sciatur ex fructu veritatis scripturæ notare et cavere hereticos, et ut planius intelligatur tractatus de symonia, quem si deus voluerit propono diffusius pertractare."

"Explicit tractatus de veritate scripturæ, per magistrum J. W. doctorem evangelicæ veritatis."

From the beginning of this treatise, it might be conjectured that it was connected with some other; for the word *restat* seems to imply some previous discussion; yet there is no mark of imperfection in the Dublin MS. It should be noted that Lewis, in his catalogue, mentions this work twice; at No. 43 he notices the Bodleian copy, and quotes its initial sentence, which coincides exactly with the Dublin MS.;\* yet it is at *its commencement*, as Mr. Vaughan

\* Lewis, p. 190.

tells us, that the imperfections of the Bodleian copy occur. Again, at No. 80, Mr. Lewis mentions this treatise as beginning thus:—" *Diabolus querit multis modis*,"\* which would seem to identify it with an English tract, already noticed,† beginning, " *The fend seeketh many ways to mar men in belief*;" but I can observe no connection between the two pieces.

It appears also from the conclusion of this work, that it is closely connected with the treatise " *De Symonia*," which, in the Dublin MS., follows immediately on the next page, and begins thus:—

" *Post generalem sermonem de heresi, restat de ejus partibus pertractandum. Tres autem sunt maneries‡ heresis plus famosæ; scilicet symonia, apostasia et blasfemia.*"

This tract is divided into eight chapters, and occupies upwards of forty-four pages of the MS., it ends about the middle of the first column of p. 293, and is followed immediately, without any break or separation, by the tract " *De Apostasia*," which begins in the following words:—

" *Restat ulterius ponere aliud principium pro ambitu heresis symoniacæ perscrutando; quamvis enim symonia, blasfemia, et apostasia committuntur ad subsistendi communitalitatem§ cum nemo possit peccare in unam personam Divinam, nisi peccet in quemlibet.....*"

This tract is divided into two chapters of considerable length, and ends in col. 2nd of p. 310, occupying nine leaves of the volume. It is immediately followed by

" *Tabula tractatus de Symonia*  
Sententia tractatus de Symonia capitali sic habetur....."

On the following leaf (p. 312) begins the treatise " *De Blasfemia*," which occupies the rest of the volume. It commences with the following words:—

" *Restat succincte de blasfemia pertractandum. Est autem blasfemia insipiens detractio honoris domini; et dicitur a blas,|| quod est insipiens, et femia, q. quia rane blaterant communiter nimis stulte.*

This tract is divided into eighteen chapters, and extends to 110 folio pages. It concludes with the following words:—

" *Ista dixerim per donationem et motionem Dei contra istas tres hereses, Symoniam, apostasiam, atque blasfemiam, quibus deo injuriatur per diversos sacerdotes contra quos qui invehit neque dolet, non diligit meritorie Deum suum. Si autem in istis erravero, peto humiliter a Deo veniam, et submitto me correctioni et informationi cujuscunque creaturæ, quam sibi placuerit ad hoc ministerium limitare.*"

" *Explicit tractatus de blasfemia.*"

Neither Mr. Lewis nor Mr. Vaughan appear to have been aware of the close connection which exists between the four treatises contained in this volume.¶ And I would beg leave to observe, that this circumstance is to me

\* Lewis, p. 194.

† British Magazine, June, 1835, p. 694, art. xxvii.

‡ *Maneries*. Gall. *maniere*, modus, ratio, via.—Vid. Du Cange.

§ I have printed this word in *italics* because I am not quite sure that I have read it correctly.

|| *Blas, blatis*, stultus, inde *blateare* v. *blaterare* stulte loqui, et *blatus*, stultus, insipiens. (Vid. Du Cange.) The reader must recollect that, in the days of Wycliffe, Greek was an unknown language. A learned friend has just pointed out to me a curious instance of similar ignorance in the Constitutions of Archbishop Arundell, passed in the convocation held at Oxford, A.D. 1408:—" *Et licet omnes essent apostoli, Petro tamen a Domino concessum est, et ipsi apostoli inter se voluerunt id ipsum, ut reliquis omnibus præset apostolis, et dictus Cephas—i.e., caput, principatum apostolorum teneret.*"—*Const. Provin.* p. 68, fol. Oxon. 1679.

¶ Mr. Baber, in his list of Wycliffe's writings prefixed to his edition of the New Testament, makes no mention whatsoever, so far as I can find, of any of the four treatises, not even of the book " *De veritate Scripturæ.*"

a convincing proof that the latter writer, notwithstanding his pretensions to a knowledge of the reformer's writings, could not have perused the first of those treatises, which he has, nevertheless, eulogized so highly; for, if he had even looked at the initial and final sentences of the several divisions of the Dublin copy, he could not fail to have observed the remarkable fact which I have just pointed out.

Nay, Mr. Vaughan does not appear to have been aware that in the Dublin MS. these four treatises were contained in the same volume, although the circumstance (which he has noted) of their having the same library mark, C. 3, 24, might have led him to suspect this fact. The treatise "*De Veritate Scripture*" he mentions No. 4 of his catalogue, (vol. ii. p. 385); while the other pieces are mentioned, and in a manner strangely confused, under No. 47, (p. 392.) The confusion, perhaps, arises from an omission or typographical error; for the volume referred to as containing those pieces is quite distinct from that noticed first under No. 47, and should evidently have been described under a distinct article.\* It would seem also, that the remark which concludes the second paragraph of the following extract, was intended to have had its place in the third:—

"1. Trin. Coll., Dub., Class C. Tab. i., No. 24, '*De Simonia*.'

"2. '*De Apostasia*.' The first piece extends about forty small folio pages; the second to about half that number. The last consists of about eight pages.

"3. '*De Blasphemia*.'"

If by "the last piece," here said to consist of eight pages, be meant the treatise "*De Blasphemia*,"† a very incorrect idea of the relative extent of the three pieces has been given. Their magnitudes, expressed in pages of the Dublin MS., are, not 40, 20, and 8; but 44, 18, and 110.

Mr. Vaughan mentions two other volumes under No. 47, which I shall next proceed to describe. But I must defer doing so to another opportunity.

T.

## DEVOTIONAL.

### FROM THE PARISIAN BREVIARY.

#### COMMUNE VIRGINUM.

ALTHOUGH this office and the preceding one (*Commune Monachorum*) refer to institutions which do not now exist in our church, yet there are, no doubt, many in whose feelings the subjects of them will find a corresponding chord. Some, situated in stations of life disengaged from the world and its stronger ties, who would not have had strength of purpose sufficient to have made such a choice from motives of religion, yet being so placed by the ordinances of Providence, consider it their privilege and their happiness; others, who have indeed made such a life their choice, and from the most exalted of motives, but would scarce venture to express it even to themselves, fearing lest,

\* I find by comparing Mr. Vaughan's first edition, that this confusion has been occasioned by the insertion of some matter which was before omitted; the errors have been but partially corrected, and some new ones introduced.

† So Mr. Le Bas appears to have understood the remark, for he has inserted the word *viz.*, thus—"the last consists of about eight pages, viz., 3. '*De Blasphemia*.'" The other error, of classing this volume under No. 47, has been retained in Mr. Le Bas's reprint.

if they seem to aspire to the extraordinary perfections of religion, it should only reproach them for their deficiencies in ordinary duties. And some, doubtless, there are, who are not thus situated themselves, yet would esteem and honour these sentiments and this better state, such as "having, are as if they had not," remembering "that the fashion of this world passeth away," and whom at last—

"Our God shall own  
For faultless virgins round his throne."

This service appeared to the translator, at first, to partake of a tone not quite in accordance with that repose and resignation which has been considered as the peculiar characteristic of our own branch of the catholic church; and something, perhaps, a little approaching to that of many modern hymns, winding the soul too high for that quiet state of feeling which the Bible and Prayer-book would inculcate, and which is the best of which this world is capable. And the fact is, that it is a subject of that exalted nature which, according to Aristotle's distinction, is rather worthy of all esteem and reverence (*τιμιον*) than one that admits of praise (*επαυτερον*). This was, I think, exemplified in a passage of singular beauty and excellence in an extract from Nazianzen in "The Church of the Fathers," where the virgin state left silence to maintain its cause. ("My voice is with thee, O Lord, and with thee my heart pleads in silence."—*Thos. & Kempis*.)

Scripture, with that divine wisdom which is as remarkable in what it omits to say as in what it expresses, having been pleased to let drop, as it were, an incidental mention of this as the better way, has left it to try the temper of Christians. A hardy age, full of the spirit of martyrdom, and not perhaps free from the effect of such an excitement, would be prone to give this precept an undue prominence in the Christian system, I mean so far as that it would include under its profession many not actuated by the spirit of such a principle. In a refined age of low views and self-indulgent habits, such a course of life implying necessarily that mortification which is the only nurse for pure and exalted affection, would be put out of sight and almost forgotten. For I suppose there is no subject on which the fathers are so eloquent, and modern writers so silent.

#### IN THE FIRST VESPER.

*Ant.* What is his goodness, and what is his beauty, but the bread of his elect, and wine that maketh the virgins flourish.—Zech. ix.

*Ant.* They shall flow together to the goodness of the Lord; their soul shall be as a watered garden. Then shall the virgin rejoice in the dance.—Jer. xxxi.

*Ant.* Let him not say, Behold, I am a dry tree; for thus saith the Lord, unto them that take hold of my covenant will I give a place in mine house.—Is. lvi.

*Ant.* I will give them a name better than of sons and of daughters; I will give them an everlasting name which shall not be cut off.—Is. lvi.

*Ant.* All cannot receive this saying, save they to whom it is given.—Matt. xix.

#### *Capitulum.* 1 Cor. vii.

Every man hath his proper gift of God; one after this manner, and another after that. I say, therefore, to the unmarried and to the widows, it is good for them if they thus abide.

---

\* A curious reading of the Septuagint and the Vulgate.



r. Know ye not that your bodies are the members of Christ? that your body is the temple of the Holy Ghost which is in you? \* Therefore glorify God in your body.—s. I will set my tabernacle among you, I will walk among you and be your God. \* Therefore glorify God, &c.—1 Cor. vi. ; Lev. xxvi.

*The Hymn.*

“ Vos O virginei cum citharis chori.”

Ye virgin company,  
Who tune your golden harps on high,  
True to the Lamb in trial's hour,  
And now his flock's celestial flower,  
Rising through gate of heavenly morn,  
Sing ye the virgin-born !

This is the sacred day  
When first he call'd you hence away,  
When with your full-orb'd lamp of light,  
Ye summon'd were at dead of night;  
And now ye stand beside his throne,  
For ever made his own.

Ye kept from earthly fire  
That holier love might you inspire ;  
And when yourselves your Lord's to be  
Ye bound in stern fidelity,  
He more and more did bind the chain,  
And aye with you remain.

s. Hearken, O daughter, and consider ; incline thine ear.—r. Forget also thine own people, and thy father's house.—Ps. xlv.

*Ant. at the magnificat.* The Lord delighteth in thee ; and thy God shall rejoice over thee.—Is. lxii.

AT THE NOCTURNAL OFFICE.

*Invitatory.* The Lamb whom the virgins follow. \* O come let us sing—Rev. xiv. ; Ps. xcv.

*The Hymn.*

“ Cœlestis aula panditur.”

Open is the starry hall ;  
Hear ye ? 'tis the bridegroom's call !  
Holy virgins, one and all,  
Ready stand,  
For the heavenly festival  
Is at hand !

Come at last the nuptial day,  
Tears for ever pass'd away ;  
Fled the prison-house, the clay,  
And the thrall ;  
God for ever your sure stay,  
And your all !

In his presence is the store,  
Purest joys for evermore,  
And the fountain flowing o'er ;  
No more night,  
Safe upon the happy shore  
Of the light !

What was royalty's short flower ?  
Or the triumph of an hour ?  
What fleet pleasure's fading bower  
And controul ?  
God's own presence is the dower  
Of the soul !

Wondrous, glorious mystery,  
When the soul from flesh is free !  
Bond of sweetness which shall be  
When the heart  
Joined is to Deity,  
Ne'er to part !

*In the Second Nocturn there occur the following Lectios :—*

*From St. Cyprian, the Bishop and Martyr.*

LECTIO THE FOURTH.

Our discourse must now be addressed to virgins, who, as their glory is the more excellent, so do they require of us a greater care. For of the offspring of the church, they are the

flower; here is the glory and ornament of spiritual graces, the glad temper of mind, the work incorrupt and pure, worthy of all praise and honour, the image of God answering to that sanctifying influence which it hath received of him; the more excellent portion of Christ's flock. It is in these that our mother, the church, delights amidst the glorious increase of her children. The more there are added to the number of her virgins, the more doth the joy of our holy mother abound.

r. I will betroth thee unto me for ever: \* yes, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.—v. Follow after righteousness, godliness, faith, love, patience, meekness: \* yes, I will betroth thee unto me, &c.—Hos. ii.; 1 Tim. vi.

## LECTIO THE FIFTH.

To these we speak; these we exhort with affection rather than with authority; not that we who are the last and the least, and well aware of our own littleness, should introduce any censorious reflection on the liberty of others; but that we should be more cautious, more on our guard, more apprehensive of the hostility of the devil. Nor is such caution unnecessary, or such an apprehension a vain one, which would consult for the way of salvation, and keep watch over the life-giving precepts of the Lord. That they who have consecrated themselves to Christ, and retiring from all carnal concupiscence, have devoted themselves to God, in flesh and in spirit also, should go on to consummate that work which is destined for so great reward: that they should have no further desire to be adorned, or to please any one but their Lord alone, from whom they expect the reward of their chaste conversation, who hath himself said, "All cannot receive this saying, but they to whom it is given."

r. I will make them to know that I have loved thee: \* hold that fast which thou hast, that no man take thy crown.—v. I put a beautiful crown upon thine head, and thou didst prosper unto a kingdom, for thou wast perfect through my comeliness, which I had put upon thee. \* Hold that fast, &c.—Rev. iii.; Ezek. xvi.

## LECTIO THE SIXTH.

Finally, by that voice of the angel the reward of chastity is set forth, the virgin state is preached, "these are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth." Nor is it to the man alone that God promises this grace of continence, and passes by the woman. But as the woman is a part of the man, and is taken and formed from him, in almost all the Scriptures God speaks to the first creation, because they are two in one flesh, and in the man the woman is signified. Wherefore, if this chastity is the follower of Christ, and if this virgin state is ordained and intended for the kingdom of God, what have they to do with worldly apparel and ornaments, by which, while they are seeking to please men, they displease God?

r. Set me as a seal upon thine heart, as a seal upon thine arm: \* for love is strong as death.—v. Nor things present, nor things to come, nor any other creature shall be able to separate us from the love of God. \* For love is strong as death.—Song of Sol. viii.; Rem. viii.

## IN THE THIRD NOCTURN.

*Lectio from the sacred Gospel according to St. Matthew. Cap. 25.*

## LECTIO THE SEVENTH.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. Et reliqua.

*Homily of Pope Gregory.*

They all have lamps, but all have not oil in them; for, generally speaking, the reprobate have shewn forth good works as well as the elect; but the latter alone come to the bridegroom with oil in their lamps, because for those actions which they had to do abroad, they sought for the praise within. Wherefore it is spoken by the Psalmist concerning the sacred church of the elect, "the king's daughter is all glorious within." But while the bridegroom tarried, they all slumbered and slept; for while the Judge delayeth his coming to the last judgment, the elect and the reprobate are laid in the sleep of death.

r. O how beautiful is the chaste and honourable seed: \* the memorial thereof is immortal, because it is known with God and with men.—v. Pure religion before God and the Father is this, to keep himself unspotted from the world. \* The memorial thereof is immortal, &c.—Wis. iv.; James i.

## LECTIO THE EIGHTH.

At midnight the cry was heard of the bridegroom coming; for thus it is that the day of

judgment stealeth on us unawares, that it cannot be foreseen when it cometh. From whence it is written, the day of the Lord shall so come as a thief in the night. Then all the virgins arise, for both the elect and the reprobate are awakened from the sleep of death. They trim their lamps, for they now by themselves calculate their own works, according to which they look for eternal blessedness. But the lamps of the foolish virgins are extinguished, for their works, which appeared fair to men without, are obscured by the brightness of the Judge's coming; and from God they find no recompence, because they have received from men the praises which they loved.

r. Blessed is the barren; \* and the undefiled shall have fruit in the visitation of souls.—  
v. God will render to them, who by patient continuance in well doing each for immortality, eternal life. \* And the undefiled shall have fruit.—Wis. iii.; Rom. ii.

#### LECTIO THE NINTH.

And what is their seeking oil from the wise, but that on the Judge's coming, when they have found themselves void within, they are seeking for testimony from without. But the wise virgins answer, and say, "Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut." Oh, that thou wouldst but apprehend these words! What amazement is conveyed in these, "the bridegroom cometh!" What sweetness in these, "they entered with him into the marriage!" What bitterness in these, "the door was shut!" Then will the door of the kingdom be closed against them mourning, which is now every day open to the penitent. Then also will there be repentance, but a repentance which will then be unprofitable, for then he by no means findeth pardon, who now loseth the time fitted for repentance.

r. Unto him shall be given an inheritance in the temple of the Lord more acceptable to his mind: \* for glorious is the fruit of good labours, and the root of wisdom shall never fall away.—v. Blessed are the pure in heart, for they shall see God. \* For glorious, &c.—Wis. iii.; Matt. v.

*At the Lauds the following Hymn occurs:—*

*Capitulum. Wis. viii.*

I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was.

*The Hymn.*

"Non vana dilectum gregem,  
Pavere mundi gaudia."

The flock beloved, no worldly joy  
Hath fed with vanities,  
Nor earthly image dimm'd the breast,  
Reflecting the pure skies.

With more than wedded charities  
Then thou to them dost turn,  
And in their bosom all unfelt  
With thoughts divine dost burn.

A higher thought, a nobler aim,  
The virgin-soul employs;  
Which nothing else but thee, O Lord,  
But thee in all enjoys.

They, touch'd by that transforming power,  
Put on mysterious change;  
Nor, knowing, know their blessedness,  
In union new and strange.

Then suppliant we pray thee, Lord,  
That no contagious dart  
Should influence our sense, and, through  
The senses, reach the heart!

v. My soul thirsteth for thee.—r. My flesh also longeth after thee.—Ps. lxi.

*Ant. at the Benedictus.* My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, as the bride adorned with her jewels.—Is. lxi.

*At the Second Vespers there is the following:—*

*Capitulum. Rev. xix.*

The Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour unto him, for the marriage of the Lamb is come, and his wife hath made herself ready.

*The Hymn.*

"O virgo pectus cui sacrum  
Amoris expers improbi."

O thou upon whose breast no earthly flame  
Importunate with passionate sorrows came;  
But Spirit hath alighted, calmly pure,  
With better hopes for ever to endure.

Soft Pleasure's soul-pervading influence  
 Ne'er unnerv'd thy stern purpose, wean'd from sense  
 To seek for worthier brideals, and, below,  
 The Lamb to follow wheresoe'er he go.

For the dread virgin-born, ineffable  
 In his eternal beauty, so did fill  
 Thy soul, that thou didst tread on earthly care,  
 Walking on high, nor rival thought couldst bear.

Now knowest thou that blessedness, while o'er  
 Heav'n's multitudinous voices thine doth soar  
 In sweetness, singing while the bridegroom's brow  
 Shines o'er thee, singing through the eternal now.

(*The Doxologies to the Hymns omitted.*)

v. Maidens, praise the name of the Lord.—r. For his name only is excellent.—  
 Ps. cxlviii.

*Ant. at the Magnificat.* In the resurrection they neither marry nor are given in marriage ;  
 but are as the angels of God in heaven.—Matt. xxii.

The Scripture Lectios, in the First Nocturn, are from the 7th chapter of the 1st Epistle to  
 the Corinthians. The Antiphones, which are omitted, are mostly from the Song of Solo-  
 mon, or the 25th chapter of St. Matthew. The Lectios on the Octave, and on the inter-  
 vening Sunday, are from Gregory Nyssen, from Hilary, Augustin, and Chrysostom.

## SACRED POETRY.

### SONNETS.

WHEN we have failed to chasten and restrain  
 Our wandering thoughts, and, in return, they cheat  
 And mock us with some poor, yet proud, conceit ;  
 And idlest fancies, in procession vain,  
 (Ourselves their centre) flock through heart and brain ;  
 Each tendering amplest homage at our feet,  
 Till loathing of each humbler task we meet  
 Has grown upon us, scorn, and sick disdain—  
 What then will make our hideous pride to sink ?  
 Or what the spirit's temper will restore ?  
 Where, in the world of healing, is there spell  
 So mighty, as at times like these to think  
 Of Jesus sitting by Samaritan well,  
 Or teaching some poor fishers on the shore ?

### TO THE EVENING STAR.

SOLE star, that glitterest in the crimson west,  
 " Fair Child of Beauty, glorious lamp of love,  
 How cheerfully thou lookest from above ;"  
 With what unblinking eye, and jocund creat ;  
 Yet grief from thee has past into my breast ;  
 For all surpassing glory needs must be  
 Full unto us of sad perplexity,  
 Seen from this place of sin, and sin's arrest :  
 Yea, all things that such perfect beauty own,  
 As this of thine is, tempt us unto tears ;  
 For whether thou sole-sittest on thy throne,  
 Or ledest choral dances of thy peers,  
 Thou, and all nature, saving man alone,  
 Fulfil with music sweet your Maker's ears.

## EARLY PRAYER.

A GARDEN, so well watered before morn  
 Is hotly up, that not the swart sun's blaze,  
 Down beating with unmitigated rays,  
 Nor arid winds, from scorching places borne,  
 Shall make it altogether bare and shorn  
 Of its green beauty, shall not quite prevail  
 That all its morning freshness should exhale,  
 Till evening, and the evening's dews return—  
 A blessing such as this our hearts will reap,  
 The freshness of the garden they will share,  
 Through the long day an heavenly freshness keep,  
 If, knowing how the world, and the world's glare,  
 Must beat upon them, we betimes will steep  
 And largely water them with dews of prayer.

R. C. T.

## THE CHRISTIAN YEAR.

Others admire in thee a poet's fire,  
 So sweetly temper'd to a classic lyre;  
 Others, how deepest thought and wise design  
 Put on harmonious beauty in each line;  
 Others, how thy sweet urn of sacred glee  
 Lights earthly things with heavenly clarity;\*  
 Others, how every turn and winding scene  
 Leads to a temple—in the blue serene.  
 One would to thy meek willow's lesson turn,  
 One melodies of mountain streamlet learn.  
 One loves thy red November's calm decay,  
 One the bright lengthening of thine April day.  
 One with thee enters in the home divine  
 To worship there, but not to praise thy shrine.  
 'Tis sweet to see each varying character  
 All his home-bosom'd thoughts find pictured there.  
 And some condemn thee as too deep a mine,  
 Where haply diamonds hid and rubies shine,  
 But they upon the surface love to flit,—  
 'Twere diving into Pindar's golden wit!  
 But these things other thoughts to me endear,  
 Thy book I love because thyself is there.  
 And all I know of glad philosophy—  
 And all I know of life's home poesy—  
 And all I know of calm and healthful thought,  
 And all of better wisdom heav'n hath taught—  
 And all that I have seen of azure sky  
 Brought forth from out a deep captivity—  
 And all which through the clouds of sin and grief  
 Have shed o'er life a light of sweet relief—  
 And all that I have known of cheering glow  
 That glares not, but lights up our hearth below—  
 And all I have of friends more dear than life,  
 Calming with gentler wisdom this world's strife,

\* And, above all, thy holy face "Makes an eternal clarity."—(Jer. Taylor's Hymn of Heaven.)

(So it hath pleased Heav'n who gave the same,  
 These all to me are link'd with thy dear name.  
 Through thee whate'er through broken clouds hath gleam'd,  
 Through thee from heav'n these beams on me have stream'd.  
 Therefore when others talk yet I am still,  
 For deeper thoughts than theirs my bosom fill.

## Hymn Apostolica.

Γροῖεν δ', ὡς δὴ θηρόν ἐγὼ πολίμοιο πίπταμαι.

NO. XXX.

### 1.—JEREMIAH.

"Thouallest away to the Chaldeans."

THEY say, "The man is false, and falls away:"  
 Yet sighs my soul in secret for their pride,  
 Tears are mine hourly food; and night and day  
 I plead for them, and may not be denied.

They say, "His words unnerve the warrior's hand,  
 And dim the statesman's eye, and disunite  
 The friends of Israel:" yet, in every land,  
 My words, to Faith, are Peace, and Hope, and Might.

They say, "The frenzied one is fain to see  
 Glooms of his own; and gathering storms afar—  
 But dungeons deep, and fetters strong have we."  
 Alas! heaven's lightning would ye chain and bar?

Ye scorers of th' Eternal! wait one hour;  
 In His seer's weakness ye shall see His power..

### 2.

"I have set thee this day over the nations, and over the kingdoms."

"The Lord hath set me o'er the kings of earth,  
 To fasten and uproot, to build and mar;  
 Not by mine own fond will: else never war  
 Had still'd in Anathoth the voice of mirth,  
 Nor from my native tribe swept bower and hearth:  
 Ne'er had the light of Judah's royal star  
 Fail'd in mid heaven, nor trampling steed and car  
 Ceas'd from the courts that saw Josiah's birth.  
 'Tis not in me to give or take away,  
 But He who guides the thunder-peals on high,  
 He tunes my voice, the tones of His deep sway  
 Faintly to echo in the nether sky.  
 Therefore I bid earth's glories set or shine,  
 And it is so: my words are sacraments divine."

## 3.

"This man is worthy to die : for he hath prophesied against this city."

"No joy of mine to invite the thunder down,  
 No pride, th' uprising whirlwind to survey,  
 How gradual from the north, with hideous frown,  
 It veers in silence round th' horizon grey,  
 And one by one sweeps the bright isles away,  
 Where fondly gaz'd the men of worldly peace,  
 Dreaming fair weather would outlast their day.  
 Now the big storm-drops fall—their dream must cease—  
 They know it well, and fain their ire would wreak  
 On the dread arm that wields the bolt ; but He  
 Is out of reach, therefore on me they turn ;—  
 On me, that am but voice, fading and weak,  
 A wither'd leaf inscrib'd with heaven's decree,  
 And blown where haply some in fear may learn."

## 4.

"I said, I will not make mention of him . . . But his word was in mine heart as a burning fire."

"SAD privilege is mine, to shew  
 What hour, which way, the bitter streams will flow.  
 Oft have I said, 'enough—no more  
 To uncharm'd ears th' unearthly strain I pour !'  
 But the dread word its way would win,  
 Even as a burning fire my bones within,  
 And I was forc'd to tell aloud  
 My tale of warning to the reckless proud.  
 Awful warning ! yet in love  
 Breath'd on each believing ear,  
 How heaven in wrath would seem to move  
 The landmarks of a thousand year,  
 And from the tablets of th' eternal sky  
 The covenant oath erase of God most high.  
 That hour, full timely was the leaf unrolled,  
 Which to the man belov'd the years of bondage told,  
 And till his people's chain should be outworn,  
 Assign'd him for his lot times past and times unborn."

## 5.

"O ye remnant of Judah, go ye not into Egypt."

"O sweetly tim'd, as e'er was gentle hand  
 Of mother prest on weeping infant's brow,  
 Is every sign that to his fallen land  
 Th' Almighty sends by prophet mourners now.  
 The glory from the ark is gone—  
 The mystic cuirass gleams no more,  
 In answer from the Holy One—  
 Low lies the Temple, wondrous store  
 Of mercies seal'd with blood each eve and morn ;  
 Yet heaven hath tokens for faith's eye forlorn.  
 Heaven by my mouth was fain to stay  
 The pride that in our evil day

Would fain have struggled in Chaldea's chain :  
 Nay, kiss the rod : th' Avenger needs must reign,  
 And now, though every shrine is still,  
 Speaks out by me th' unchanging will :—  
 ' Seek not to Egypt ; there the curse will come ;  
 ' But, till the woe be past, round Canaan roam,  
 ' And meekly 'bide your hour beside your ruin'd home.' ”

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## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

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## THE OCTOBER FESTIVAL.

SIR,—As those of the clergy have been in some places severely censured who refused to observe the 4th of October as a festival, I wish to offer a few observations on the subject, with a desire of having it fairly and calmly discussed, in order that, on any similar occasion, we may be prepared to act with unanimity.

Those are the best churchmen, and the best friends of the church, who, instead of relying on their private opinion and judgment, act upon her principles and obey her laws. Now, of the fundamental principles of the church of Christ, this is one—that nothing is to be done *without the decision of the bishop*. We are not inquiring now into the wisdom or the foundation of this principle ; we simply assert that, whether right or wrong, it is a principle, not merely of the church of England, or any one portion of the church, but of the church universal, a principle as old as the apostolic age, being insisted upon by St. Ignatius, the pupil of St. John, in a manner the most earnest and impressive. There is, indeed, one passage in his epistle to the Magnesians so striking that I cannot refrain from transcribing it. “ It is fitting,” says he, “ that we should not only be called Christians, but be so. As some indeed, call their governor Bishop, *but yet do all things without him* : but I can never think that such as these have a good conscience, seeing they are not gathered together *thoroughly*, according to God's commandment.” What right, then, what authority has a simple presbyter to appoint a festival without having received a command from his bishop ? I say a command, because such injunctions must always be made in due form, and according to canon. It is not sufficient excuse to say, Dr. A. or Dr. B., who is bishop of this place or that, thinks that we had better so act. In thus stating his opinion, he acts, not as a bishop, but as a mere individual, and may speak off-hand and incautiously ; we must receive his command, or at least his sanction, under his episcopal seal, because it is *there* only that he addresses us in his official character, and this he will not do until he has fully examined the subject, and consulted with his metropolitan. Without this mandate, I ask again, what authority have we to



appoint a festival? If we had thought it necessary to hold the 4th of October as a festival, our proper course, as I stated to the satisfaction of my own parishioners, would have been to have assembled and petitioned the archbishop and bishops of this province to appoint it as such.\*

Whether they would have acceded to the request, may be more than doubtful. For what was it that it was proposed to celebrate? The publication of Bishop Coverdale's Bible as the *first translation of the Scriptures into the vulgar tongue*. But this is not a fact, and to assert it, as such, is to utter a base calumny on our church,—as if the divines of the church of England had made no provision for the instruction of the people in the Scriptures *at any time* before the æra of the Reformation. Now it so happens that, within little more than a century after the first establishment of the church of England, in the year 706, a portion of the Scriptures was translated into the Saxon language, that is, the vulgar tongue, by Adhelm, the first Bishop of Sherburn. The Gospels were translated by Bishop Egbert before the year 721; while, a few years afterwards, a version of the whole Bible was completed by the venerable Bede, one of the brightest ornaments of the church of England. A part of the Bible was translated by King Alfred, and there was another translation by Elfred, who was Archbishop of Canterbury in the year 995. And long before Wickliffe's translation, we find an English version in existence, of which the date, according to Anthony Johnson, is 1290, the Saxon versions having, by that time, grown obsolete. Even so late as 1373, we find John Thurby, Archbishop of York, censuring the clergy because they were beginning to withhold the Scriptures from the people; and in 1394, Archbishop Arundel in his funeral oration on Queen Ann (wife of Richard II.), commended her especially for this, that, although a foreigner, she constantly studied the four Gospels in the English tongue. It is *not* true, then, that Coverdale's was the first translation of the Bible; and it is most untrue (as it is wished to insinuate,—a strange wish on the part of churchmen,) that the church of England had all along before his time neglected to provide the people with the Scriptures in the vulgar tongue. It may, indeed, be true that, owing to the circumstances of papists holding preferment in the church of England, until they were prevented from doing so by what was effected at the Reformation, (just as ultra-protestants hold preferment among us now,) the circulation of the translated Scriptures was impeded in the time of Bishop Coverdale,—but this continued to be the case *after* the publication of his translation, so that the 4th of October could not be considered as the anniversary of the *emancipation* of the Scriptures. At the same time, let it be remembered, that, although the circulation of the translated Scriptures was impeded in the time of

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\* This is surely the only safe and correct view. With every respect for the excellent persons who were forward in promoting this, as they would every work which they considered good, one must still ask, Is it to be in the power of any individuals to appoint a fast or festival in the church? Men without any sense of religion, or with mere fanaticism to prompt them, may take the same step hereafter, unless the next attempt is decidedly and openly opposed.—ED.

Bishop Coverdale, this had only been the case for a little more than a century. The only prohibition, I believe, in existence, as far as the church of England is concerned, is to be found in Archbishop Arundel's constitutions, and it is very cautiously worded: "We enact and ordain that no one henceforth do, *by his own authority*, translate any part of Holy Scripture into the vulgar tongue, or any other, by way of book or treatise. Nor let any such book now or lately composed by John Wickcliffe aforesaid, or since or hereafter to be composed, be read in whole or in part, in publick or in private, under pain of the greater ex-communication, *till that translation be approved by the diocesan of the place, or, if occasion shall require, by a provincial council.*" An admirable translation, thus sanctioned and approved, the church of England now possesses, but that translation is not Bishop Coverdale's.

It is not to be denied, that the use of the Bible was prohibited in the popish council of Toulouse, A.D. 1229; but there is no proof that this canon was ever sanctioned by the church of England. It may have been acted upon by some of our ecclesiastical rulers, but this does not prove that it was received by the church in convocation. The distinction between an act of the church, and of those who happen to be its members, is a fair one. The majority of the clergy in England might, for instance, preach Calvinism, since there is no canon by which they could be punished for that offence, yet this would not prove the church of England to be Calvinistic: or the majority of the clergy might act on latitudinarian principles—doing what is right in their own eyes, without deferring to their bishops—but this would not prove that the church itself sanctioned such uncatholic practices; it would only shew that some fresh canons or articles are required. I do not say that such is the case, but merely that such *may be* the case. So, before the Reformation, the majority of the clergy may have preached popery, but it does not follow that the constitution of the church of England was popish. I do not, however, wish to pursue this subject at present, my object being merely to assert that the church of England is clear from the blame which some of her ultra-protestant friends would heap upon her, of having prohibited the use of the Scriptures to the people all along, until the time of Bishop Coverdale. Considering that the great body of the people were unable to read, as much was done as could easily be expected; and the solitary enactment to which reference can be made to substantiate the charge, did not affirm that *no* translation ought to be admitted, but that it ought not to be used until properly revised,—in other words, that *that* ought not to be given to the people *as Scripture* which was not Scripture.

Whether I am correct in the remarks now made or not, this may be fairly admitted in our favour,—that we have acted wisely in not appointing a festival to commemorate a fact of the existence of which we are not convinced; and that we ought not to be blamed for consulting history as to the nature of our facts, instead of taking for granted the statements of a pamphlet, even though that pamphlet be written by one of whom it is impossible to speak without respect. As to the effect of this commemoration on the Popish dissenters, I know not how we can give them a greater triumph than by asserting what we cannot prove.

W. F. H.

## OCTOBER FESTIVAL.

SIR,—Excepting the completion of Coverdale's Bible, *abroad*, the year 1535, the centenary of which we have been invited to celebrate, has not much to recommend it to the memory of the church of England. It was the year which saw the first public execution take place on account of the Reformation;—the venerable Fisher, Bishop of Rochester, and the learned and amiable Sir Thomas More, having been beheaded in this year by Henry VIII., who thus furnished an example and plea for all the cruel butchery with which the papists retaliated in Queen Mary's reign. It was the year which saw the first lay commission appointed to harass and oppose the church and the Universities, which last were, in this year, compelled to surrender their charters to the commissioners. It was the year which saw one of the lay courtiers (Cromwell) appointed vicar-general and vicergerent over the whole church, with power to summon the bishops and metropolitans. It was the year which witnessed a Christian king of England forbid the bishops of Christ's church the exercise of their spiritual authorities, the inhibition forbidding the bishops and metropolitans to hold visitations having been issued in this year. Lastly, it was the year which saw the commencement of the authorized spoliation of the property which had been dedicated to the service of Almighty God.

When the year which we have been invited to celebrate is fraught with such recollections, and the year in which we are invited to celebrate it finds us either suffering or dreading a repetition of all these evils, is it great matter of surprise that some among us should have felt more disposed to "hang up our harps by the waters of Babylon," than to "sing the Lord's song" of rejoicing "in a strange land?"

These considerations afford no reason for our pulpits being silent as to the fact of the completion of Miles Coverdale's important labours in this year; but they may serve to account why those who entertained them did not celebrate a jubilee which seemed to them at variance with the feelings which either the aspect or retrospect of events connected with the year was calculated to excite.

A.

## ON ARGUING WITH THE CHURCH OF ROME.

SIR,—It is exceedingly necessary, at the present time of excitement, that those who engage on the English side of the controversy with Rome, (especially the younger portion of them,) should not be provoked, by the evil practices or furious malice of our opponents, to urge objections against them beyond the sure warrant of truth;—necessary, to the highest degree (for the temptation is great), that they should carry before them this consideration,—that every departure from Rome is not necessarily an approach to Christ. Fearful as the evil is, to build up, upon the one foundation, the wood, hay, and stable meet for the fire, which the church of Rome has done, there may be worse evil than this,—even to reject the foundation itself, as the Ra-

tionalists and Socinians have done, and some others who boast of their protestantism seem in the fair way to do. Under the negative appellation of protestantism, men are broaching errors as destructive of sound Christianity as any which the Romans have devised. Some, in their ill-informed zeal, set light by the holy sacraments, as *means of grace and salvation*, because the church of Rome has attached a great weight to them. Little do these reckless writers consider, that if they deny the "*Spirit's*" operation by the (baptismal) "*water*" and the (Eucharistic) "*blood*," they are setting aside the value of God's chosen and appointed "witnesses upon earth," and tending too surely to the eventual denial of Him to whom they "bear witness." (1 John, v. 8.) Rationalism, or Socinianism, is the too certain terminations of those systems of religion which begin by setting aside the value of God's own appointed ordinances. Others, again, cry out, like the dissenters, for the right of private judgment, without explanation and without limitation. If they merely mean by this that every man is answerable to Almighty God for the interpretation he may put upon the passages of holy writ, no doubt it is true. But if they mean, as the obvious impression is, that God has left all men to form, each man for himself, a system of religion, from the bare letter of the Bible, and has not furnished him with guides and assistances to coming to a right understanding of the scriptures, to which guidance and assistance he is ordinarily bound to pay deference, and which he cannot ordinarily neglect without presumption and tempting God, and running himself in danger of error,—then, all I can say is, that such a notion is as contrary to the scriptures themselves as it is to the voice of the whole church of Christ since its foundation, and to the decision of the English branch of that church, as expressed in her Articles and Canons, and in the Homilies, which are sanctioned by the Articles.

ALPHA.

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#### BURIAL FEES.

SIR,—Sir Henry Spelman, in his "*Tract de Sepultura*," says, that these fees had their commencement after the beginning of the sixteenth century; but, from some entries in an old parish register in a northern county, I doubt the correctness of this assertion of that learned writer. The point is interesting in an historical point of view. Can any of your readers throw light upon it? Information derived from parish registers would be valuable, and perhaps you would allow it a place in your pages. In the register I have inspected, the fee was twopence, in 1590, but seems to have been frequently remitted; as, "Ann Simpson, a poor bastard, 00." Sometimes, "ii & lar. vi."

Your obedient servant,

N. C. T.\*

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\* The Editor would be much indebted to any Correspondent, who can throw light on this subject, to do so.

## HOSEA, v. 7.\*

SIR,—In consequence of your correspondent asking for a literal translation from the original of Hosea, v. 7, I turned to it in the Hebrew, without any intention of sending you the result of my inquiry, leaving the answer to some abler hand. In my search, however, I have taken up an idea so in accordance with the Hebrew and the context, and, as it appears to me, so calculated to remove the acknowledged difficulty of the passage, that I send it to you. In the first place, that your correspondent's substituting the word *moth* for *month* is untenable appears from the Hebrew word חֹדֶשׁ never having such a meaning; and, more than this, at verse 12, in the same chapter, we have the word *moth*, and the Hebrew word for it is עָץ. The Septuagint version, which gives us the word *επουβη*, is also totally at variance with the Hebrew. Now, חֹדֶשׁ does signify month, and all the commentators I have examined seem satisfied with this sense, and reason upon it thus:—One says, by *month* is meant no more than a short time; but if this were the case, why not have used the expression *moment*, or *vapour*, or any other, which would at once have shewn you that the literal meaning was not to be taken? Another refers you to the parallel passage, as it is called, at Zach. xi. 8. The word *month* certainly does there occur, and I expected to find the same Hebrew word; and, more than this, as one month is spoken of, I looked for the solitary word used by Hosea to denote this one month, and thus set the matter at rest; but what did I find? Why, the two Hebrew words חֹדֶשׁ, signifying *unus*; and יָרֵחַ, signifying *luna*, or *mensis*; so that we have stronger grounds than ever for saying that if one month was meant by Hosea, it would not have been expressed by a single word, nor by that word, in all probability, which we find him using. Another commentator suggests that the word *month*, by metonymia, may signify *month after month*, and so be like ‘tempus edax rerum.’ Now all this seemed to me very unsatisfactory, and I therefore resolved to look into the original narrowly, in the hope I might discover the true meaning, and the result has been this:—חֹדֶשׁ, in its primary sense, signifies *innovavit*, *renovavit*, and is constantly joined to a substantive, with the signification of *new*; as, for instance, in Psalm xxxiii. 3, when the Psalmist speaks of singing a new song; and in a vast number of other places. Hence it comes to signify *novilunium*, or the day of the new moon; as, for instance, in the first book of Samuel, xx. v, where it is said, “to-morrow is the new moon,” we find this word, and in many other places; and what is especially to be remarked in Hosea, ii. 11, where mention is made of the new moons as those feasts which the Lord would cause to cease, this very word is used to denote these new moons. Thus was I given a strong suspicion that the word rendered *month* should have been rendered *the day of the new moon*. I then examined the word אֶבֶל, and when,

\* W. G. C.'s letter is received, with many thanks; but, as two answers have appeared, perhaps he will not wish it printed?—Ed.

in Buxtorf, I found a second sense given to this word, of *divulgare*, *proclamare*, it seemed to agree so well with the blowing the cornet and trumpet, and crying aloud, mentioned in the verse following, that I was much disposed to take this sense rather than the primary one of *devour*, *eat*, or *consume*; but, upon a full examination, I cannot find the word used in this second sense any where but in Daniel, and there, from its being joined with accusations, there is in an accusation so much of biting and devouring, that I am far from sure that the first sense of the word is not retained even by Daniel; and, more than this, the sense of publishing, if it has such a meaning, is allowed to be a Chaldaic idiom, and therefore not likely to be used by Hosea, who wrote before the captivity. In Hosea, also, this same word is used to signify *devour*, at xi. 6, and xiii. 8; so that the meaning of this word, as rendered in our version, seems correct. I next looked to the words rendered "with their portions," and as the word "with" has nothing to do with the original, and *portions* might, with equal accuracy, be rendered *parts*, I seem to prefer "in all parts of their country." The passage, then, if I am correct in my view of it, will run thus:—"The coming day of the new moon" (when their idolatrous worship, be it remembered, was especially practised) "shall usher in their destruction in all parts of their country;" and then how appropriately does it follow, "Blow ye the cornet," &c.; ending with the judgment to be inflicted, "Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be." That Ephraim's sin was idolatry, we learn from Hosea, iv. 17, where it is said, "Ephraim is joined to idols; let him alone." But, as it would seem, he was only to be let alone that his punishment might be more signal at the coming new moon, when, expecting to revel in idolatrous feasts, destruction was about to befall him.

May I be permitted, in conclusion, to suggest to your correspondent that, as he appears, like myself, to delight much in getting at the true meaning of the sacred writers, it might be advisable for him to study Hebrew. As an encouragement for him to do so, I must inform him that, at the age of thirty-five I knew not a word of the language, but, being advised by a friend to set about the task, I did so heartily, and have derived great satisfaction from my self-taught knowledge.

I am, Sir, yours most gratefully, D.

#### REPLY TO THE INQUIRY RESPECTING HOSEA, v. 7, IN THE NUMBER FOR SEPTEMBER.

"WITH Jehovah they have acted unfaithfully, for they have brought forth strange children; therefore a new moon shall consume them, with their inheritance."

In the short space of one month—from one new moon or solemn feast-day to the next—they, and all their possessions, should be utterly destroyed.

The subject may receive illustration by reference to Zech. ii. 8; Isa. i. 13.

DALETH.

## CONFIRMATION.

SIR,—What does the church hold respecting confirmation? I think it can hardly be questioned that she has ever regarded it as an apostolic rite, employed by her first rulers, under immediate inspiration from above, as one special mean and instrument of communicating to the faithful the gift of the Holy Spirit. That we have, consequently, just reason to expect in the use of it a blessing different from that which would attend any becoming ceremony whereby our youth might renew their vows, and dedicate themselves to the service of God. In short, that although miraculous power no longer exhibit to the bodily eye the agency of the Holy Spirit, yet, in all other respects, the blessing communicated by the prayer and imposition of the hands of the successors of the apostles is in no way different from that which was imparted by the hands of Peter and John. Such, unquestionably, was the universal judgment of the church for more than 1500 years, and such is the doctrine embodied in the formularies of the church of England.

But if this be so, how has this important truth escaped from before men's eyes, and where is it hid? How comes confirmation to be presented to our flocks rather as a duty than a privilege—a duty, be it remembered, consisting only in the *public* recognition of obligations, which, even if repudiated, cannot be shaken off—instead of a privilege whereby they may be enrolled to discharge those obligations? How far this is a fair representation of the actual teaching of the existing generation of clergy, each must, of course, judge for himself; but there are circumstances to which I would call your attention, and which, I think, prove that such has until very lately been the case. I have endeavoured, to the best of my power, to find a tract fit to be put into the hands of candidates for confirmation, and explaining to them what I consider as its true nature. But I can find none. All those on the list of the Christian Knowledge Society represent confirmation merely as an opportunity of publicly taking on ourselves the vows formerly made in our name; a view which, though true, is but a miserable fragment of the whole truth. I am well aware, indeed, that it is the spirit of the age in which we live to make little of ordinances, and to teach men to rely on their individual attainments as the medium of communication between themselves and their God. Thus, while we condemn the hermits of former days in separating themselves from their brethren, we are doing the same thing, as far as relates to matters spiritual, and seeking spirituality by striving to become beings solitary and unconnected with all who have gone before, or that now live, or are to follow. But how is the church to take cognizance of the spirit of the age? Not by lending to it any aid, but by a decided, calm, yet energetic, protest. If there is any tract which does this, I have not had the good fortune to see it. The want of some satisfactory tract on the Society's list is the more embarrassing, as I have met with none in any other quarter—none, I mean, fitted in style, length, and form of publication for parochial purposes—for it

is easy to find explanations of the subjects in the older authors containing all that can be denied.

I am, Sir, your obedient servant, W. D.

#### CHANGE OF LESSONS.

SIR,—In the Book of Homilies, in the edition published at the Clarendon press, 1802, I find, in the Admonition addressed to all ministers ecclesiastical, the following passage:—"And where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holydays which were better to be changed with some other of the New Testament, of more edification, it shall be well done to spend your time to consider well of such chapters before hand, whereby your prudence and diligence in your office may appear," &c. Will you, or one of your correspondents, have the goodness to inform me whether that Admonition, with respect to changing the lessons, remains in force; if not, when it was abrogated?

I am your obedient servant, A PARISH PRIEST.

P.S. It appears to me that the rubric is our sole guide, and that we have now no right to change the lessons appointed by the rubric;\* but having understood that it is the custom with some persons to change the lessons upon the authority of the Admonition, I am desirous of being set right on this point.

#### INTIMACY WITH DISSENTERS.

SIR,—Although destitute of all pretensions to "learning, high character, and long standing in the church," I venture to offer a few remarks on S. P.'s letter respecting intimacy with dissenters.

There can be no doubt but that dissenters do cause divisions, but I am inclined to think that generally they dissent without being aware of the guilt which they incur in doing so. Education makes many dissenters, and the prejudices of early education keep them such. Gross ignorance respecting the nature of the visible church, and a consequent latitudinarianism in their notions of church-matters, drive *thousands* from us. And I really think that the number of wilful schismatics, who dissent through "envying" or "strife" is comparatively small. I cannot therefore believe that St. Paul would have spoken so sharply respecting modern dissenters as he did of those of his own time. A dissenter in the apostolic times must have shewn a disregard for much that the whole Christian world then esteemed sacred; he must have resisted apostolic authority, and must have been conspicuous in his resistance. Not so in the present day. Dissent is now so general that it is attended with no disgrace, (indeed, amongst a certain class of the community, it is esteemed an honour to be a dis-

\* There can surely be no doubt on this point. The Admonition can have no authority.—Ed.



sender.) The general voice of the Christian world is not, as it ought to be, in condemnation of schism; and though the schismatic of the 19th century disregards the same apostolic authority as the schismatic of the 1st century, yet he does but do what others do—he “follows the multitude,” not knowing that it is leading him “to do evil.” But if this really be the case, if there be many among the dissenters who, though they follow not after us, nevertheless love the name of Jesus, and do many good things in his name, may we not look upon them as our brethren, even as our Master himself has told us that “he who is not against us is on our side”? At any rate, are we doing right in avoiding all intimacy with dissenters till we have done all in our power to reclaim them? Surely, if I have a dissenting friend, whom I believe to be a good man, I am not to keep aloof from him till I have pointed out the unreasonableness of his conduct, or (being unlearned and inexperienced myself) till I have directed him to those masters of our Israel who are qualified to shew him the danger of his situation, and to lead him to see how presumptuous it is for him to expect to be cleansed by bathing in Abana or Pharpar, when God’s commandment is, that he should wash himself in Jordan. If, after all my pains, he obstinately continues to prefer mount Gerizim to mount Zion,—if, either from indolence or indifference, he refuses to reflect for himself on the subject, or, after reflection, continues an incurable schismatic, then, I conceive, (but not till then,) I am bound to leave him, that is, to be less intimate with him; but never can I look on that dissenter as a heathen man and a publican who can lay his hand upon his heart and solemnly declare that my God is his,—that my Master is his Master,—that the book which is to me the compass which guides me over the sea of life is that by which he also shapes his course,—that the port to which I am sailing is also “the haven where he would be.” Such an one, though an erring brother, is still a brother; and though I condemn his schism, and pray for his return into the bosom of the church, I nevertheless must love him and speak kindly to him, for he is my brother.

Perhaps, if no one else has taken up the subject, you will insert this letter in your next Magazine, as I must think that S. P.’s proposed line of conduct would be more productive of evil than of good, and is not altogether the mode which *he* would have pursued who became all things to all men, that perchance he might save some. I remain, Sir, with sincere esteem, your obedient servant,

JUVENIS.

P. S. I have been asked the following questions, which, when you have an opportunity, I hope you will be kind enough to answer:—“Is there anything irregular or uncanonical in making a separate service of the communion service, or, in other words, in administering the communion and preaching without previous morning prayer?” “Where is the American Prayer-book to be procured?”

#### DISSENTING DISHONESTY.

SIR,—In your number for August, you did me the honour to insert a letter of mine, headed, “Home Missionary Tactics,” and signed

"Detector," and containing contradictions of some statements which appeared in the "Congregational Magazine" for July, respecting Richmond, Yorkshire. I have now to request that you will allow me room in your work for a few additional remarks, which I think called for by the observations of the editor of the "Congregational Magazine," in his last number.

Immediately on reading the statement in the July number of the "Congregational," suspecting it to contain that which was far from being true, I took means to make myself sure, and, on ascertaining the real facts of the case, I despatched, with my letter to you, a note, signed *Fiat Justitia*, to the Editor of the "Congregational," stating the truth in contradiction of the falsehoods he had admitted into his periodical. As I expected, however, he would not insert it, but said in his "Acknowledgments," that "if I would give my name and address he would investigate the matter, and, if necessary, correct the statement to which I referred, but that he could not do that on the authority of an *anonymous* communication." I then wrote to him another note, referring him to the dissenting minister at Richmond, instead of giving him my own name and address. This note is not acknowledged in his "Acknowledgments" in his September number, because, perhaps, he had not received it, but there is the following:—"After our August magazine was at press, we received the following paragraph from the gentleman who wrote the article in question, which we regret did not reach us in time for our August number:—'Our correspondent that furnished the article in our last [July] number, p. 448, having since found that the Auxiliary Bible Society, and Auxiliary Church Missionary Society, at Richmond, have been much more efficient than he had apprehended, especially the former, wishes the statement of the contributions of the said Societies, which has originated entirely in an involuntary mistake, to be considered as *withdrawn*.'"

Now, what I have to complain of here is, the *partial* nature of this *withdrawment*. For here is not a word about the number of sittings contained in the churches, &c. In the article of the July number of the "Congregational" it was stated that "the two churches and methodist chapel do not probably contain more than 1500 sittings." But the truth is, they contain 2004 sittings, allowing twenty inches for each sitting, which, I believe, is two inches more than is allowed by the Church Building Society. I ask, therefore, why this false statement was not also "*withdrawn*," or rather corrected? For this word "*withdrawn*," as here used, sounds rather oddly to me, as do also the writer's saying that the Societies "were more efficient than he had *apprehended*!" (not *ascertained*, it seems, but *apprehended*,) and that his mistake was an "*involuntary* mistake," for I thought that these gentlemen always acted on the "*voluntary* principle."

After giving the above paragraph from his correspondent, the Editor of the "Congregational" proceeds thus:—"From this statement, it will appear that the communication from our correspondent was sent to us *before* the publication of the "British Magazine" for August, and was therefore the result of his own anxiety to correct an error into which he had fallen, and not the effect of the coarse and ungenerous

remarks of *Detector* in that magazine, in an article entitled *Home Missionary Tactics*, p. 176." Now if the communication of the correspondent of the "Congregational" were sent *before* the publication of the "British Magazine," it does not therefore follow that *that* communication was the result of the communicator's own anxiety to correct an error into which he had fallen, for though not a transcript, yet a similar letter to the one which appeared in the "British Magazine" for August, was inserted in the "Yorkshire Gazette," about the middle of July, and therefore, *before* the *withdrawment* was sent to the "Congregational." And there is little doubt that the *withdrawment* was the result, not of the withdrawer's own anxiety to correct his error in the way the editor of the "Congregational" would have it believed, but of the remarks which appeared in the "Yorkshire Gazette." I have since then published five hundred copies of a more extended contradiction of the falsehoods, on placards, and have sent them to Richmond, for gratuitous distribution. It is, in my humble opinion, by such means as these that the shameless misrepresentations and falsehoods of the dissenters are to be counteracted. It is expensive for individuals to follow such a course, but this should not deter the friends of the truth from doing all they can at the present time. I write many letters myself, to different places, to ascertain the truth of statements which I see in the dissenting periodicals, and sometimes with advantage to our holy cause. I could do much more good this way, were it not for the expense. I have spent several pounds in this way within the last year, and think that a small society might do much good by subscribing a little money and following a similar course. But, whatever others do, Mr. Editor, I will do all I can. I know the principles upon which our church stands, and I love her, and, while I have health and strength, will use my utmost endeavours to defend her. Let each one of her sons do the same.

I remain, Sir, yours respectfully,

DETECTOR.

MR. KNOX.

MR. EDITOR,—The suspicions you express at page 312 of your last number, respecting Mr. Knox's views of our salvation through Christ, are certainly not without foundation. I think, however, he can hardly be charged with doing away with *all* that is subjective in religion, though it must be admitted that he gives a prominence to that internal work of the Spirit of which man is the subject.

I doubt not that Mr. Knox has been led to think and write thus, not only because he was persuaded of the great practical value of the subjective part of religion, but because his views did not exactly harmonize with the objective religious scheme of modern times. I mean, he was of opinion, that the plain statements of mysterious truths, which form the *objects* of our faith, have received many additions, explanations, and apologies, which are not to be met with in the word of God, nor in the early Christian writers.

The doctrine of the atonement, for instance, appears to occupy a different place in modern divinity from what it formerly held. The

word "atonement"\* is no longer regarded as identical with the word "reconciliation." While the divine procedure itself, which these words express, is not simply believed in as a mystery, but is somewhat presumptuously accounted for on the principles of human reason and justice, by making such words as "debt," "satisfaction," "ransom," &c., *nomina propria* by which the very nature of redemption, and its occasion are expressed, instead of regarding them as "figures of speech, for the purpose of illustrating the nature and extent of the *consequences* and *effects* of the redemptive act, and to excite in the receivers a due sense of the magnitude and manifold operation of the boon, and of the love and gratitude due to the Redeemer."—See Coleridge's "Aids to Reflection," page 323, where this subject is discussed at large. Also Professor Hey's, "Lectures on the Articles," appendix, on the Atonement.

I would also take this opportunity of suggesting to those who range themselves on opposite sides, as to the moral and forensic view of Christianity, that these are by no means contradictory to each other; but that each occupies an important place in God's revelation to man. [The moral statement contemplates *inherent sin* as the *true* and *essential* cause of our alienation from God. The forensic argument, (in accommodation of the truth to our reason, by a reference to human courts of judicature,) directs the attention to *God, offended at the guilt* incurred in consequence of the violated law.] Our blessed Lord, who addressed himself to the hearts of individuals, spoke *morally*. St. Paul, who combated the pride of national privileges, necessarily had recourse to *forensic* language.

But would I therefore maintain that the forensic argument is inapplicable to Christians of the present day? By no means. This mode of speaking will generally be found necessary in the pulpit, unless, indeed, we were addressing a congregation of philosophers.

We find ourselves compelled to speak of an angry God—a debt incurred—the bar of justice—the advocate who undertakes for us, &c.,—but we would not therefore be understood to employ these terms in their strict and literal sense. Nor are we to suppose it possible, by any figures of speech, to express the whole mystery of redemption.

I am, your obedient servant,

CATHOLICUS.

MR. KNOX.

SIR,—I consider the view which Mr. Knox took of justification as so truly scriptural, and the effects of such a view to be so highly beneficial, that I cannot help being desirous that his book should be most carefully studied. I say "*carefully*" because I never met with any work of the same degree of depth which required more study. It would be unavoidable to escape misunderstanding the author, and of irritating our prejudices, if we only give it a superficial reading; and such it is likely to obtain from those who do not consider the subject of paramount importance. I am glad to see that your correspondent

\* Καταλλαγή.

"*Catholicus*," has vindicated Mr. Knox's doctrine from the charge of novelty. It is one, indeed, universally accepted in a *practical* sense, wherever true devotion is found; for however narrow a creed may be made, the text stands sure, and is accepted, that, "without holiness, no man can see the Lord."

The double design of our Saviour's sacrifice on the cross, and the pre-eminent importance of the grace which sanctifies above that grace which expiates, (as Cudworth observes,) is, I think, evident from these texts. "Delivered (to death) for our offences, and raised for our justification." "If we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by *his life*." Here the death which reconciled us is considered of less importance than the life or spirit of Christ in us, which is said to save us—thus our Saviour said, "Because I live, ye shall live also," and hence we may conclude, that, if Christ be not raised, (though he has died for us, yet still if he be not raised and gone to Heaven to send us the sanctifying gifts of the Spirit,) "we are yet in our sins," and not "saved." So that we may well say, not only that Christ has died, *but rather* that he is risen again, &c.

I was the more struck by Mr. Knox's opinions, from having been brought to adopt them previously to seeing his work, by a diligent perusal of St. John's gospel, and of the epistles, with the view of illustrating the text so often repeated in the scriptures—"without holiness no man can see the Lord!"

The degrees of holiness required would be considered by the orthodox as fanatical, and by the Calvinist as impossible—and yet the apostles set out by considering their converts as in a state of justification, as to pardon and righteousness, which the humility of all parties rejects even for the most matured. These Gentile converts are supposed to be assured of their acceptance and reconciliation—to be actually incorporated into the kingdom of Christ—to be sons—to be heirs—to be the temples of the Holy Ghost—to be purified—to be sanctified—to have a present access into the most holy places, and thus to be not only priests but high priests, and yet they were required to leave first principles, and go on unto perfection,—to be filled with all the fulness of Christ, to be one with Christ; and such only could have a "hope full of glory" and "perfect peace"—such only "could rejoice in the Lord." Now, supposing that we do not presume even to end where these began, but go on repenting in dust and ashes, and clinging to first principles; supposing that we do not dare to presume upon an assured pardon, and cannot expect a hope of glory, and have not the witness of the spirit within us, and all the other privileges which the ancient churches rejoiced in; I do not see how such spiritual progress can be made as that which is required, for, without these assurances, we cannot deeply love God; and if faith works only by duty, its chariot wheels are soon clogged.

It is also in vain, that God's promises of holiness are unlimited, and his rewards held forth, while we consider the best we can do as "filthy rags." Our minds are not so constituted as to bear depression and elevation at the same time. If we can do all things through

Christ strengthening us, and if our lives are to be without blame before God, must we in the same moment believe that what the Spirit enables us to do is filthy? The New Testament labours to elevate the moral condition of men, and while we are nothing out of Christ, we are, if in Him, raised to such possibility of perfection, that words fail in expressing the greatness of that state of spirituality which we are called upon to attain. Here, then, is a stimulus to exertion,—here is space for love to expand in till it casteth out fear; but, tell me, how can the abased Calvinist, who thinks himself a worm and no man, and supposes that death only can purify him, how can he love with the warm, and generous, and confiding love of the gospel? how can he go on to perfection, when his creed holds him worthless to the last? how can he rejoice, except in the “fractional election” of an arbitrary master? how can he be conformed to the image of God, when his heart is never to be considered otherwise than as “desperately wicked?”

It is not possible to be sufficiently explicit in this small space, but I am not to be understood as depreciating humility. We have nothing that we have not received, for it is God which worketh in us, both the will and the action. The higher we go in sanctification, the greater delight have we in glorying in our faith and righteousness as the gifts of God. The same Saviour who died for our reconciliation, lives that he may finish our salvation by performing a still greater work, in subduing all things in us to himself. I cannot imagine why we should make a personal boast of the one work more than of the other; but, as Paul distinguished the old man from the new, so may we distinguish between boasting of the natural fruits and the fruits of the spirit. If we take David as the most humble of saints, we shall find him continually exulting in the righteous, and looking for the reward of integrity. Even when justly under the rebuke of God's displeasure, in the most penitential of his psalms he expects to be restored to the joy of salvation, to have joy and gladness in consequence of being “purged” and of being washed “whiter than snow.” He did not mean to lie always in sackcloth and ashes, but he expected to have “a clean heart,” and “a right spirit” renewed within him, which was over and above the cleansing and the washing of past sins; for he well knew that mere pardon, without a renewed nature, would do him little good, and that the sacrifice of a broken heart must be followed by the “sacrifices of righteousness.” Then, and not till then, would the broken bones thoroughly rejoice. In the 23rd Psalm, David expresses the same notions. He says first, that the Lord, his shepherd, restores his soul, and *then* leads him in the paths of righteousness; that all good things follow in consequence, and that his “cup runneth over.”

It is strange that we see so little appearance of this rejoicing in the Lord among modern saints, though the Gospel so absolutely requires it; but if, on the one hand, we think it presumption to have “quietness and assurance for ever;” or on the other hand suppose that Christ has done all in washing our souls, and that there can be no hope of his power working positive moral righteousness in us; then,

indeed, our joy is restrained ; it may be intense gratitude, but it cannot be rejoicing in the way that David rejoiced.

But as there is reality in the righteousness of saints, so is there in their joys,—they literally drink of pleasures as out of a river. Those who feel that they are growing up into Christ, are being conformed to His image, and filled with His fulness, have the mind satisfied with good things. And this happiness, which is in present possession, diffuses itself over the whole man, till a literal practical interpretation is given to passages and requirements of scripture which others consider as being hyperbolic. For the heart which habitually seeks God has its conversation in heaven ; it naturally rejoices evermore, and, being lifted up without effort, actually prays without ceasing. What can be so attractive to others as such an exhibition of mind as this !

It is readily admitted that we do not live up to our privileges as Christians ; and, may I ask, do we preach up to them ? If it be the object of our ministry to win souls to Christ, though that must sometimes be done by the terrors of the law, the most generally effectual way is, by the glories of the Gospel. It is almost vain to tell men to give up worldly pleasures, unless you offer them others equally present and substantial in their room. But give the ambitious man another object for his ambition, in perfecting holiness ; the covetous, a legitimate pursuit in coveting “ the best gifts.” It is of little effect to excite the lovers of pleasure by the hope of future pleasures in an unseen world, but prove to them that the blessedness of which the Bible speaks begins here—that there are real joys and a real spring of happiness in a sanctified heart—that God does not lie when he says his ways are pleasant—that the promises have reference to the life that now is, as well as that which is to come, and that the surest way to have good days, is to seek the peace of God.

Where spiritual delights are not enjoyed, it must be either because they are not desired or not hoped for. The latter is sadly the case among thousands who are religious, because the ardour and relish for personal holiness is depressed by the chilling persuasion that after all it is worthless or ideal ; and thus they lose the vigour of their piety, and with that its pleasures. Doubtless they are within the pale of salvation, they are in the court of the Gentiles, but they know nothing of the glories of the inner sanctuary.

I fear, Sir, I have already trespassed too long, but the life of Christ *in us* is so little attended to, in comparison of his death *for us*, that it requires some restraint to pause in the subject. It is such pleasure to contemplate the possibility of a human Being rising from a state of death and sin into an actual incorporation with the Deity, “ We in Him, and He in us ”—to trace out the powerful means so amply provided, and to anticipate the enjoyment of the peace of God, which includes more than we can either ask or think ; that to turn from these bright prospects and high delights, to think of those who dare not expect them, or of those who care not for them, is painful in the extreme. To all such, I earnestly recommend Mr. Knox’s work, not for a hasty perusal, but for prayerful consideration. Let them read

the epistles with his views in their mind, and let them also compare them with our invaluable Liturgy. Our church services, I imagine, bear out all that Mr. K. asserts of our high calling; and it provides for that early initiation into religion which, he justly says, is essential to its full enjoyment. I wish that the Dissertation on Baptism, in the appendix, were printed separately, and in the hands of every family belonging to the establishment. S.

#### CHEVALLIER'S TRANSLATION OF EPISTLES, ETC.

MR. EDITOR,—May I take the liberty of offering an observation upon a passage in the Rev. T. Chevallier's "Translation of the Epistles of the Fathers"?—a work which I have read with great satisfaction and advantage.

At page 78, in the Epistle of Ignatius to the Ephesians, the writer proceeds thus:—"Nevertheless, I have heard of some who have passed by you having perverse doctrine, whom ye did not suffer to sow among you; but stopped your ears, that ye might not receive those things which were sown by them, as being the *stones* of the temple of the Father, prepared for the building of God the Father, raised up on high by the *engine* of Jesus Christ, which is the cross; and using the Holy Ghost as the *rope*, and your faith is your support, and your charity the way which leads to God."

Upon this passage there is a note at the bottom of the page, exculpatory of the taste of Ignatius in using these strained similitudes. Ignatius compares the faithful to the stones composing the temple of the Father—Jesus Christ to an engine, by which they are raised on high—the Holy Spirit to the rope by which they are drawn—faith to the pulley or windlass—and charity to the linked road along which the stones are drawn from the quarry. Comparisons of this kind, carried even to a greater degree of minuteness, are common in the early Christian writers. Those who object to them as opposed to our present notions of taste, must remember that refinement upon such points formed no part of the habits of those who were addressed; and that the writings of St. Paul (as, for instance, Ephes. vi. 14,) owe much beautiful and forcible illustration to comparisons of a similar nature.

It seems to me probable that Ignatius used these comparisons advisedly, and with a studied reference to the persons whom he was addressing. At Ephesus, there were extensive and celebrated marble quarries; and there was besides something in the history of the Ephesians that might bring to his mind the figures of the engine and the rope.

The following extracts are from Chandler's "Travels in Asia Minor," and from Cramer's "Geographical Account" of the same country:—

"Mount Pion, or Prion, is among the curiosities of Ionia enumerated by Pausanias. It has served as an inexhaustible magazine of marble, and contributed largely to the magnificence of the city; its bowels are excavated." He then goes on to relate the story of the



discovery of this quarry by a man whose name was Puxodorus, but which was changed by the Ephesians to Evangelus, "the good messenger," in honour of the event.—*See Chandler*, p. 154.

Cramer, at page 363 of vol. i., says,—“Herodotus relates that the Ephesians, being invaded (by Croesus), dedicated their city to Diana, by fastening a rope from their walls to the temple of the goddess, a distance of seven stadia.” Again, at page 364,—“The first temple was planned and constructed by Chersiphron, a Cretan architect, assisted by his son Metagenes, who contrived a machine for conveying the huge blocks of which it was constructed from the quarries of Mount Prion.”

I do not know whether you will consider these circumstances worth noticing, being certainly of greater curiosity than importance. But, at all events, I trust you will excuse my attempt to relieve Ignatius, in this instance, from the charge of bad taste, by shewing that, by these allusions, he very probably intended to convey an indirect, and not an inelegant, compliment to the Ephesians, by thus intimating his acquaintance with the antiquity and magnificence of their city; at the same time applying them in illustration of a subject of so much grander and more momentous an import than the building of an earthly and perishable city, however costly and unrivalled.

I am, Sir, your humble servant, C. H.

*St. Tudge, August 24th.*

#### REPUBLICATION OF OLD DIVINES.

SIR,—Now that the tracts and books of the venerable Society for Promoting Christian Knowledge are undergoing revision, and all the world are anxiously expecting great improvements to result from the greatly improved tone of the Society's proceedings,\* could nothing be done in proper quarters to obtain from the Society a republication of some of our more ancient, standard divinity works, such as Jewell, Foxe, Hooker, Leighton, Usher, Beveridge, &c., &c., many of which are now scarcely to be obtained, except in old and rare editions, or in too expensive a form for general use. Surely the Society would be doing a work well calculated to promote Christian knowledge if they were to furnish the clergy with correct editions of *such* authors, with good indexes, in as cheap a form as a volume of the Saturday Magazine, (and that very form would most nearly resemble the original editions,) and, alas! there is no body of men who stand in greater need of the Society's *charity* than the clergy.

I am, Sir, your obliged servant, ΕΑΥΤ.

\* Pray who are "all the world?" What "improvements" do they expect? And in what does the "greatly improved tone" consist? With respect to the proposal in this letter, the society perhaps would be justly accused if it should give any of its funds to purposes not strictly charitable. Whether it could promote such a publication, without risque, is another question.—ED.

## PUBLICATION OF LECTURES.

SIR,—Having observed by the papers that a bill has been brought into the House of Commons to prevent the publication of lectures without the consent of the authors, I beg to call the attention of your readers to the case of those persons who are regularly in the habit of taking down sermons from the mouths of various preachers (especially in London), and publishing them, not only without the authors' consent, but even in spite of their repeated remonstrances.

Might not a clause (a word) be introduced into the Act to prevent this shameful conduct?\*

I am, Sir, your obliged servant.

## ST. PATRICK.

SIR,—You seem, in your article on St. Patrick, in the last number of the "British Magazine," to speak with some reprobation (though rather implied than expressed) of Ledwich's scepticism on that head. You will be glad to hear that, in the year 1815, he published, in a Dublin paper, a renunciation of his former disbelief.

In a list of Lives of the Saints in question, published at Cork many years ago, containing marks of some research and much jesuitry, I find this assertion—"Probus's Life of St. Patrick was written a long time before Egbert, Archbishop of York, who obtained a transcript of it for the library founded by him in that city, and celebrated by his scholar Alcuin. Egbert was promoted to the see in 705." Milner has something to the same effect, and refers to Gale, *De Pontificibus et Sanctis Eboracensibus*.

Yours, &c., O. M.

## ON SCOTT'S "FORCE OF TRUTH."

SIR,—I merely send this to correct a misstatement of your correspondent "E. C.," respecting Scott's "Force of Truth," at page 312 of the last number of the "British Magazine."

It is true, that my late grandfather did misapply the quotation from Hooker to which "E. C." refers. But it is equally true that the mistake was corrected, at least so early as the year 1823. If "E. C." had been at the pains to turn to the first volume of Scott's Works,

\* There are few things which shew more entirely the degraded state of moral feeling in this country than the open, unblushing practice and support of this most dishonest invasion of property, and scornful violation of all feeling. That a clergyman is to be brought before the public, not only without his consent, but *against his will*; that his words are to be taken down by a person hired to do it as cheaply as possible, who often cannot hear what is said, and cannot understand what he hears; and that then his labours for his own people (thus misrepresented and abused) should be made an object of traffic and gain by any one, honest or dishonest, Jew, Turk, or atheist, who wants money, and does not know how to get it; and that sermons thus taken down should be bought by respectable persons, who would prosecute any one who stole one of their silver spoons; is, indeed, a sad history. Mr. Melville, and the late Mr. Howells, have both publicly complained of the miserable reports and misunderstandings of their sermons, and declared that they will not be answerable for anything thus published.—Ed.

p. 48, or to the edition of the "Force of Truth," with notes and illustrations, (in 12mo, 1824,) p. 63, he would have found that the passage was omitted, and a reference made to the following explanatory note, written by my father, at the end of the treatise.

"A short paragraph is here omitted, in which the author, as many others have done, quotes Hooker as saying, 'As for such,' &c. &c."

This quotation is from Hooker's "Discourse of Justification," § 19. But to any one who will take the pains to examine that discourse, with a view to this particular point, it will be evident that the words are not intended to convey Hooker's own sentiment.

[To save space, the Editor begs to refer readers to Mr. Scott's work for the argument by which he proves this,—the only point of consequence here being, that he did thus correct his former statement.

After stating his reasons, he concludes thus]

"But let it not be supposed that the mistake into which the author has fallen, in this particular, at all affects the question of Hooker's doctrine concerning justification; it regards merely the point of the church of Rome's denying the foundation of faith 'directly,' or denying it only 'by consequence.'—J. S."

I am much mistaken if "E. C." does not intend to leave upon the reader's mind the impression against which the last sentence in the preceding note is levelled. It is true, that Hooker does give a very full answer to the objections supposed by him in his nineteenth section, but in such a way as to shew that he is directly opposed to Knox's views on justification. I will only quote the following passage. Referring to the errors of the Romanists, he says:—

"Whether they speak of the first or second justification, they make the essence of a divine quality inherent—they make it righteousness which is in us. If it be in us, then is it ours, as our souls are ours, though we have them from God, and can hold them no longer than it pleaseth him; for, if he withdraw the breath of our nostrils, we fall to dust: but the righteousness wherein we must be found, if we will be justified, is not our own, therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him."—*Discourse on Justification*, sect. 6.

I doubt not that the foregoing explanation will satisfy "E. C." that the friends of the Rev. T. Scott have not been guilty of the negligence with which he has charged them, and will suggest to his mind a nearer application of the *tranchante* sentence with which he concludes:—*οὕτως ἀναλαίπωρος τοῖς πολλοῖς ἡ ζήτησις ΤΗΣ ΑΛΗΘΕΙΑΣ.*

JOHN SCOTT.

#### SOME ACCOUNT OF WRITERS AGAINST THE ROMANISTS.

(Continued from page 436.)

IN addition to the foregoing, Archbishop Usher's "Answer to a Challenge made by a Jesuit," with his other tracts, which the University of Cambridge has lately reprinted; Bishop Hall's "Old Religion," and other works against the papists;\* Birkbeck's "Protestant Evidence," Sir H. Lynde's "Via Tuta, or Safe Way," and his "Via

\* Hall's "Peace of Rome" is not to be found in the late edition of his works. This is to be lamented, as it points out some hundreds of cases wherein Romanists differ among themselves upon material points.

*Devia*," which have been reprinted some few years since; Bishop Bedell's "Letters to Waddesworth," of which there are several editions, and Bishop Forbes's "Instructiones Historico-Theologicae," written in the times of James and Charles I., together with Bishop Davenant's "Prælectiones et Determinationes," deserve remembrance. After the restoration of Charles II., we ought not to forget Poole's "Nullity of the Romish Faith," and his "Dialogue between a Popish Priest and an English Protestant," of which there are several editions; Bishop Barlow's tracts, "Popery: or the Principles and Positions approved by the Church of Rome, dangerous to all;" his "Brutum Fulmen, or the Bull of Pius V. against Queen Elizabeth;" both of these had more than one edition; and his "Few Plain Reasons why a Protestant of the Church of England should not turn Roman Catholic." I may also notice the Hon. R. Boyle's tract, with a like title, "Reasons why a Protestant should not turn Papist;" Dr. Comber's "Plausible Arguments of a Romish Priest answered from Scripture;"\* also "Plausible Arguments of a Romish Priest from Antiquity answered;" and his "Friendly and Seasonable Advice to the Roman Catholicicks of England," of which the fourth edition, in 1685, is now before me. Bishop Williams's "Catechism, truly representing the doctrines and practices of the Church of Rome," (the third edition, in 1713,) has the doctrine of the Roman church stated in its own words;—to which I would add, Bishop Lloyd's "Seasonable Discourse, shewing the necessity of maintaining the Established Religion in opposition to Popery," (the fourth edition in 1673,) and Staveley's "Romish Horse-leech," (of several editions,) which two last, in addition to other particulars, give "An Impartial Account of the intolerable Charge of Popery to this Nation" in the times of its former domination.

The successful labours of the learned men of the foreign Reformed Churches against Popery claim our attention; not that I would now speak of the chief three—Luther, Melancthon, and Calvin—nor of their immediate contemporaries, but of those who followed them. Among these, Chamier, in his "*Panstratia Catholica*,"† may be compared to

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\* Gibson's Collection contains "The Texts examined which Papists cite out of the Bible, to prove their doctrine concerning—1. Celibacy and Vows, by Payne—2. Supremacy of Peter and the Pope, by Patrick—3. Visibility of the Church, by Resbury—4. Infallibility, by Tully—5. Insufficiency of Scripture, and Necessity of Tradition, by Williams—6. Obscurity of the Holy Scriptures, by Fowler—7. Sacrifice of the Mass, by Gee and Kidder—8. Prayer in an unknown Tongue, by Scott—9. Worship of Angels and Saints, by Freeman—10. Worship of Images and Relicks, by Gee—11. Seven Sacraments, by Gee—12. Transubstantiation, by Williams—13. Auricular Confession, by Linford—14. Satisfaction, by Gascoarth—15. Merits, by Linford—16. Purgatory, by Brampston." These were collected into one volume, by Dr. Tenison, with a Preface by himself, and printed in 1688, under the title of "Popery not founded on Scripture: or the Texts which the Papists cite out of the Bible," &c. This volume I hope to see shortly reprinted. A single tract, which embraced several of these subjects, published in the same year as the above, was reprinted in 1825, under the title of "Popish Errors exposed; or a Selection of Texts of Scripture," &c. Fulke's "Confutation of the Notes, &c., of the Rheinish New Testament" deserves especial regard. It has been lately reprinted in the United States.

† Printed at Geneva, in 1629.

“the Tachmonite, that sat in the seat, chief among the captains.” (2 Sam. xxiii. 8.) This vast undertaking, fully equal to Bellarmine’s Disputations in extent, he has divided into four parts. 1. De Canone. 2. De Deo. 3. De Homine. 4. De Sacramentis. The first division includes whatever disputes there are raised on the part of the Romanists, concerning the Scriptures; as to the Authority of the Church; the Apocryphal books; the Perfection; the right of reading the various Versions and Interpretation of the Scriptures. The second division, concerning God, relates to the Trinity; the Attributes of God; the Author of Sin; the Incarnation of Christ; the Descent into Hell; the Body of Christ; his Office as Mediator; the Head of the Church, whether Peter or the Bishop of Rome is such; the temporal power of the latter, and the question of Antichrist; also of Worship of Creatures, Saints and Angels; of Images, and the Cross. The third division, concerning man, is arranged under those of Sin; Freewill; the question concerning the Virgin Mary, as to Original Sin, &c.; also, Predestination, Sanctification, Justification, Faith, Works, Wedlock, including Celibacy and impediments to Marriage; of Fasts, Vows, &c., Satisfaction, Indulgences, Purgatory. The fourth division relates to the Sacraments; their efficacy; their number, wherein first the five Romish ones, Confirmation, Penance, Extreme Unction, Order, and Matrimony, are considered; then Baptism, and the Eucharist; its Adoration, &c.; the Administration in both kinds—the words of Consecration and of Manducation.—Thus far Chamier proceeded, when, unexpectedly deprived of life, he left the subject of the Eucharist unfinished. Alstedius, in his Supplement, has considered the questions of the Presence of Christ in the Eucharist, Transubstantiation, and the Sacrifice of the Mass. The fifth part, also by him, relating to the Church, is divided into five books: the first relates to its Nature and Privileges; the second, to its Notes, particularly as laid down by Bellarmine; the third, as to Councils, their convoking, authority, &c.; the fourth, as to the Members of the Church Militant, its clergy and laity, and the authority of the magistrate therein; the fifth, and last book, concerns the Jurisdiction of the Church Militant, and slightly touches upon the state of the Church triumphant, and that of the pretended Church.—After Chamier, we may mention Hospinian, who, like the former, was unable to finish what he designed. His work, “De Templis,” contains much against the Romanists, concerning Images, Invocation of Saints, Holy Water, Votive Offerings, Pilgrimages, the Vessels and Instruments employed in Worship. Of his “De Festis Christianorum,” to pass over those relating to the heathen and the Jews, I may be allowed to say that, in many respects, important proofs will be obtained against the false pretences of the papists, as to the saints which have had, or never had, any existence. His “Historia Sacramentaria,” part the first, treats of the origin, progress, and ceremonies of the Mass, and of Transubstantiation, at great length; his work, “De Monachis,” discovers the rise, progress, and mischiefs of Monks; as also his “Historia Jesuitica,” of another and worse scourge of Christianity.\* Of Rivet’s

\* Hospinian’s works were printed at Geneva in 1681, &c.

"Treatise against the Romanists, on the Worship of the Virgin" mention has been already made; his "*Catholicus Orthodoxus*," is a reply to their errors generally; his "*Isagoge ad Sacram Scripturam*, on our Disputes with the Papists concerning the Scriptures;" and, not to insist on other of his productions, his "*Animadversions upon Grotius's Annotations upon Cassander's Consultation*" deserve consideration.\*

On the Reformation of the Church from the errors of Popery, Hottinger's "*Historia Ecclesiastica*," the fifth, and following parts, will be of good service; as also his tract, "*De Necessitate Reformationis*," contained in his "*Analecta Historico-Theologica*;" to which may be added many things in Wolfius's "*Lectiones Memorabiles*," against the pretended power of the Bishop of Rome, as unfolded in Baronius's "*Annals*;" Isaac Casaubon's "*Exercitationes*," and Basnage's continuation, under the same title, together with his "*Annales*," must be noticed; which last work deserves to be better known than, I fear, it is, among us, containing, as it does, an examination of many principal matters in history, chronology, doctrines, rites, and the works of the Fathers, &c., for the first six centuries. Against the papal power, generally, that excellent man, Plessis du Mornay's work, "*Historia Papatus*," which is also translated into English; De Dominis's "*De Republica Ecclesiastica*," the first six books; (which, however, contain some other matters of controversy, particularly on the Eucharist;† ought to be noticed; and also Du Moulin's "*De Monarchia Temporalis*," &c.

On the subject of the Eucharist, Aubertin's great work will claim the precedence;‡ after which, I would name Mornay's "*De Sacra Eucharistia*," and L'Arroque's, with a similar title, to be had both in French and English; as is De Rodon's "*Funeral of the Mass*,"§ What Daille has written on this subject, in his "*De Cultus religiosi objecto*," and in his "*De Cultibus*," ought not to be passed over; nor his various works on Purgatory, the Romish Sacraments, and the worship of Saints and Images, as contained in the last-mentioned book.

The family of Spanheim cannot be forgotten; for the Reformed Churches are under considerable obligation to it. Of the elder Frederick Spanheim, we have the "*Dubia Evangelica*," wherein many passages of Scripture are vindicated against the papists. Of the younger, of the same name, we have the "*Geographia Sacra et Ecclesiastica*," wherein we see the government of the ancient church set forth, and how small a portion of it fell to the lot of the Roman bishop; in his "*Historia Christiana*," the general history of the Church, the rise and progress of the Papacy, its errors and corruptions; in his "*De Ficta Protectione Petri*," the subject of Peter's arrival at Rome; not to insist upon what he has written on the Sixth Canon of the Council of Nice, on the pretended agreement of the Greek and Roman Churches, on Pope Joan, the history of Images, the vindication of

\* Rivet's works, at Rotterdam, in 1651, &c.

† The first vol. of *De Dominis* was published at Heidelberg in 1618; the second, at London in 1620. These contain the six first books. As to the following books, see "*Maresii Systema Theologicum*." Loc. 17, s. 17, note (a).

‡ "*De Eucharistia*." Davent. 1654, and also in French.

§ De Rodon's work has been lately reprinted, with some additions.

various passages of Scripture, strictures on Bossuet, and various other writers, &c.

Among the members of the Roman-catholic Church itself, even since the Reformation and the Council of Trent, we see her doctrine and Discipline arraigned; as by Wicelius, in his "*Via Regia*," Cassander, in his "*Consultatio*;" and Barnes, in his "*Catholico-Romanus Pacificus*;"\* not to speak particularly of anonymous publications on various questions,† which tend to shew the want of real unity of which that Church so frequently and vainly boasts.

In the controversy between the churches of England and Rome, the writings of the Fathers of the Church will, of necessity, be continually adverted to. Unfortunately, however, they are both scarce and dear. We have many passages collected from their works in the "*Catalogus Testium Veritatis*," and the "*Loci Communes*" of Andrew, and also Wolfgang Musculus, beside others. Scultetus has given us a very useful analysis of the works of the earlier among the Fathers;‡ it is to be regretted that his labours did not embrace those of Ambrose, Augustine, Jerome, and Chrysostome; though, as it regards these and others, Du Pin's "*Ecclesiastical Writers*," will be of good service, it being remembered that he was a member of the Roman Church. In reading the Fathers, especially those of the Roman editions, we must not forget the advice and directions of Dr. Cave, in the *Prolegomena* to his "*Historia Literaria*;"§ that the Romanists have corrupted their writings, both by additions and diminutions, is evident from James's work,|| in which many instances are given; those of Cook¶ and Rivet,\*\* enter upon the subject more at large; nor should Daille's "*Right Use of the Fathers*," which we have in French, Latin, and English, be omitted, though some objections have been made against it.††

For the present I conclude, and remain, Mr. Editor, your humble servant,  
A COUNTRY PARSON.

\* These, except Cassander, which is published separately, are to be found in Brown's "*Fasciculus Rerum*," Append. p. 708, &c. 826, &c.

† Among these may be mentioned, "*Sure and Honest Means for the Conversion of all Hereticks*," (London, 1688.) "*De la Primauté du Pape*," (Londres, 1770.) "*An Historical Treatise on Transubstantiation*," (London, 1687.) "*Wholesome Advices from the Blessed Virgin*," (London, 1687.)

‡ *Sculteti Medullæ Theologiæ Patrum Syntagma*. Franc. 1684, &c.

§ Cave, as above, sect. 7, especially a. 6, p. 31, of the edition at Oxford, in 1740. As to the Indexes of the Roman Church, see Mendham's "*Policy of the Church of Rome*," exhibited in an account of her Damnatory Catalogues, or Indexes, both prohibitory and expurgatory." London, 1830.

|| James's *Treatise of the "Corruptions of Scripture, Councils and Fathers, by the Prelates &c. of the Church of Rome:"*—the last edition in 1688. To this we may add, James's "*Bellum Papale, sive Concordia discors Sixti v. et Clementis viii.*" The last edition, London, 1678.

¶ "*Coci Censura quorundam Scriptorum, quæ sub nominibus sanctorum et veterum Auctorum et Pontificiis citari solent*." Londini, 1623.

\*\* "*Riveti Critici Sacri*," lib. iv.; in his collected works, tom. ii. p. 1041—1152, and also separately.

†† Against Daille, Scrivener wrote his "*Apologia*," and Reeves the Preface to his translation of the "*Apologies of Justin Martyr*," and others. [Daille's book should rather be called the "*Wrong Use of the Fathers*." Young men especially should be warned against his extravagant depreciation of these great Witnesses and Keepers of the Truth.—Ed.]

## NOTICES AND REVIEWS.

*The Book of Family Worship.* By the Editor of "The Sacred Harp." London: Whittaker and Co. 1835. 8vo. pp. 340.

THIS volume contains morning and evening prayers for a *month*, occasional prayers, and Jeremy Taylor's "Devotions for the Sacrament." Without any affectation, one may say that it is painful to criticize devotional works, whether prose or verse. Many criticisms may arise from mere difference of taste; and it is disagreeable to set up one taste against another. Then the extreme difficulty of devotional composition, on every account, ought to be remembered; and where the feeling seems right, finding fault with words appears contemptible, if not worse. Yet, on the other hand, it is reasonable and right that greater care and caution should be felt on a subject of such extreme weight and delicacy; and that the young and inexperienced should be warned against a false tone or style of prayer, which may lead to worse errors than those of taste.

The present volume contains a great deal to like. But who could write *fifty-six* long prayers well? One of the ordinary faults of prayers is, mistaking *meditation*, reflexion, and even *instruction* and *rebuke*, for prayer; and this volume cannot, of course, from its length, escape this fault. For a single example of this and other faults, take the following, (p. 110):—"When a few more of these weekly periods have rolled away, our flesh will be laid beneath the cold stone or the green turf, and our spirits will be returned to God who gave them; and the solemn decision will have passed, he that is holy, let him," &c., &c. How is this *prayer*? (See again p. 45, at the bottom, and p. 66.) Again, the giving our Maker information is another everlasting fault of prayer-makers, as for example (p. 172,3)—"Thy goodness, wisdom, and power shall be exerted through all eternity, in giving life and intelligence to innumerable beings; and the plans of thy providence shall receive a more perfect accomplishment in higher worlds, than that which is given to them amidst the irregularities and imperfections of this earthly scene." Under one or other of these heads come the everlasting explanations in prayers, *why* we pray. *All* these matters should be touched on, if at all, in a short exhortation before prayer, (after Bishop Wilson's manner,) and not in prayer.

Again, the language is sometimes over fine, sometimes vulgar, sometimes vague and unmeaning. Thus, for the *over fine*,—"May we feel more of the tender and benevolent agency of the gospel," (p. 112.) This is *vague*, as well as fine. "Thou hast given thy Holy Spirit to breathe as a renovating energy over the wilderness of life," (p. 175.) "May holy converse with thee give us a disrelish for the society of those who are strangers to thee," &c. (p. 205.) "At the same cross—we would—find resources for all the exigencies of the divine life," (p. 107.) The whole preceding paragraph is inflated and unnatural. "This day ride forth in the chariot of thy everlasting gospel, conquering and to conquer," (p. 61.) For the vague, unmeaning, or absurd—"Oh, teach us to fear nothing so much as to be made everlasting monuments of thy vengeance," (p. 212.) "To enable us for our respective duties, and to furnish us with a sufficient provision of grace, (!) that we may make thy glory the ultimate end," &c. (p. 27.) "Oh, for more of—the hidden life of Jesus," (p. 77.) Does this mean "the hidden life which Jesus led," or the inward and spiritual life of devotion which a follower of Jesus in spirit ought to lead? There is a great tendency to this half-figurative language, in which scripture phrases are often used without any propriety. "The love and beauty of Jehovah Jesus," (p. 78.) What is the meaning or propriety of this? "May we remember that thou hast bereaved us, (this is after a funeral,) not as an *aggressor*, but as a *proprietor*," (p. 287.) Vulgar—"As



those who are near and dear to us are daily *dropping off the stage of life*," (p. 51.) It is curious to find the pious author praying at Christmas that "our festivities may be harmless and holy," and that we may not "disgrace the season by reviving those works of the devil," &c.—i. e., may we not be gluttons and drunkards as soon as we get off our knees! And so again, p. 238, of New Year's Day.

All this is said, not in unnecessary disparagement of the book, but as pointing out ordinary faults in prayers which one who sets down to compose fifty-six prayers cannot avoid. There is really a great deal of good in the book, and a great deal of good prayer; but in so many, it is impossible to avoid *talking*, and *observing*, and *reflecting*, and *exhorting* instead of praying. The reviewer would give the author the same advice which is applicable in so many cases:—Let him cut out *half* his book, and get merciless friends to criticize the rest. It will then be a valuable work.

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*Family Commentary upon the Sermon on the Mount.* By the late Henry Thornton, Esq., M.P. London: Hatchards. 1835. 8vo. pp. 220.

THE reviewer fully and cordially agrees with the truly excellent and valuable editor of this work, (one to whom every churchman owes a great debt of gratitude,) that it displays real knowledge of the human heart, and experience of human life; strong good sense, with the higher gifts of heavenly wisdom, Christian love, and Christian faithfulness. There is a calm, quiet, Christian character in the whole tone of the reflexions, which will make it an acceptable and useful work to those who are wise enough to be contented without stimulating and exciting harangues. The whole tone of it will incline the reader to give full credence to the editor's declaration, that Mr. Thornton lived in the spirit of his Commentary. That this may not seem to be the mere general language of compliment, the reviewer will venture to animadvert on a passage or two.

The lecture on "Judge not" seems very much to omit one very large branch of the subject—viz., that we ought to abstain from judging *because we have such very confined means of judging rightly*,—with the all-important corollary, that therefore we are not, either openly or, as far as we can avoid it, even secretly, to judge *unnecessarily*. Half the sin of uncharitableness, in fact, arises from *unnecessary* judgments of those whose case is in no way brought before us. In the next lecture (connected with this), Mr. Thornton seems to consider only one side of the picture—viz., the censures of religious men by the irreligious. The other deserves, at least, our serious consideration. The pronouncing (unnecessarily) very many to be irreligious, when we really have not the means of judging accurately except of a very few, and the habit of thinking and speaking hardly (when duty does not require it) of those who are really irreligious, are habits against which great caution is needed. There is a tendency again to think of the religious as one *small party* of the highest *piety and strictness*, (pp. 170, 171,) to excuse all their failings, (p. 147,) and to condemn the rest *in the lump*, which is not pleasant. Nor could the reviewer agree with Mr. Thornton's notions, as implied as well as expressed, as to the mode of dealing with Christian ministers. (See pp. 178, 179.) The office of censuring, warning, and exhorting, is not a popular one; and if we may always decline it from all whom we do not please wholly to approve, it may as well be given up. Besides, can charity suggest no better hopes of the minister? Is he the only one to be shut out of the pale of charity? Is it beyond hope that, with decency, learning, eloquence, soundness of teaching, regular ordination, there will more probably than not be higher gifts and graces?

*Essays, Thoughts, and Reflections, and Sermons on various Subjects.* By the Rev. Henry Woodward, A.M., Rector of Fethard, in the diocese of Cashel. London: James Duncan. 1836. 8vo. pp. 486.

THIS book is heartily recommended to general notice, as likely to be useful, and certainly amusing, to all persons who like to think on subjects worth thinking about. It will be useful, not because they will agree with Mr. Woodward, perhaps, once in ten times, but because they will find the reflexions of a very clever, thoughtful, pious, and ingenious man, as full of amusing paradoxes (and often of false conclusions, drawn from right and philosophical premises, not unfrequently the results of real thought and accurate reflexion) as heart can desire. Why it will be entertaining, after this remark, need not be explained.

As an example, we have two essays (12 and 13) on the question—why the children of religious parents too OFTEN turn out ill? This would not seem a very difficult question, nor one requiring two essays, especially as Mr. W. sets out with saying that the children of religious parents turn out well *abundantly* more often than those of irreligious ones; and, when they do go wrong, in many instances, shew afterwards the good effect of early instruction; so that, considering what human nature is, these allowances reduce Mr. W.'s own difficulty within somewhat narrow limits. However, he starts boldly with saying that, not from *mismanagement*, but in *the very nature of the case*—i. e., in the fact that parents are religious—there are hindrances to their children turning out well. As how? Why thus:—All human beings are self-willed and independent. Now, a religious father, being anxious to lead his son to religion, by that very fact gives him a distaste to it, because his self-will and independence, which lead every one to resist what he is taught, lead him un- luckily to reject religion. This is amusing enough, but Mr. W. goes farther, for he tells us (p. 141.) that “the children of the irreligious have in their favour the opposite advantage, for it is clear that, in their case, to choose religiously is to choose altogether for themselves. The natural dislike to trammels and dictation is all on the side of separation from the world, with them. Nor could the most wayward youth originate a bolder scheme, or make a stouter declaration of independence, than to tell a worldly parent that henceforth he would serve the Lord.” This is really comic. Mr. Woodward shuts his eyes to the broad fact that the irreligious parent teaches his child nothing at all about religious matters, and, being careless about them himself, is quite careless and easy about them for his child; whereas Mr. W. supposes that every careless or irreligious parent sets out with telling his son—“you shall be irreligious and good-for-nothing, and I will flog you every day till you are!” It is rather curious that Mr. W. did not see that, his observation as to human nature being *universal*, if this funny rule of his about religion going by the “rule of contraries” were true, the greatest blessing in the world would be to be the son of the greatest rogue in it, and the greatest curse to be the son of the greatest saint.

The two first essays, however, present the fairest specimen of Mr. W.'s excellences and defects. They are on the present state of the religious world. The plain truths which Mr. W. tells are not likely to make him popular with some portions of the world he is describing. He holds that there is too great a disposition to study the epistles rather than the gospels, the sayings and character of St. Paul rather than those of our Lord, and to make the holding the doctrine of *justification by faith* the whole of Christianity—to think too much of what we are to believe, and what bustling activity in converting and correcting others we are to shew, and too little of what we are ourselves—to think that as soon as we have got what we esteem a right faith, we are to set about converting the world, instead of improving ourselves; whence arises the ceaseless activity of ill-prepared agents. On the other hand, as he justly says, the great object of the Gospel being to improve the man, we are to look

especially to see that we are growing more holy and heavenly in spirit and temper, as well as that we are active and stirring in this place and that ; and, indeed, that until we are holy and heavenly ourselves, we are very unfit to take upon ourselves to teach others. All this is most true and valuable ; all this, one may say, " I do most potently believe." But Mr. W. cannot stop here, but goes a great deal farther. First of all, he tells us that we are taught to love our neighbour, not on *his* account, but for the sake of our own salvation—that if we presume to think we are to do good to any one else, it must be because we think that God wants help—that we are to do well to others, because it is our duty, for if we preach the Gospel to any one, we are not at all sure that it will not be so much the worse for him, but still we shall gain God's blessing for obeying him, and the main point will be gained, although our good intentions to others may be defeated—that it is presumptuous to engage in any enterprise where the interests of others are concerned without a sufficient warrant from Divine Providence.

All this is mere exaggeration and extravagance. Certainly we are to do well to others because God has so commanded us ; but he in his mercy has given us many motives instead of one. He urges *love to others*, as the fitting and best temper here as well as hereafter, and calls on us to feed the hungry and visit the prisoner in the spirit of love to *him*. As to our thinking that God wants help, Mr. W. answers that difficulty himself in one of his sermons, when, in speaking of the conversion of the miserable prostitutes, for whose asylum he is preaching, he replies to some one whom he supposes to say—"*Leave them to God*,"—that *God acts by means*. Doubtless there will be always meddling presumptuous people ; but did Mr. W. think that *God wanted help* when he preached for that and other asylums ? No ; he exerted himself for a cause which he believed to be a Christian cause, in the certainty that God *alone* could give the increase, but that he will give it, if the cause be a good one. As to not speaking the truth to others for their sakes, as well as because it is our duty, imagine a clergyman saying to one of his people—"My good friend, do not think that I am going to warn and advise you for *your* sake—your soul is nothing to me. Indeed, you are very likely to be in much more danger from my speaking to you ; but that is not my concern. I am bound to speak to you for *my own safety*—not for your good, or from any wish to benefit you." This may be putting Mr. Woodward's notions into plainer language than he would, but if what he says has any meaning at all, it is no exaggeration of his doctrine. Then, as to obtruding ourselves where we have no warrant and no concern, and thinking that because a thing ought to be done we are the people to do it, nothing can be more true than that there is, and ever will be, much presumption ; but what cure for this is there but good sense and good feeling, under the control of a Gospel temper ? Are all the institutions for which Mr. Woodward goes to Dublin to preach, the Orphan Asylum, and the Deaf and Dumb, and the Magdalene, &c., in the parish of Fethard ? If not, has he a warrant from Divine Providence to interfere ? It is very good that orphans should be protected and prostitutes reclaimed, but is *he* the man to do it ? It need not be said that the writer of these lines would say *Yes*, to these questions—Mr. W. himself ought to say *No*. The truth is he is arguing against an *abuse*, and extends his argument to the use. Meddlers will meddle, and presumptuous men will be presumptuous still. But the calm and wise Christian will exercise a sober judgment, and having done so, will do whatsoever his hand findeth to do, not in self-confidence, but in reliance to God, and not for his own sake only, but humbly desiring to exercise and cherish that spirit of love to God and man which God requires.

In conclusion, let it be said that the reader will find in Mr. Woodward, not only an ingenious and amusing, but an eloquent writer, and a true and sincere Christian.

*A Vindication of the Church of England.* By the Rev. W. Pullen. London: Simpkin and Marshall.

SOME clergyman in Mr. Pullen's neighbourhood has attacked the church, as blasphemous, &c. &c., in the usual style, and Mr. Pullen has written a sharp, clever defence of it, which is to be noticed, because the matters of offence are, the regeneration of infants, our burial service, &c., and Mr. Pullen himself holds far from *ultra* notions on these points. A defence from such a quarter, though one cannot agree with all of it, is valuable and curious. What he says, in conclusion, as to the sinfulness of the laity, in not using the checks against bad conduct in clergy which the church has given them, and then complaining, is very true and just indeed.

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*Scenes and Characters illustrating Christian Truth.* Edited by the Rev. H. Ware. Nos. 1 (Trial and Self-Discipline, by Miss Savage) and 2 (The Sceptic, by Mrs. Follen). London: Simpkin and Marshall. 18mo. 1835.

THESE are obviously American Unitarian works, reprinted here. The second number is really a work of considerable power and feeling, and curious as an exhibition of the arguments used by the unitarians against the sceptic. None of the offensive parts of Unitarianism are brought forward, but the objection is, of course, the *deficiency* of the views.

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*Baptism and Regeneration.* By the Rev. F. F. Todd, Curate of St. Cleer, Cornwall.

THIS, like another pamphlet already noticed, and several others which have appeared, is a specimen of the *modified* views now held as to baptismal regeneration; on other points, as *final perseverance*, &c., Mr. Todd is very dogmatical and decided. He *may* be very right, but some sound, wise, and good men *have* felt doubt on such points.

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*New Testament Evidence to prove that the Jews are to be restored to the Land of Israel.* By the Rev. A. M'Caul, A.M. London: Wertheim. 12mo. pp. 26.

LIKE everything from Mr. M'Caul, this tract is learned and thoughtful, and well deserves the student's consideration.

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*The Natural History of Man.* London: Dartons. 18mo.

THIS book contains much curious and valuable information as to the peculiarities of the different races of man, and is written without unnecessary technicality. It goes also to establish by proof, *ab extra*, the descent of the different races from one. The only remark of any moment is, that it is so very *particular* and *minute* in its descriptions, that, without the slightest approach to anything intentionally indelicate, it would be an awkward book to give to young people—at all events, to young females.

The observation as to *negro forefathers* (p. 134) "wants confirmation." Who knows what opportunities have done *for* some, and *against* others?

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*The Pastor's Daughter; or, Conversations between the late Dr. Payson and his Child, on the way of Salvation by Jesus Christ.* With an Introduction, by Jacob Abbott. London: Seeleys. 1835. 18mo.

TO the Reviewer, Dr. Payson's daughter seems to be worthy of the deepest commiseration. At the *close* of the conversations, which had been going on for a very long time, it seems that she was *thirteen*. And yet, during this whole

time, her father has been agitating her mind and exasperating her conscience with the eternal repetition of this one awful dilemma (p. 133)—“You never can be saved without repentance; you can repent if you choose, but it is absolutely certain that you never will choose, unless God makes you.” What follows is doubtless correct. “Maria’s distress was terrible. She went up stairs, and threw herself on the floor,” &c. Poor unhappy child of an injudicious (one must not say an unchristian) father! She, of course, is represented all through as an obstinate, wilful, lost creature. And her father is perpetually telling her, as to her pride—that a proud person could not be happy in heaven, because to see God alope exalted would fill him with envy! and asking her whether, when she has been confessing her sins to God, her heart has not told her “How very humble, &c., you are for making such a confession,” and whether when she has been confessing the sinfulness of this confession, her heart has not told her how wise she is to find out her own sin so soon. Poor unhappy child indeed! This, of course, is exactly what Mr. Abbott would approve.

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*Anecdotes illustrative of the Catechism of the Church of England.* London: Seeleys. 1835. 18mo.

THIS is a sort of spiritual Joe Miller, or holy jest-book, full of very amusing stories and anecdotes, in a piquant style. What they have to do with the church catechism, nine times out of ten, no mortal can tell. As a specimen (and strong recommendation to the work) take the following, which is an illustration of “Renounce the devil and all his works.”

“An old lady was one evening most warmly advocating the follies and varieties of the theatre. The conversation was kept up with some spirit, the lady supplying by heat of temper all the arguments that were wanting to support so bad a cause. In the company was a most pious and venerable old clergyman, whose deafness prevented him from taking that part in the conversation he otherwise would. At last, the old lady addressed herself to him, ‘Doctor, this young man says that, if we go to the play, we shall all go to hell—what do you think?’ ‘Think,’ said the old man, ‘why, I think that the devil has a very good right to all he finds upon his own ground.’”

The author has not been a very diligent student of old stories, as he gives some very famous ones with new names, to shew their genuineness probably. Some stories appear to him so good that he tells them twice over. Thus poor Pope Pius V.’s total despair of salvation, on becoming pope, occurs at p. 3, and again p. 66.

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*The History and Practice of Psalmody.* By the Rev. W. B. Clarke, M.A., Minister of Longfleet. London: Wex. 1835.

MR. CLARKE is evidently a learned and inquiring person, though perhaps his inquiries, in the present case, have taken him rather too far. A full discussion of man’s dependence on God, in the system of nature and grace, with a subsequent discussion of the difficulties of the Mosaic theory of creation, in order to prove that “order is heaven’s first law,” is rather a wide preliminary to the history of Psalmody. However, Mr. Clarke goes very diligently through all the Bible, and a round of other inquiry, to shew that psalm-singing is founded on the analogies of nature, consistent with the order of creation, and in conformity with God’s will. He then goes on to argue very rightly and well in favour of David’s Psalms for congregational use; and he is entirely against hymns till introduced by authority. He then recommends a new selection of Psalms and *Hymns* which is just coming out by authority, as he says, of the Bishop of London, and therefore with the same licence as the New Version. The advertisement to this selection, however, states only that it is dedicated, by permission, to him, as several other selections have been to other prelates. This is a very different thing.

*Our Protestant Forefathers.* By the Rev. W. Gilly, D.D.

THEY who have read Dr. Gilly's former most interesting and agreeable works, and know how pleasant and acceptable a writer he must always be, will not be surprised to learn that, since *October first*, four editions, of *one thousand each*, of this very useful tract, have been issued by Messrs. Rivingtons in London, and one of the same extent by Fraser, at Edinburgh.

*The Works of William Cowper, Esq., with a Life by R. Southey, Esq. LL.D.* (Vol. I.) Baldwin and Cradock. 12mo. 1835.

IT is a great satisfaction to find that the wish expressed in a former number has been realized, and that the quarrel between two rival publishers has not deprived the public of what would have been an irreparable loss,—a life of Cowper, by Southey. The first volume of that work (bringing Cowper's life down to the friendship with Lady Austen) has now appeared. It not only contains many new particulars, but tells what has been told already with that peculiar simplicity, strength, and beauty, which belongs to Mr. Southey; and, what is still better, gives that calm and just view of Cowper's unhappy case, which might be expected from one who is at once a poet and a Christian philosopher.

*Memoir of Mary M. Ellis.* By the Rev. W. Ellis. London: Fishers. 1835. 12mo. pp. 278.

IT is impossible to read the life of one who braved the fatigues and dangers of missionary exertion from conscientious motives, and then submitted to a long disease of the most frightful form with the unbroken patience of a Christian, without deep sympathy and admiration. Such feelings must attend us in reading Mr. Ellis's life of his wife, without inducing us, however, to assent to her views or opinions. It is painful to speak harshly of the style of a book written under these circumstances. But it is positively necessary to say that no stronger instance of religious slang can be found. This is very unpardonable in Mr. Ellis, who could do much better. The introductory pages, down to the time of Mr. Ellis's marriage, are written in the extreme of that terrible dialect with which we are destined to become too familiar, both in and out of the church, and of which it is hard to say whether it is more vulgar, profane, or nonsensical.

*Some Account of the Writings and Opinions of Clement of Alexandria.* By John, Bishop of Lincoln. London: Rivingtons. 1835. 8vo. pp. 476.

NO one who observes the frequent reference, in modern publications, to the Bishop of Lincoln's former works (on Tertullian and on Justin Martyr,) of a similar character to this, can doubt their great usefulness. Many, doubtless, they have led, and will lead, to the study of the writers of whom they treat; and many more they will prevent from being misled, and from misleading and exposing themselves, by shewing, or by warning them, what is to be found in writings of which they are ignorant. The labour of a faithful and accurate analysis of the works of authors like Tertullian and of Clement of Alexandria can hardly be overestimated, difficult as it is frequently to ascertain their meaning, from the affected obscurity of the one, and the figurative vagueness of the other. The one thing which one heartily wishes for in all these volumes of the Bishop of Lincoln's is, that he would have given us more frequently the pleasure and benefit of his own opinion of the writer's object and characters; all which he does give is so characterized by judgment, by accuracy, and by clearness, that one feels perpetually the strongest wish for a general view of the philosophy and character of the author from one so able to give it.

- (1.) *The Neglect and Profanation of the Sabbath their own Punishment.*
- (2.) *The Wages of Incendiarism.*
- (3.) *Cobbett's Legacies examined, and proved to be null and void.*

THESE three tracts, published at Norwich by a Norfolk clergyman, are very creditable to their author, and likely to be most useful. The last tract, especially, shews a good deal of ingenuity. Could not the author, in the next edition, expose some of the notorious falsehoods in "Cobbett's Legacy?" For example, Lord Nevill is mentioned as having *four* livings. In the first place, the *four* are *three*; in the next, Lord Nevill had only *two* of them at any one time; and in the third place, he has not, *for several years, had any living at all*. So, again, as to Mr. Blomfield. He is cited in the preface as holding *two* livings, which is a positive falsehood, as he has but one.

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*Scripture Biography, comprehending all the Names mentioned in the Old and New Testaments.* By Esther Copley. London: Fishers. pp. 632.

THIS book is intended for general readers, not for students in divinity, and is full of moral and religious reflexions of a respectable ordinary kind, and of the very best intention, but not of a very profound character, nor always such as longer thought and wider views would dictate. The interpretations of the names are curious affairs; thus—'Cæsar, *to cut!* or *I cut!*' (alluding to some particular circumstance connected with the birth of the individual,) or a head of hair! or blue eyes! What can any mortal learn from this?

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*The Consolations of Christianity, in Four Discourses.* By the Rev. W. Hull. London: Rivingtons. 12mo, pp. 126.

THESE are pleasing, sensible, and thoughtful sermons on a subject interesting to all Christians.

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*An Account of New Zealand, and of the Church Missionary Society's Mission in the Northern Island.* By the Rev. W. Yate. London: Seeley and Burnside. 1835. pp. 320.

THIS is a very simple, unpretending, and sensible account of New Zealand—not, perhaps, arranged in the most taking form, nor written in the best style (nor the best grammar, now and then), but still affording real and interesting information as to the country, and giving, apparently, an unvarnished account of the progress of the mission. Whether one agrees with all the proceedings of the Society or not; it is impossible not to feel deep interest in the history of the individual missionaries, those especially sent among such savages as the New Zealanders, and warm respect for their devotion to their Master's cause. There are very many plates containing views of the country, which seems extremely beautiful.

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THE following single Sermons deserve notice :—Mr. Tollemache's Sermon at Northampton; *The Christian Husbandman*, by the Rev. G. Jarvis; *The duty of acknowledging Jesus Christ in all we do*, preached at Bury, by a Country Rector; *What does the Church for the People?* by the Rev. S. J. Allen, of Salisbury; a Sermon at Peterhead (Aberdeenshire), by the Rev. J. B. Pratt, M.A., Episcopal Minister of Cruden; the reprint of a Sermon *On Popery*, by Dr. Fordyce; *What do ye more than others?* by Mr. Chancellor Raikes; *The Ordination Vow*, by the Rev. W. Powell, of Stroud.

Archdeacon Broughton's very able Sermon, at the Canterbury King's School Festival; and (without reference to the occasion) Mr. Molesworth's Sermon, called *The Reformation not the establishment of a new Religion*; Dr. Shuttle-

worth's *The Carnal Mind's Enmity against God*, full of thought and ability, like all Dr. Shuttleworth's works, ought to be noticed much more particularly.

THE wholesale reprinting of loose American divinity goes on. The only sound quarter there is the episcopalian, and that seems the only quarter from which little or nothing is taken. One specimen is noticed in the *Reviews*, but Dr. Spring's "Hints to Parents," among many others, requires severe notice also. Why will not some able person take up American divinity as his peculiar department, and explode the heresies and falsehoods with which we are deluged? From Germany and France we cannot import without *translating*; from America there is only to reprint. And as divines of all communions have introduced Mr. Abbott (than whom, no modern writer contains more noxious, heretical, or mischievous matter,) it is high time that public and vigorous protests should be made.

The Editor begs to inquire if no correspondent is likely to take up Lord Brougham's "Natural Theology" and Mr. Wallace's "Reply"? The subject is one of deep importance, and great extent and difficulty, and it is not creditable that it should be passed over in silence. He has written a long paper on the subject, but has destroyed it, from being discontented with what is necessarily written in haste and under pressure of business. Will some one who has leisure take it up?

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## MISCELLANEA.

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### VOLUNTARY SYSTEM.

If the following most remarkable extract came from an *enemy*, the dissenters might complain of unfairness, but it comes from one of their own body—a dissenting minister, calling himself the Rev. C. Stovel, who has written a volume, called "Hints on the Regulation of Christian Churches," published by Jackson and Walford. Let it be observed that Mr. Stovel is not a dissenter coming over to the church, but a vehement dissenter, full of love for this very voluntary system of which he gives such a picture, and (as a specimen of his candour to the church) telling us that there is a stream of *finer*, &c. &c., flowing in to the Bishop of London, often not less than 1000*l.* per day, and that the whole church revenue is six millions—that the clergy are covetous, &c. &c.

"First, then, in all independent churches—that is, those who are able to support their own minister, the choice rests with the members alone. They elect the man *whom they love most*; and whom they think most likely to lead their devotions, to advance their improvement, and secure the efficiency of their united exertions in promoting the kingdom of their Lord. He is separated from the world, and set apart to this work, at their solemn request. He did not make the overture, but they. He listened to their proposal from a regard to their interests and wishes. From his regard to their interests and wishes, he threw himself on their generosity and the care of Providence. In this case he becomes perfectly dependent. At their request he resigns his all for them. They, at the same time, promise a constant and generous support. In this case, therefore, there is a clear and solemn engagement, like that subsisting between a man and his wife; and the wife is not more dependent on the generous and faithful care of her husband, than the pastor on the church's."



"There are five serious errors connected with this duty, which ought to be exposed and reprehended, because each has been productive of much guilt and desolation in the churches.

"The first is a neglect of its real obligation, which is too frequently indulged even by the members of churches themselves. The duty is then placed amongst their gratuities; to be disregarded or continued with little, or perhaps without any, consideration. *If they have a loss, or a bad year in trade, or anything that calls for a little retrenchment, this is the first thing to be withheld*, forgetting that, on the faith of that engagement, the pastor has rested the wants of himself and family; whilst he is devoted to their best interests. *By this means, the support of the ministry oftentimes becomes exceedingly precarious.* The engagements made by the whole body are unfulfilled, those individuals who feel their responsibility are deeply oppressed, and the fellowship of the church first becomes burdensome, then contentious, and finally it is forsaken; *thus the interest either fails entirely, leaving the neighbourhood in destitution, or else it drags along from year to year a diseased and paralysed existence; attended with very little comfort to the saints (!), and with still less benefit to the sinners that are perishing around them.*

"Sometimes the case is even worse than this. In these days of generous (!) exertion in the work of God, *the credit of devotedness is of great importance. Hence it is no uncommon thing to find the name of a church and its pastor in the list of those who seek the charitable assistance of some public society, whilst the members of that very church are, at the same time, advertised as subscribers to a much greater amount to some foreign object.* Here it is plain that the defective support of the pastor was not the result of poverty, but neglect. A man who has a family may be generous if he can afford it, but he must not wring the materials for generosity out of the teeth of his hungry children. Members of a church who have a pastor should be generous to all; but, before they are generous to others, they ought to remember that God will require them to be just to him.

"The second error to be noticed is, *an evasion of the duty, by transferring its obligation to those who are not members of the church, or to those who happen to be rich.* By this means many an interest has been destroyed. The prosperous brother becomes the lounge, against which every individual throws down his burden until it can no longer be endured; and if it did not become oppressive through the pecuniary demand, yet its moral influence would be destructive.

"But, in respect to those who are not members of the church, the effect is very painful. There may be several, or, perhaps, but one or two who care nothing for the kingdom of our Lord; who despise the ordinances of his house; who never thought of serving or loving Him in their lives; still from some personal feeling they may attend, they may respect religion in general, but never have felt its power, nor ever have submitted to its discipline. They hold seats in the place, and they may subscribe to the support of the ministry; all this may be well if it be done freely, and without any spiritual sacrifice on the part of the church. But often when the church is poor, and even when it has no room to complain of poverty, *a person in the congregation possessing a little wealth will be so infested with flattery and applications for pecuniary assistance, as to render his situation excessively galling, and place the gospel before him in a most repulsive view.* The effect will be regulated by his disposition. If the worldly man have no particular attachment to the people, nor any interest connected with the place, he will soon forsake it; and multitudes who have thus been goaded by the claims of the church, before they had any sincere love for the truth, have been driven from the means of grace altogether. On the other hand, it will often happen that the attachments may be strong to the place, or, *the interests of a worldly man may be interwoven with the people of God. (!)* Policy then induces a compliance with the unguarded (!) wish of the church. The man of the world is made its benefactor—perhaps a manager of

the congregation, a trustee to the place of worship—until by virtue of his offices and his wealth, the government of the whole is within his power; then, without obeying the law of God himself, he can guide the service, regulate the elections of the church, and manage the whole according to his inclinations. If he take no interest in the truth, or happen to hold it in theory, it will be fortunate for the rest; but if he dislike it they will suffer. The wish of him who holds the power will not long remain unfulfilled. Hence the places built by our forefathers for the declaration of truth have been prostituted to the idol of Socinian heresy. Errors of all kinds, from the most gross to the most subtle, have thus been cherished in the precincts of the temple; and every ruinous enemy has been let loose to prey upon the flock, until they were scattered or devoured.

“The great cause of the whole is this. The men *who do sincerely love the Lord*, feel that the ministry and the worship of God ought to be supported; but then, *they think it more wise to shift a portion of the load on those who are able to bear it*. They forget, at the moment, that the engagement and the obligation are with them, and thus they are deluded into an act *which they never thought of*. (1) They flatter bad men to their utter ruin, and exalt the disobedient to their own destruction. Every man who loves the Saviour, ought to feel that he himself is bound to support the cause of God, to the utmost of his capability; striving to render it independent of worldly assistance and thus recommending his claim to the obedience of mankind, by the force of a generous example.

“The third error to be noted is, neglect of duty in consequence of help received from external sources. In this way, the worst effects of pauperism are produced in the Christian church. Perhaps the brethren may be really poor, but this involves them in the ruinous calamity of indolence, as well as poverty. *They know that societies do exist for the help of such as need it. Their first object, therefore, is to state their case so as to obtain such help*. Having done this, they think their pastor has received a favour from them, and they immediately slacken their exertions. *Year after year passes, and they never add a farthing to his income. Some churches are known to stand in this position, sinking in their supineness and crying for charity, for ten, twenty, thirty, or even fifty years together, until the very wish for a state of independence has become extinct*. The idleness of their hearts in respect to temporal, soon infects their spiritual, things. With a name to live, they become dead. Religion is so dishonoured in the circle around them, that their existence is regarded as a misfortune which ages can scarcely repair.”

“The fourth error is, the allowance of a selfish and worldly ambition. This operates in two ways—first, it diminishes the resources of the church; and, secondly, it poisons and pollutes them. In both cases, it is the danger of the rich, rather than of the poor; though both have need to beware of its influence. It diminishes the resources of the church, by drying up the stream of benevolence which flowed from the hearts that have become infected.”

“On the other hand, it is quite possible, that the amount of money subscribed to an interest should be treated as a matter of too great importance. Amongst the wealthy, and often amongst those who only wish to be so, this is regarded as the one thing needful. They are not only Christians, they are respectable Christians; and they must maintain their elevation. Their subscriptions to every society must be the largest; their place of worship must be the most splendid. *The salary of their minister must be the most generous. The mode of their intercourse must be expensive. In a word, everything must be done ‘in a style worth mentioning.’ Consequently, every nerve must be strained, every eye is on the look out, and every hand is engaged in collecting materials. Some run on the edge of bankruptcy and some fall in. The respectable inhabitants are courted, and in respectable ways. The intercourse of the saints is adapted to their taste. The discipline of the church is softened to their endurance. The doctrines of the Gospel are stated mildly, so as not to offend. Levities are*

*provided for the light, and serious things for the grave. Their money must be had, and, therefore, they must be accommodated. In such churches will be found an heterogeneous mass of all kinds; Jews and Greeks, Barbarians and Scythians, bond and free, all are accommodated, and all combined, until Christ is nothing in any of them.*

"A further evil resulting from this, is the separation of religious interests. They thus become opposed to each other, like the competitors of this world. The minister is made the object of a shameful quackery, which places him in positions where his modesty can scarcely be maintained. If he take the infection, the misery is complete. The ambition for worldly respectability will poison all his exertions. It will warp all his views of character, and the bread that was given to feed his body will prove a poison to his soul. He who was a brother will become the rival of his fellow-labourers. Instead of labouring to edify the whole church, he will strive to raise his own department with stones torn out of the adjacent walls. Then the evils will multiply with rapidity, until the swelling bubble bursts, and talls, by the nothingness into which it sinks, the vanity of its fancied greatness.

"It is not supposed, in all this blunder, that the people have suffered their generosity to go beyond their obligation; or, that the minister has gained more than was his due. It is the duty of a people to rescue the man of their own choice from the corrosive influence of worldly care. In order to do this, they must place him in circumstances where he will not be compelled to endure a painful contrast with themselves. He need not be as rich as they, but he must not be exposed to the remark of their dependents, and the contempt of their children. He must be able to be respectable amongst respectable men; to be decent; to educate his children; and to be charitable as well as they, if not to the same extent. His wants are not what he must eat and drink, but what will secure his comfort and usefulness, in the circle in which he moves; and the station to which he is elected. This, in all probability, will require more than he gets from his ambitious people. It is not, therefore, the amount that is given or obtained, that is liable to censure; for if he has more than he needs he can give it away; and should he save a hundred pounds apiece for his children at his decease he would not sin. It is not the amount, therefore, but the motive, which deserves to be condemned. God requires every church to make their pastor as happy as they can; but they must not do it in a spirit of worldly ostentation; nor will he allow them to sacrifice the purity of the Gospel, the discipline of the church, and the spirit of Christianity for the sake of gratifying their worldly ambition.

"The last error to be noticed is, *a want of delicacy in performing the duty. This can be entertained by the churches only indirectly. It rests, for the most part, with the subordinate officers.* Their station is certainly one of great importance, responsibility, and self-denial. But it is made infinitely more so, by a childish love of power. This gives a sort of exclusiveness to the office, which renders active assistance obtrusive, and explanation painful. From hence, as from a fountain, streams of calamity flow into the churches. The pastor will, of course, expect his share of the common evil. But he often gets a double portion. In some cases he is reduced to the condition of a servant. His stipend is doled out to him irregularly, so that he knows scarcely when to expect it; and sometimes with great uncertainty as to the amount. *In A. the pastor was obliged to call at his deacon's shop, and asking for a remittance, after it had long been due, to be told that he must call again; he returned to his distressed family, and called again in a day or two, when he obtained a part, with orders to call again for the rest. In B. C. D., &c. the pastors are obliged to come to the counting-houses of their deacons, like other servants, to be paid before all, as though they had no more feeling than stones. In E. the deacon had been offended at the pastor's refusal to sanction an unjust measure, and withheld his salary to starve him down to submission. In F. and G. the salary of the pastor is regulated by one or more of the deacons alone; who judge of his wants by the*

*inspection of his affairs, and he is often obliged to borrow before the remittance is due. At H, I, K, L, and M, all through the alphabet, cases occur which form most melancholy instances of human depravity, because they not only include what is unjust and cruel, but the injuries are inflicted on those very men, who live for no other object than the comfort and improvement of their tormentors.*

"The cases represented by the letters are known facts, and the last word in the paragraph is strong, but let nothing be misunderstood. The causes of these evils are many and various. The two principal are—first, the characters of the men that are elected as deacons; and secondly, their treatment after their election. In the first place, too much attention is paid, in the choice of deacons, to their worldly circumstances, and too little to their moral and spiritual attainments. And where a worldly man is chosen because he is the richest in the assembly, what can be expected but a worldly and cruel administration. It often happens that the man chosen has risen from obscurity, with all the coarseness of an uncultivated mind, and all the excitement of sudden acquisition. It is scarcely possible, in such a case, that he should not often wound the feelings of his pastor, because he has never learned what delicacy is. It is also undeniable that some of the pastors have to thank themselves for the evils under which they suffer. They resign the sacred dignity of their office to seek the favour of man; and, when once gone, they find it impossible for them to regain it. Here it is easy to descend, but difficult to rise. Every minister ought, therefore, to feel that if he suffer any great wrong, in nine cases out of ten, he has reason to repent rather than complain. Still, there is a duty devolving on every church, to which the members ought to pay a special regard. Thoughtlessness, without any evil intention, will often lead to results which produce pain. It should be the care of the whole church that this never occurred. Each of the members," &c. &c.

"Instead of this, the opposite is most painfully true; sometimes the collection of subscriptions is a laborious task. They are delayed from week to week, and from month to month, until few know when to expect them. The treasurer is overdrawn more than he can afford. All parties are thus forced into difficulties, difficulty produces impatience, grief and injury soon follow; and finally the church is deprived of its pastor, who retires with a broken heart, from a sphere in which he might have finished his days in works of love and mercy."

#### CLERICAL INCOMES.

THE "Morning Chronicle," the favourite vehicle for all falsehoods against the clergy, insinuates (if a paragraph copied into the "Patriot" of October 21st is truly copied,) that, in the returns of income made by the clergy, many have understated their incomes. No doubt could be felt that the "Morning Chronicle" would say this. One who has so often invented wilful falsehoods against the clergy has no other remedy, when they come forward to state the truth, and he is thus put to shame, than to insinuate that they (like himself) are capable of asserting falsehoods wilfully. This will not avail. The "Morning Chronicle" has lost the credit which it once had for its obviously sincere but rabid defence of revolution. It is now sold to the government, and the question is, will *they* venture to make any such insinuation? If they do not, the "Morning Chronicle" will appear in its true light at once, as still the inventor of wilful falsehoods, but not supported in them by those whose hired organ it is. The simple fact is, that the returns *overstate* the present incomes of the clergy materially; for they were made when wheat was selling at 15*l.* or 16*l.* a load, while now it is selling for 9*l.* or 10*l.* At the time, too, the clergy were not allowed to make deductions for assistant curates, payments to Queen Anne's Bounty, for houses, repairs, &c. As a single specimen it may be well to mention, that a living truly returned at 927*l.* last year, cleared, to the incumbent, 470*l.*

## ADDRESSES TO THE PRIMATE OF IRELAND.

A DR. HINCKS has written a letter to the Bishop of Down and Connor, stating that he did not agree in the address of thanks to the Primate, signed by eighty-nine clergy of that diocese, *insinuating*, that many did not sign it at all, that some did so out of a base hope of gain, others from fear, and that their opinion is worth very little, as they were biased by party. His compliments to his diocesan and the Primate are much in the same tone as these to his brethren. There is then a violent attack on Toryism, &c., &c. All this is very intelligible. The "Northern Whig" of October 15th eulogizes this Dr. Hincks for his frankness and fearlessness in attacking the Primate. Nothing, doubtless, can be more "frank and fearless" than supporting the ministry, who are the dispensers of crown patronage! Such letters, and such praise of them, are alike odious.

## STEWART'S GEOGRAPHY.

(From a Correspondent.)

IN the British Magazine for this month (p. 323) a mis-statement in Stewart's Geography, as to the church of England being "*Lutheran* or protestant episcopacy," is corrected. Perhaps you will notice Mr. Stewart's Treatise once more, for the purpose of correcting an equally erroneous statement with regard to Scotland. He says that the presbyterian form of church government was coeval with the Reformation. It was not so. The first reformed church, established by law 15th December, 1567, was governed by *Superintendants*, who were bishops in all but the *title*; and, with the full and distinct concurrence of John Knox, and at the request of the clergy themselves, the rank and title of archbishop, bishop, &c., was restored by the convention at Leith, 12th January, 1572; and of the church so established and governed, the episcopal church in Scotland is, in doctrine and polity, the representative. The kirk, or church of Scotland, as she now exists by law, dates only from the Revolution of 1688—more correctly, from the following year.

Dundee, Sept. 20th, 1885.

THE following specimens of the spirit of the dissenting papers are worth notice:—

From the "*Christian Advocate*," Sept. 29.

"One great objection to the Roman-catholic church is, that she refuses the Scriptures to the people; but has the church of England ever evinced any anxiety for their diffusion? And what if, through the influence of Mr. O'Connell, the interdict should be taken off from the word of God? The habit which he has of deciding every question on principle, and not with regard to a paltry expediency, persuades us that his political creed will compel him to put his religious one to the open test of Holy Scripture; and we will venture to predict that Mr. O'Connell will do more to extirpate the anti-scriptural dogmas and practices of popery from his native soil, than all the Orange Lodges, and British Reformation Societies that are, or were, or will be."

From the "*Christian Advocate*," Oct. 5th.

"There is but too much reason for believing that the churches of the establishment were yesterday the scene of more hypocrisy than usual. The nature of her liturgy makes this the constant attendant of her worship. From Sabbath to Sabbath, tens of thousands of persons who habitually cherish the spirit of the self-righteous Pharisee are to be heard, as if they were penetrated with an

overwhelming sense of guilt, adopting the self-condemning language of the penitent publican, and stigmatizing themselves with frightful frequency, as "miserable sinners." But this, and others that might easily be named, were not the only acts of wholesale solemn mockery, by which the national church signalized herself on the Sabbath that has just carried its awful record into eternity.

"She pretended to make it a day of thanksgiving to Almighty God, for what is called the Glorious Reformation from popery. But the real motive of the commemoration was to promote political and party purposes. We know, and rejoice in being able to admit, that some of the clergy are truly evangelical men, who do really rejoice in the benefits which did accrue from the instrumentality of the great reformers; but they are comparatively few and uninfluential."

"So far as the established church of this country is concerned, popery was not eradicated, but merely modified. To say that the church of England is altogether as bad as the church of Rome, would be an exaggeration of the fact; but it is no exaggeration, but the naked truth, to affirm, that she has employed all her energies and all her wealth to undermine and destroy evangelical religion, the revival of which, by reviving that on which alone it can be founded, the scripture doctrine of justification by faith, the Reformation promised. She has kept the atonement and merits of Christ completely out of sight, and has substituted in their stead mere external ceremonies, not always, nor nearly always, scriptural, and having no virtue in themselves if they were; and it is upon submission to certain rites, and upon occasional attendance on certain ordinances, that she teaches her deluded disciples to rely for eternity. Nay, in the breasts of the most notorious profligates, she has in innumerable instances excited vain hopes of God's mercy, by giving them the Lord's Supper, on their death-beds, and pronouncing, in their dying ears, the absolution prayer. And yet her priests affect the greatest horror at the elevation of the Host, and presume to talk of the folly of extreme unction. Well might Mr. Binney conclude, that she has 'destroyed more souls than she has saved!'

"*Quem Deus vult perdere prius dementat.* Only on this principle can we account for the church having selected the printing of the Scriptures in the English tongue, for her war-cry. Here we behold her brandishing, in the face of her rival impostor, a sword—the sword of the Spirit—which is destined to be sheathed in her own bowels. How soon, who can tell? Not an hour the later, however, for the events of yesterday."

#### ROMANISM.

(From the "Record," Sept. 24.)

SIR W. BOSWELL, in a letter to Archbishop Laud, dated from the Hague, in 1640, mentioned that above sixty Romish clergymen had gone, within two years, from France, to preach the Scotch covenant and the rules of that kirk, and to spread the same about the northern coasts of England, with the object of effecting the ruin of English episcopacy. Bramhall assures Archbishop Usher, that above a hundred of the Romish clergy were sent into England, by order from Rome, in 1646, and that most of them were soldiers in the army of the Parliament. Even in 1654, he affirms that there were many priests at Paris, preparing to be sent over, under feigned names, some pretending to be Independents, some Anabaptists, and some Presbyterians.

#### TRINITY CHURCH.

A HYMN by Mr. Montgomery has been printed "to be sung at the opening of Trinity Church, Binfield." This Trinity Church is said to be a dissenting chapel. What next? Is there any peculiar object, by the way, in this assumption?

## DOCUMENTS.

## CRUELTY IN IRELAND.

*Extract from Mr. Hobart Seymour's Letter to the Bishop of London,  
in Reply to a Letter from Dr. M'Hale.*

It has been my lot to have spent many years as a working curate of the established church in that very district over which this Dr. M'Hale presides as a Roman-catholic archbishop, and I have had therefore much opportunity for observing the instrumentality employed by him and his priests for the maintenance of the influence of the church of Rome; and I have now presumed to call your Lordship's attention to one paragraph in his letter, which appears to me to express, though in a faint and shadowy manner, the real spirit and feeling which he is encouraging among the people, and which has, unhappily for us, too long impeded that power of expansion,—as a great and virtuous writer has expressed it,—which is inherent to the freedom of thought and march of mind inseparable from protestant principles.

The paragraph to which I allude is as follows:—

“Witness the recent abortive exertions of the Achill Missionary Society, that was to renovate the face of the island. In vain were it attempted to seduce the people from the faith of their fathers. A few strolling strangers, such as could be appropriately grouped with the fathers of the first Reformation, was all they could enlist in their ranks. *The contemptuous scorn* with which the natives treated the pretensions of these ignorant fanatics, if adequately conveyed to your Lordship, would considerably sober your enthusiastic anticipations. *Some of the brotherhood have already fled from the bitter derision of the people!*—others are preparing to follow their example, finding or feigning a convenient apology in the unwholesomeness of the atmosphere. The Achill mission is already another tale of the numerous failures of fraud and fanaticism, and its buildings now unfinished are like the Tower of Babel, a monument of the folly and presumption of their architects.”

This language, my Lord, demands your serious attention, and that of every Christian in England as shadowing forth, inadvertently though truly, the real cause which has impeded the progress of true religion in Ireland. It is unhappily too true, that almost every effort which love of country and love of religion has yet made to enlighten and civilize the mass of the population, has been marred by the bitter and malignant spirit that has been evoked by the priests, so that the blight of failure has too often—though the Achill mission is still a happy exception—fallen upon the labours of those who would serve that afflicted land. In solemn and melancholy truth I say it, and before my God and my country I state it, that it is the Roman-catholic priesthood that have planted this “contemptuous scorn” and this “bitter derision,” which is here described as compelling men to fly from the sphere of their labours, in the minds of the people; and I here add the deep conviction of my soul—formed from an experience of ten years in the practical working of the ministry—that nothing whatever has prevented the conversion of a large body of the population except that dark spirit of persecution which is implied in the language of Dr. M'Hale, and which wields in its iron hand the awful terrors of life and death, over the heads and before the eyes of every one who has the moral daring to think for himself, and to assert the rights of conscience.

Here I take my stand. By this statement I am prepared to stand or fall.

I shall state a fact to illustrate this:—

I once had a parishioner whose name was D—, a Roman-catholic schoolmaster, who had been led by the reading of the scriptures to see the errors of the church of Rome. He had frequently attended privately upon me for spiritual instruction, and had avowed his intention of attending openly at the

parish church. As soon as this intention became known, there was a notice posted by night on his house, stating that if he did not forthwith cease from reading the scriptures, and immediately return to mass, he should be visited and shot; and the notice went on to state, that he should be treated in precisely the same way as a man named M—— had been treated a short time before. That man, who was a protestant, was shot dead in the cool of the evening, while sitting happily with his wife and children round his own fire-side! This original notice, which was brought to me at the time, is still in my possession.

I shall state another fact:—

I had a parishioner named M——, a Roman-catholic farmer, who expressed his intention, together with all his family, of withdrawing from the church of Rome, and attending in future upon the services of the parish church. I had frequent conversations with him on the subject, but when his intention became known, attempts were made to intimidate him. One morning early, as he opened his door, the very first object that met his eye was his grave already made to the size and shape of a coffin at his own threshold! Awful as was this significant threat, he visited me that very day, and avowed his resolve to persevere. The result was that in a few nights afterwards his house was broken open by a large gang, who shattered to atoms every article of property in his house, beat his wife and children, and, after baptizing him again, as they called it, back into the church of Rome, left him nearly dead from the horrid usage he received at their hands. One of the party was apprehended, and tried at the assizes before Judge Vandeleur, and transported.

I shall state one instance more:—

I know of a man, named O'C——, a Roman-catholic schoolmaster, who was led by his reading the scriptures to avow a change in his religious sentiments. He accordingly felt it his duty to attend, as a protestant, at his parish church. The very first day he left his home to attend that church—on the sabbath-day, when all evil passions might well be stilled in its holy hours of worship, at the full noon-tide hour, and in the full blaze of day—for it was just twelve o'clock—on the king's high-road leading to the parish church, he was way-laid, and deliberately and horribly murdered! Nor was this all of the horrid tragedy; for a crowd assembled shortly afterwards, and the parish priest attended, and having taken some protestant books from his pockets, he held them up in the presence of the people, and declared that the murder was a just judgment from heaven upon the man for having such books in his possession! These particulars were proved on the inquest, and as the horrible affair occurred in a parish of which I was the curate, I can write, as I now write, from personal knowledge.

These facts, my Lord, have, with hundreds of others, come under my own personal observation—*quæque ipsa miserrima vidi*. The unhappy victims were my own parishioners; I was intimately acquainted with all the particulars, and I now publicly offer to have them proved before any suitable tribunal in the kingdom.

But it must not be supposed—as is too generally believed—that the great body of the Roman-catholic peasantry are willing perpetrators of these horrors, which make us blush for our country, and make appalled humanity shrink shuddering away. They are impelled to them by an iron despotism, which they deem as odious as it is irresistible, and which I shall now endeavour to describe to your Lordship.

The social state of the lower orders in Ireland is an anomaly. In every village or neighbourhood there is a small knot or cabal of all the most factious and disaffected in the vicinity. They are generally but very few in number, seldom being so much as a twentieth portion of the population, but they possess extraordinary power, by unity of purpose, over the whole population. This knot or cabal is composed of various materials—some persons who con-



ceive themselves aggrieved by some government prosecution—others who feel themselves injured by some needy landlords—some, again, who are descended from ancient families, and are looking to the forfeited estates—and others who forecast the same objects, hoping vaguely to obtain something in the general confusion. To these are to be added, some persons whose mistaken notions of Irish independence and dreams of patriotism lead them into the verge of disaffection, and others whose religious zeal incites to the expulsion of heresy and the exaltation of their church; and a few reckless and daring spirits, who have nothing to lose and every thing to gain in a national convulsion. All these various persons are combined in discontent, and are in cabal with factious and ill-affected intentions in every neighbourhood; and around this knot or cabal, as a nucleus, all the evil passions of the people rally. The priest of the parish is generally, by a sort of common consent, the nominal head of these persons; an arrangement of considerable importance to them, as, while it adds the sanction of religion to their actions, it removes those petty rivalries and dissensions that would otherwise exist among themselves. The object which these persons have in view, is a *vague and undefined expectation of making this island independent of England*, and of such a revolution or convulsion as will alter the *present system of property* altogether, and bring in some halcyon state, in which neither rent, nor taxes, nor tithes, will be so much as named among them; and the spirit that actuates all their proceedings is, *a burning hatred against England—against government—against landlords—against protestantism.*

The parish priest has naturally an immense influence over these persons, and they are the principal means by which he governs the people. Their power is perfectly well understood by the people, who find by experience that their vengeance is more rapid as well as more certain than the laws of the land, and who, therefore, dare not breathe a sentiment, or commit an act, which is likely to draw upon their heads the swift, both of a certain and often fearful, vengeance of a cabal, which would beat their persons, insult their families, or injure their cattle, on the first opportunity. By this system of terror, these knots or cabals have obtained an irresistible influence over the peasantry, who dare not think for themselves or act for themselves in anything that may interest those persons, so that there is an iron chain flung over the minds and bodies of the people on the subject of religion; for they feel perfectly convinced that by any tendency to conform they would ensure the hostility of the priest, and the consequent vengeance of those who act as his satellites; and thus it is, as many of this poor and oppressed people have personally told me, that a vast body of the population remain externally in the church of Rome, through fear of that vengeance which is too sure to pursue all who abandon her communion.

I shall state a fact to illustrate this :—

It is but a very short time since I was sent for to visit an aged woman on her death-bed: she had always been deemed a Roman catholic, and I ever regarded her as such. I visited her of course, and I asked her how it was that she—being a Roman catholic—should have desired to speak with me in dying? She told me that although she was generally believed to be a Roman catholic, yet that she was really a protestant; and that she had been such, secretly, for sixteen years! Two adult females, members of her family, were the only persons present, and they stated that it had been long the same way with themselves; to the eye of the world they were Roman catholics, but in their own house and private circle they had for many years been protestants. I expressed my surprise that they, professing thus to have held so long the blessed truth of the gospel, should have concealed it from me and from the world. Upon which the withered and dying woman raised herself in her bed with an effort, and, with eyes in tears and uplifted hands, declared that she had kept it secret because she feared that if it were known her family would be

murdered or otherwise injured! She died immediately afterwards, and her family have left the neighbourhood.

No one can conceive, who has not had an opportunity for personal knowledge, the fierce and horrid language which is too often uttered by the priests against every one who shews a tendency to abandon the church of Rome; and your Lordship would be shocked to your inmost soul to hear the horrid and malignant curses which are often pronounced from the chapel altars in our country parishes against such persons. Nor, I grieve to say it, are they idle and powerless curses; for those knots or cabals, which I have already described, are ever ready to fulfil them to the letter. It was wittily observed by one who was a star in his day, but who is now shining in another sphere, that there were two schools of the prophets—one foretelling the future because God had purposed it—the other foretelling the future, likewise, but it was because they were themselves resolved to fulfil their own predictions. There are many of the Irish priesthood who deserve a lofty niche in the temples of this latter class, for they often forebode, with a voice and manner as oracular as if they had learned at the shrines of Delphos, events which they determine shall be fulfilled by themselves or their satellites.

I shall illustrate this by a fact:—

I knew a man, named H——, who was originally a Roman catholic, who had braved with the spirit of a martyr the hostility of the priest by embracing protestant principles. The priest, who is one of the clergy under the authority of Dr. M'Hale, was a prophet of that school to which I have referred, and in one of his prophetic raptures denounced poor H—— by name from the chapel altar, and uttered a prophecy that, as a judgment from heaven for his apostasy, his property should be under a curse, and would pine away in afflictions and losses! A few short days had scarcely rolled away when the fulfilment of this prediction commenced: his cow sickened and died, and in a few days more his second cow likewise sickened and died, and left the poor sufferer upon the verge of beggary! The fact is, that the satellites of the priest, taking the hint from the prediction, poisoned the cows, and thereby fulfilled the prophecy—confirming the influence of the priest—and deterred others from the example of abandoning the church of Rome.

Your Lordship will at once perceive that this is a species of persecution infinitely more effective than the severest penal enactments against the extension of the religion of the established church. It is this untiring system of persecution that has so long kept the population in the bondage of the church of Rome; and it is effective simply because it is untiring. It is more relaxed, and it is this feature in it that renders it so truly intolerable. It is in this respect like that most horrible of all the tortures of the Inquisition, which subjected the victim to have water dropping momentarily upon his forehead,—the ceaseless dropping was sure to accomplish either idiocy or madness.

I shall confess to your Lordship the effect which it has had upon myself, and the course which I have pursued may be variously regarded. I may have acted wrong—I may have acted right. That God who knoweth the heart, whose I am and whom I serve, knoweth the motives that swayed me, and that it was not without many an anxious thought, and many a painful struggle, and many a prayerful hour, that I adopted it; but whether I shall be deemed guilty or not guilty herein, I shall confess it before God and my country, and do now avow it to your Lordship, that for the last five years I have not asked any Roman catholic to renounce the church of Rome. I have preached to them the gospel of Jesus Christ; I have, as far as God hath given to me the light of his truth, set that truth before their minds—but though I have seen them perishing around me, I have not called on them to abandon the church of Rome, because I knew that they could not do so without being exposed to the malignant and virulent persecution of the priests and their emissaries. I could not bring myself to expose them and theirs to insults and injury in both person and property. I knew that they would be pointed at

and sneered at in our streets—insulted at our markets—beaten at our fairs—reduced by combinations against them to undeserved poverty,—and finally, perhaps, obliged to seal their testimony with their blood. O, my Lord, it is our God alone who knoweth how many martyrs—I use the word in full consciousness of its import—have been immolated in Ireland as victims at the shrines of the priesthood of the church of Rome!

May the God and Father of our Lord Jesus Christ prove himself to me as a Father of Mercies, and forgive me if I have acted wrong in this matter, and proved unfaithful to his cause. Truly there was a time when I asked many, and, by God's help, prevailed on many, to abandon the church of Rome; but when I witnessed the fearful consequences—the poverty, the insults, the sufferings, the blood—my heart struggled against my head, and I could not bring myself to ask men to expose themselves to trials which no man, whose heart was not cold as marble and hard as flint, could witness without bleeding for the sufferers.

I pray your Lordship to pardon me troubling you at this length, and to believe me, your most obedient and humble servant,

M. HOBART SEYMOUR,  
Curate of Ballinrobe, Mayo.

7, Sackville-street, London, Sept. 30, 1835.

#### CHURCH COMMISSION.—SINECURE RECTORIES.

##### "CHURCH COMMISSION.

13, Great George-street, Sept. 18, 1835.

"I have this day received a letter from the Bishop of St. Asaph, intimating that the sinecure rectory of Llanbrynmaur, in that diocese, and in his lordship's patronage, has become vacant, and that it is not his intention to collate a successor until the commissioners shall have made their next report.

"I have the honour to be, your obedient faithful servant,

"C. H. MURRAY, Secretary."

##### "CHURCH COMMISSION.

"Great George-street, Sept. 19th, 1835.

"I have this day received a communication from his Grace the Archbishop of Canterbury, that the sinecure rectory of Kelken, in the diocese of St. Asaph, belonging to his Grace's option for this turn, is vacant, and that it is his Grace's intention not to collate to this preferment till the determination of the commissioners shall be known.

"I have the honour to be, your obedient faithful servant,

"C. H. MURRAY, Secretary."

#### THE RIGHT OF DISSENTING MINISTERS TO PERFORM THE BURIAL SERVICE IN THE CHURCHYARDS.

(To the Editor of the "Northampton Herald.")

SIR,—After the late unpleasant occurrence which took place in this parish, relative to the interment of a dissenter, the particulars of which have already appeared in your paper, I felt anxious to prevent the possibility of any future collision, and therefore submitted the following case to Dr. Lushington, that I might ascertain the law upon the matters in dispute. Your insertion of it will much oblige, Sir, your very obedient Servant,

T. S. GRIMSHAW, Rector.

Burton, October 7.

## "CASE SUBMITTED TO DR. LUSHINGTON.

"What is the law as it nowstands relating to the interment of dissenters—

"Where—1st. There is no burial-ground attached to the dissenting place of worship?

"2d. Where the friends of the deceased think proper to dispense with the services of the clergyman, and the dissenting minister is desired to perform the ceremony?

"Can the dissenting minister claim the right of preceding the corpse to the grave in the churchyard, seeing it deposited, and singing a hymn over the remains, though afterwards he retires outside of the walls to offer up a prayer, and to deliver his address?

"Is not the churchyard the freehold of the clergyman, and is any one authorized, unless episcopally ordained, to perform any ceremony on consecrated ground?

"As the object on the part of the clergyman and the dissenting minister is simply to understand the law, and to be guided by it, the wish is to conduct the whole matter in a friendly spirit. Mr. Grimshawe likewise encloses the case as expressed by the dissenting minister himself, which will completely illustrate the transaction."

T. S. GRIMSHAWE, Rector of Burton.

## "CASE SUBMITTED BY THE DISSENTING MINISTER.

"There is at Burton Latimer a congregation of dissenters of the Baptist denomination. Many of this congregation die unbaptized, to whom the episcopal minister is not allowed by law to extend the rite of burial. Having no burial-ground connected with their own place of worship, the dissenting minister has been accustomed to perform the funeral rites in the following manner:—He walks before the corpse into the church-yard, gives out a hymn at the grave, and then retires beyond the limits of the church-yard and performs the other parts of the funeral service outside the wall of the consecrated ground, which consists of a short address, and the offering up of a prayer.

"He has also been informed that the law does not prohibit his reading a portion of the Scriptures and praying in the churchyard, such duties being not strictly official or ministerial. This he has not been accustomed to do.

"Now we wish to know—

"1st. Whether a dissenting minister (not episcopally ordained) has a right to walk before a corpse into the churchyard?

"2dly. Has he a right to perform all or any of the following duties on the consecrated ground, viz.—To give out a hymn, to read a portion of the Scriptures, and to offer up a prayer?"

## "DR. LUSHINGTON'S REPLY.

"1st. I am of opinion that the law recognises no distinction as to the burial of dissenters. Unless the person to be buried falls within the prohibition of the rubrick, as unbaptized, the duty of the incumbent is to bury the corpse with the usual funeral service, without regard to whether the person when alive was a dissenter or not. I think, when the friends of the deceased apply to the clergyman to abstain from performing the funeral service, on the ground that the deceased when alive was a dissenter, the clergyman may comply with such request; but I am of opinion that the dissenting minister cannot claim a right to precede the corpse to the grave in the churchyard, and sing a hymn over the remains, though he afterwards retire outside the walls and there offers up prayer and delivers his address.

"2dly. It is true that the freehold of the churchyard is generally, but not always, in the incumbent; but the law does not rest particularly on that foundation. The principle is, that the ground is consecrated for divine offices

according to the rites of the Church of England; and that the incumbent has the sole and exclusive right, as well as duty, of performing such offices. Even a clergyman episcopally ordained could not perform any ceremony within the churchyard without the leave of the incumbent, nor even then, except according to the forms of the Church.

"I have read the statement drawn up by the Baptist minister. It does not alter my opinion—that opinion being, that no person, save the incumbent, or other clergyman of the Church of England, by his permission, can perform any description of funeral rite in the churchyard, and only such rite as the Church sanctions.

"STEPHEN LUSHINGTON."

"*Aberystwith, Sept. 7.*"

#### PARISH CLERKS.

DR. LUSHINGTON has recently given the following opinion in respect to the appointment of a parish clerk for the parish of Castle Cary:—"I am of opinion that the parishioners have not a right to appoint the clerk, except they have acquired such right by immemorial custom; that is to say, unless it can be distinctly shewn that they always had appointed the clerk. In all other cases, the right of appointing the clerk belongs to the incumbent. There is no particular form of appointment necessary; but, by the 91st Canon, the appointment ought to be signified to the parishioners on the ensuing Sunday. The omission to do so, however, will not be fatal to the appointment. The appointment may be in writing or verbally, by the incumbent. The clerk is not entitled, of right, to any salary. He is entitled to ancient and accustomed fees, and to nothing else of right. The parishioners cannot be compelled to pay the clerk any salary."—*Bristol Mirror*, Oct. 17th.

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers in St. Martin's Place, on Monday, 19th of October—Newell Connop, jun., Esq., the treasurer, in the chair. There were present the Rev. Dr. Richards, the Rev. H. H. Norris, the Rev. Thomas Bowdler, Benjamin Harrison, Esq., H. J. Barchard, Esq., J. S. Salt, Esq., and others of the committee.

Among the business transacted, grants varying in amount, according to the exigency of the case, were voted towards enlarging the church at East Chinnoek, in the county of Somerset; a second increase of accommodation in the church at Witney, in the county of Oxford; enlarging, by rebuilding, the church at Earsdon, in the county of Northumberland; building a gallery in the church at Flitton, in the county of Bedford; enlarging the chapel at Hindon, in the county of Wilts; enlarging, by rebuilding, the chapel at Admarsh, in the township of Bleasdale and parish of Lancaster; enlarging the church at Brill, in the county of Buckingham; enlarging, by rebuilding, the Chapel of St. John in the Wilderness, in the parish of Halifax; building a gallery in the church at Harrow, in the county of Middlesex; enlarging the church at South Cadbury, in the county of Somerset; increasing the accommodation in the chapel at Lango, in the county of Lancaster; building a chapel at Hulland, in the parish of Ashborne, county of Derby; enlarging, by rebuilding, the chapel at Newtown, parish of Wem, county of Salop.

## CHURCH MATTERS.

## CLERICAL LIBRARIES.

THERE are few conditions more unfavourable, in one material respect, for an extended course of reading, than that of a young man placed in a country curacy; while it is most desirable for himself, and most advantageous for others, that he should have both the means and inclination to carry on that course of study on which he has only just entered. What is alluded to here is, it is hardly necessary to say, the miserable deficiency of all books, except the most ordinary ones, in all parts of England. The riches of this country make its poverty in this respect. Very many are able to buy the common books, and therefore there is not a *pressing* need of public libraries, as there would be in a poorer country. But, then, as there are no public libraries, and nine Englishmen out of ten are not readers, in any extended sense of the word, a private library in England means a set of shelves with Hume and Robertson, Locke and Adam Smith, Malthus, Annual Registers, an Encyclopædia, certain poets, the Spectator, &c., some modern novels, Moliere, Racine, a selection of French Sermons, Paley and Lardner, a few common classics, and so on. Books, in short, that are no books, are the only books that are found everywhere, and other books nowhere. This account is not caricatured, as every one will acknowledge. Without looking to divinity for a moment, it may be said most truly, that even history cannot be pursued in the country, in England, by any but a man of fortune. In a county which the writer has known all his life, and which is nearly eighty miles long and twenty-five broad, there are not, perhaps, half-a-dozen copies of such a book as Rushworth, or of any collections of a similar kind. In the catalogue of a library of eighty years' standing in the county town, which is very hot in pursuit of liberalism and the march of intellect, there is the same total dearth of all but the very commonest books. If this is true as to history, it is far more true of divinity. In the same county,—and it is, doubtless, no worse than others,—the writer would have been at a loss to know where to borrow an Augustine or Chrysostom; and Baronius, he would have considered it perfectly hopeless to expect. There are a few books in the chapter library at one extremity of the county, but these belong to the members of the chapter only.

Now, perhaps the unlimited command of books is not an advantage. But, on the other hand, a total inability to get any books which supply more than ordinary information, is an entire destruction of all reading. The overcoming small difficulties is, perhaps, an useful exercise for a student; but studying church history without access to original documents, or divinity without access to the masters of it, is not only difficult but impossible. After a few years, or perhaps months, of vexation and disappointment, the student contracts his plans of study or resigns them, and, if he does not sink into indolence, loses all relish for study. This is bad enough at all times; but in the state of things in which we now are, and in that to which we

are fast coming, it is still more deplorable. The whole tendency of the present state of public opinion is to depreciate all severe study. The demand is for ready, outside, presentable knowledge,—and for active exertion, with or without knowledge, as the case may be. The obvious *tendency* of church reform, whether Whig or Tory, is the same. In these days, statesmen do not seek to guide, but to follow, public opinion. Now, public opinion (under the guidance of Mr. Hume and Co.) says, that the true wisdom is to extract the greatest possible quantity of work for the least pay, and, at all events, to have the fullest and completest proof of so much work actually done. Consequently, the cry is, that we ought to have none, or scarcely any, situations where competence may give leisure,—especially as such situations have been abused, and will, if tolerated, be so again. We cannot, therefore, be blind to what parliament will, in all human probability, demand, or to what ministers (whoever are ministers) will allow. As to those parts of the church which (although they may have been sometimes abused) have, nevertheless, as Mr. Pusey and Mr. Harrison have shewn most fully, borne fruits of unspeakable value to the well-being of the church. In the universities, again, the number of divinity students among the fellows of colleges is too small an one, because, among the residents, the time of a large number is (rightly or wrongly) consumed (? wasted) in teaching undergraduates the rudiments of knowledge; and the peculiar pursuits of the day have induced many others to devote their splendid powers—not to their professional studies—but to the prosecution of physical science, which perhaps might be prosecuted better elsewhere.

In this state of things, the real study of divinity must sink lower and lower,\* unless some vigorous efforts are made to raise it; while the very distaste for it, and the depreciation of its value in the public mind, are, in fact, the loudest calls for its cultivation, as they are the surest proofs of the real need for it. If any proofs are wanting, let us only turn to nine volumes out of ten that are published on divinity, and to the debates in our legislature on any subject in which religion is concerned. Let those who do not think much of the necessity of deep study of divinity and church history, for any other reasons, consider well how far more favourable our situation would have been if our statesmen and legislators had been as well instructed *as they ought to have been* in the real merits of the various questions connected with the nature of a church which have come before them. Let those who can rise even one step higher, consider how a real and enlightened view of the privileges, duties, and responsibilities of a church, would have exalted our zeal, guided our efforts, and saved our divisions. Let those who see how certainly, in all human probability, we are to fight the battle over again with the Romanists, consider how it is possible to do this in our present condition, except with the utmost danger of defeat for the good cause, from the want of habits

\* It is true enough, that, in the examination of candidates for orders, the standard has been much raised; but obviously that standard, as in all such cases, can only determine the minimum, but can neither give a taste for the study, nor shew the length to which it should be carried.

of deep reading and study in its champions. Can we, for example, who are to keep the safe and true, but narrow, way, as to church authority and tradition, between the errors of Rome on one side, and the opposite and equal, and often worse, errors of protestants and ultra-protestants on the other, (by whom every man is deemed perfectly able to decide for himself,) can we do so if we are blind to the light shed on the matter by the great lights of Christ's church from age to age? Let us consider what must be the result if the battle is fought by those (and there are such) who are dreadfully offended and affrighted by the copious extracts from the Breviary in this work, who conceive, in short, that all before Luther is popery, and thus give over all the precious words and thoughts of ancient piety to the exclusive possession of Rome. The Moderator at Cambridge said to the writer of these lines, years ago, when he was keeping in the schools, and considerably puzzled by a long mathematical *expression* in his opponent's arguments, "Intelligis ne argumentum? Si non intelligis, non potes disputare." This caution it would be well for zealous protestants to remember,—to remember, in short, that there is a great deal to be known, and learned, and canvassed, and weighed, before they can engage in this greatest of all church controversies; and that if they dispute without this preparation, i.e. without understanding the matter, they will certainly be beaten, and their cause put to shame. But how can they *know*, and *learn*, and canvass the Romanist controversy, or any other controversy, without books?—For those who can look yet higher, the total want of any substantive, masculine, school of divinity in England, as it is one of their deepest subjects of regret and shame, so is it one of the reasons why they will strain every nerve and make every exertion which can remedy this sad state of things.

If these arguments shew the necessity for *study*; if, in times to come, we can hardly hope to look to any particular quarter of the church for learning, or venture to hope that, for some time to come, public opinion, or public taste, will leave fellows of colleges to discharge the first business for which those fellowships were founded—the study of divinity,—the clergy must themselves make what provision they can for the acquirement of that learning which is *essential*, and which, when the fury of the day for physical science is gone by, will be *expected* from them. Much must be done to secure this great end. Among the steps to be taken, the formation of small, but well-chosen libraries, (which should contain the fathers and councils, the best works of reference, the great writers on church history, the works of the great lights of our own church first, and then of those of other countries,) in several places in each county, is almost indispensable. Nor is there anything very difficult in the matter. There are many clerical societies for the purchase of modern publications in divinity. If they *kept*, instead of selling, their books, as a foundation, and then added a small subscription for a very few years, they would find that their library grew very fast. Many persons would give books, many would bequeath them. At country sales of the books of deceased persons, a judicious purchaser would for a small sum often get very much valuable matter.



The aim must not be too great at first. Suppose the object were to collect only 1200 or 1500 volumes of well-chosen books in each library;—how great a comfort would it be to every student to know that within an easy morning's ride he might find such a collection, and not be baffled at every moment by the impossibility of finding references. A good vestry room would always supply a library, and 2*l.* or 3*l.* per annum would give an attendant on one day in the week to give out and receive books, if no better arrangement could be made. In some counties, there exist collections which only require to be brought forward and a little increased. Essex has several,—as, for example, at Maldon and Colchester. The new Town Councils at Ipswich and elsewhere would probably sell all the divinity in their old libraries at a very easy rate. There are libraries at Brent Eleigh, and Milden, and probably elsewhere, in Suffolk. There are several, also, in Leicestershire, and some in Kent. Will the clergy think this suggestion worth consideration?

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#### MR. O'SULLIVAN, DR. MURRAY, AND DEN'S THEOLOGY.

MR. O'SULLIVAN has had the rare good or ill fortune to be attacked lately by persons of very opposite opinions. His chief assailant has been Mr. Moore, the well-known writer, who has for some years amused himself with writing comic songs on the sufferings, dangers, starvations, and murders of the protestant clergy in Ireland. Some persons wonder that a poet should be capable of what they venture to call cruelty. But it is hard to know what room there is for wonder. A sensual youth naturally produces a selfish and hard-hearted old age; and it is only in that natural course of things, that he who could write Little's poems as a young man, should, as an old one, celebrate Captain Rock's performances as "fun."\* Mr. Moore is probably not at all aware now, that, if he suffers nothing himself, there is any cruelty in laughing at any possible sufferings in others. It is equally in the natural course of things, that he should attempt to sneer down the man who, more than almost any other, has brought the sufferings and wrongs of his brethren and his church to public view, and, in the total absence of all ground of *fact*, should amuse himself by representing a married man as coming forward in public only as a fortune-hunter. But it is hardly worth while speaking of Mr. Moore. At best, he is a clever man in a small way, a sparkling, second-rate poet, quite incapable of valuing morally, or understanding mentally, one half of what Mr. O'Sullivan says. They who have taken the trouble to attend to

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\* It is very rarely indeed that one differs from the editor of the "Standard," (one to whom it is difficult to express the extent of our obligations as a great Christian philosopher,) in any moral judgment; more rarely indeed, if possible, than one can venture to differ from him on any question of the Philosophy of Human Nature. But it is not possible to coincide in his eulogy on the granting a pension to Mr. Moore. It was in a spirit of generous chivalry that that eulogy was passed; and they who could not have praised the act openly, might, in the same spirit, have been silent, had he not spoken. Mr. Moore is quite welcome to the money, without any envy; but should a government have given one farthing to a man who has corrupted more young persons than any living writer?

Mr. O'Sullivan's speeches or writings, will see that in all of them (quite independently of their peculiar subject) there is a depth of thought, and a comprehensive and masterly view of human nature, in its strength as well as its weakness, which set their author very high among the leading minds of the day.

To the other assailants of Mr. O'Sullivan, from a different quarter, it must be said that facts are valuable things; and that it would be well to have known what Mr. O'S.'s business in this country was, before he was arraigned for coming and speaking as he has done here. Mr. O'S. did not come to this country to speak, or itinerate, or of his own free will, but was brought and kept, sorely against his will, by summons from the House of Commons; nor could he be released from the attendance on the vexatious and unjust proceedings of the Orange committee till parliament was just closing.

The question, then, is simply whether, Mr. O'S. *being here*, and the extraordinary facts as to Dens having come out, he was not bound to give his powerful assistance in making them known.\* In short, the attacks on Mr. O'S. come to this,—“Were the meetings respecting Dens wrong or right?” The writer of these few lines of humble tribute of respect and regard to Mr. O'Sullivan firmly believes that they were *right*. He, for one, as at present advised, thinks public meetings for exciting religious feeling mischievous and objectionable on the most serious grounds. The meetings respecting Dens were not for any such purpose. They were, strictly and really, political meetings, although the particular facts discussed had relation to the opinions of a religious body. They were held for the purpose of shewing that, at this tremendous crisis in Ireland, opinions dangerous to the personal safety of protestants, and the permanence, or even toleration, of protestant institutions, are held and propagated by those who have the physical power in Ireland. If the facts alleged be true, the danger cannot be exaggerated; but the facts were studiously concealed by one side, and little known on the other. With respect to the statement of them in parliament, we know that that would be scoffed at; and the hope of making them known through the press, so as to produce any impression, with the whole radical press against you, is a very doubtful one. In short, people in this country are very apathetic to any danger or evil which is not pressing on themselves. *With* these meetings, the impression is not what it should be; *without* them, it would have been nothing. These considerations, if the facts alleged were *true*, and if the doctrines held were as fearful as they seemed to be, made it the duty, in the writer's judgment, of any persons who had the means of exciting public attention, to use them. One would have thought that, even if the step had been thought *unadvisable*, censure might have been withheld, in the remembrance of the fearful state of things which the speakers at these meetings have seen. It is very well for us, living quietly in the country, or safe in London, to criticise; but if we had seen our own friends butchered, if our own brothers were starving, our own friends suffering every privation,

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\* The country meetings were almost necessary consequences of the others.

every domestic charity threatened with destruction, our church in imminent danger from merciless and cruel enemies, we too, perhaps, *might* be guilty of overstepping the exact line of propriety, of not weighing our words as nicely as we should do, and of making a call in a louder voice, and from other places, than we should do while surrounded by every comfort, and enjoying them in safety and security. But it is not an *excuse*, but a full *justification* of these proceedings, which should be pleaded. It can hardly be necessary to argue that they who think Mr. O'Sullivan, Mr. Daly, and Mr. M'Ghee perfectly right in what they did, because they had a cause, do not therefore think that it would be a good thing for the whole body of the clergy to become politicians and frequenters of public meetings, instead of attending to their duty. It can hardly be necessary, for one cannot see the connexion between the premises and the conclusion. But going a step farther, and inquiring whether it is desirable for *any* of them to do so, the answer is not a difficult one. Supposing it to be laid down as a general rule that this is *not* desirable, surely it can never be argued that no circumstances can justify what would be undesirable, or even mischievous, in common circumstances. It is very true that evil men greedily embrace the facility which a permission to break an ordinary rule, in extraordinary cases, gives, and will always plead, as an excuse for their own transgressions, the *peculiarity* of their condition. But there is no help for *abuse* of this kind, and we cannot give up the *use* in fear of it. In each case, there is a higher and better tribunal than the partial and interested casuist; and to such a tribunal a free and fearless appeal may be made in the present case. Let us assume, in its greatest strictness, the rule that clergy are to be quiet in the land, to do their own especial business, and to look to God's blessing on *that* course, and then let us inquire whether the circumstances of Ireland, at this hour, do not justify a departure from it? If, indeed, for years, a powerful enemy has not been arraying physical force and cruel passions against them—if they are not wronged of their just dues, and denied the bread that is to keep them and their families from hunger—if they and those beloved families are not, at this very hour, tolerating existence under evils and privations which would raise a cry of sympathy for paupers here—if they are not doing their duty in the midst of fearful personal hazards—if several have not already fallen by the hands of murderers—if a false and fatal policy has not arrayed one part, at least, of the legislature against them—if ten bishoprics have not been swept away, without a reference to the church in its public capacity—if Act after Act of oppression and wrong has not been passed—if, in this very year, when these meetings took place, a violent struggle was not made by the Government to drive the reformed church out of several hundred parishes, and to hand its property over to general purposes—if all this is *not* so, then indeed Mr. O'Sullivan and Mr. M'Ghee should be sent home with shame, and advised to spend their time among their own people. But if these things *are* so—if the hand of force and violence and cruelty has all but done its work on their church and their country, and nothing, humanly speaking, but the most energetic use of every means given by God into men's hands

can save them, then, instead of reviling, these men ought to be hailed with every demonstration of respect which courage and zeal and self-devotion deserve and demand.

So far with respect to the Exeter Hall meetings. With respect to the letters of Dr. Murray and Mr. Woods, which have appeared since the last number, a very few words will suffice. If Dr. Murray, or any competent person, had, when the first meeting was advertized, publicly declared that he disapproved altogether of such meetings, (whether as a matter of expediency he had done wisely, or not,) he would have taken a course which no one could have blamed or questioned. He was the proper judge, and was to stand by his own judgment. But instead of that, Mr. Woods, *his chaplain*, first says that he cannot come, because he cannot afford it. When his expenses are offered him, he says he is afraid he shall not have a fair chairman, or fair meeting. When he is offered one Romanist chairman out of two, and that half the meeting shall be Romanists, he finally says he has his parish to attend to. Is this course even *wise*? No one probably will argue that it is either dignified or honest. All will see what is the *one* conclusion to be drawn, that Mr. Woods *dare* not come to canvass the particular subject offered for his consideration. If he had a conscientious objection to such meetings, he would have said so at first. But he and his friends wished to have the appearance of being ready to meet the question in public, were it not for the unreasonable way in which it was asked of them to attend. Now if Mr. Woods did not dare to come, what was the reason?

With respect to the observations made by Dr. Murray and Mr. Woods as to the injustice of charging Romanists with any love of persecution, a few words must be added.

This matter is very simple but very important. If any protestants suppose that the Romanists teach the young, as a regular point of instruction, that it is good to kill, slay, poison, stab or torture heretics, or that they who accuse them of countenancing persecution mean to insinuate this—if any protestants suppose that all the Romanists they know hold such opinions, or recommend such conduct, they are very foolish protestants indeed. The simple fact is, that, whether in religion or politics, men, whether Romanists or protestants, from the natural corruption of their hearts, are too much inclined to persecute when their passions are roused; and the Roman church has always encouraged, and does encourage, them to act on these feelings whenever the occasion offers of strengthening her cause, which she calls the cause of the gospel. She has taught this doctrine, she does teach it,—and it is to be found in all her great writers, ancient and modern. The Romanists of the present day say, it is not a point of *faith*. Be it so. But it is one of those points of opinion which have at all times, and are now, taught by her *authorized* writers. This, therefore, is *practically* a matter of no consequence, whether we look to her guilt or our danger. What we say then is, that, when any political crisis occurs in which the cause of the Roman church might be strengthened by any severity or cruelty exercised on protestants, all her prelates and leaders who (whether from conscientious belief or ambition)

desire to promote it, have a weapon in their hands of the most fearful kind for us. They can call on all the ignorant, and blind, and violent, and passionate, and superstitious, (and what a call is that in Ireland!) to put down the heretics, and they can shew them the authority of their church in all ages, as shewn at least by her practice and her written authorities, which is quite enough for the purpose, to justify the call. We say they *can* do this; we say they *have* done this from time immemorial to 1798; we say they are doing it at this very hour. If any body, then, likes to be foolish enough to laugh at all this because Prince Talleyrand, or Lord Surrey, or Mr. A. or Mr. B. give very good dinners, and have no taste for killing heretics, (all which is very true,) but are very agreeable, witty, civil, kind-hearted gentlemen, *they* too, by their leave, are just as foolish protestants as those who believe that every Romanist wears a dagger or carries poison about him. But, says Dr. Murray, with a want of logic which does not do honour to his Spanish scholastic education, how can any one say we teach persecution, when we are parties to the instruction given by the Education Board,—and there are sentences in all their little books teaching children *to love their enemies*, &c. &c.? Doubtless; but will Dr. Murray answer one plain question? Does he deny that there *have* been such things as Christian persecutors? and does he doubt that *they* taught also the *words* of the gospel, that we are to love our enemies? The question, “Who is my enemy?” is as useful an one to those who seek “to justify themselves” as, “Who is my neighbour?” Dr. M.’s question, therefore, proves just nothing at all, because it proves too much. There are in short, doubtless, many Romanists who never have been taught to persecute, and who would *not* persecute, but that does not alter the fact, that it is a doctrine or opinion of the church of Rome that persecution is a duty where the truth can be advanced or heresy suppressed, and that that opinion has always been acted on *when occasion served*. But then, Dr. Murray and Mr. Woods wish to put the matter on personal grounds. “Have we not disavowed the notion?” they ask, “are we not tolerant, and civil, and kind, &c. &c.?” Now that question can be brought to a very short issue. As to Dr. Murray and Mr. Woods, the writer knows nothing about them, besides the very unfavourable exhibition which they have made of themselves, which has destroyed all possible confidence in their candour or fair dealing. But, let it be allowed that *they* would *not* persecute. Does any one who reads what Archbishop McHale and Bishop Abrahams write and do, doubt for one moment that *they* would, and *will*, if occasion is given? Thus we come to our old ground again. There are many Romanists, that is to say, who would *not* persecute. But there are many, and *those* leading, influential men, who, we have all the reason to believe which their own spirit, acts, and conduct can give us, certainly *would*, and who would, unhesitatingly, set on all the priests whom they could rule to urge the people in Ireland to act the tragedies of 1798 and 1641 over again. What, indeed, are they doing now? If liberal protestants like to laugh at this as bigotry, *à la bonne heure!*

But, says Dr. Murray, all these notions as to persecution are *obsolete*. Dens is no great authority, and never was. This, again, is a little too much. Dens was republished by the Roman prelates, (and under Dr. Murray's own authority the second time,) as the best guide on the whole. And if these matters are *obsolete*, why were these very *obsolete matters proposed to the priests for their consideration and discussion*? Suppose that they were not to look to the very book from which the questions were taken (*the very book published as their best guide by their own prelates*) why were such subjects proposed at all, if they are *obsolete*? And, if proposed, where, as the Editor of the "Standard" asks, where were they to look for the answer, if Dens's is bad? Will Dr. M. shew us a Roman book of authority which does *not* hold exactly the same doctrine as Dens?

If, then, these questions were proposed, which cannot be denied, thanks to Mr. Mc'Ghee, and if, the persecuting doctrine being *obsolete*, the reason for proposing them was to teach the priests *toleration*, what is the book which does teach it, and to what book did Dr. Murray and Mr. Woods mean to refer them? On this question, and the answer to it, depends the judgment to be formed. The simple facts are, that Dens has been republished as the *best* guide for the clergy by their prelates, that *he* holds the *intolerant* doctrines, and that, just as the hopes of the Romanists (that the reformed church might be exterminated) might reasonably revive, questions as to the way of dealing with such persons as compose it, were proposed for the priests' discussion, without any indication of any better guide than Dens, with the full knowledge that Dens only teaches what all the great authorities teach, and (as far as protestants know) in the total absence of any guide holding other doctrines. Let any reasonable man say what (*but one*) object there could be in proposing such questions at such a time!

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#### CHURCH-BUILDING IN GREAT CITIES.

THE all-important subject of the following paper has been often brought before the readers of the "British Magazine," and, by God's blessing, will often be brought before them again. The religious and moral condition of London alone is enough to bring down the heaviest judgments on us. This nation still professes to be Christian, and to maintain religion publicly; and yet, close to its houses of legislature, its royal palaces, its prime seat of commerce, riches, and luxury, it allows hundreds of thousands to live and die in a state of religious destitution—to live without the guidance of the gospel, and die without its comforts. It is perfectly careless, (and, what is strange, perfectly fearless,) whether they know that there is a God in the world or not. They, again, who in building up their splendid fortunes by commerce, do it by means of human instruments, pay those instruments (liberally, it may be) for the hours spent in their service; but what becomes of them out of those hours, whether they are angels or devils, working all holiness, or all filthiness, provided they work well for them, whether they ever worship their Maker, or believe they have a Maker at all,

they, and too many of the busy, and speculative, and active, and careful, are wholly careless. Yet to whom but their masters can these poor instruments look for light and guidance? To whom but their masters, in the nation's utter carelessness of such things, can they look for the means of worshipping their God? What account will masters have to give in that day?

The admirable paper which follows, written by one devoted—if man ever was devoted—to the cause of Christ's church on earth, urges on the clergy the duty of bringing this fearful subject before their congregations, in order to excite the spirit of true Christian zeal and charity respecting it. If this, indeed, were done generally and frequently, strong hopes might be entertained by reasonable men, that something like adequate efforts might be made. Surely man's heart is not dead to its duties and responsibilities. Surely the good seeds, so planted and watered, would have an increase, and the rulers of the church might then feel that they had some grounds to go on.

The following paper refers to the noble efforts and sacrifices made by individuals in former times, for the sake of rearing to God temples where his creatures might worship him, and derive all the benefits and blessings which his worship never fails to bestow. The best ground for the hope just expressed is, that though the cases are few, there are not wanting, in these days, men of high rank fully alive to their duty in this respect.\* Lord Bristol will not, it is hoped, be offended if it is said, that his quiet and unostentatious expenditure, for example, in this sacred cause, would do honour to the best times. But what is wanted is a general feeling like his, in persons possessing yet greater means. They could set the work going, even if the nation continued in its sinful indifference. Lord Westminster tells us, in a long speech on church reform, last week, that he has been thinking for a long time about the church, and that it can be neither safe nor efficient without reform. What has Lord Westminster, with his enormous means, and most peculiarly awful responsibilities, ever done, on the ground which we are here treating, to make the church efficient? Half London is his, and called after his name. He is deriving from this territory, bristling with human souls, a revenue beyond the dreams of Croesus. To create that revenue, to build the very houses which return it, a vast population of workmen, and their dependants, and families, has been created; and the constant wants of the rich inhabitants of his palaces are supplied by another population, created and called into existence for that purpose. But where are the free churches for this population which Lord Westminster has built? Where are the means which he has provided for keeping his thousands of workmen (for virtually they are his) from utter heathenism and degradation, or for checking the moral pestilence

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\* On Monday last, after the confirmation at Bradford, Matthew Thompson, Esq., announced to the Archbishop of York his intention to build, entirely at his own cost, a new church at Manningham; and John Wood, Esq., has also promised to perform a similar act of generosity, by defraying all the expense of erecting another new church in the parish.—*Leeds Intelligencer*. Why do not some of the great London merchants do this in London?

which such a population, without the means of grace, must propagate? How many free churches has he built in London? Has he built *one*? Do not let him imagine, that they who thus address him wish him to lose one farthing of his vast rent-roll, or to give one farthing of it to the clergy. Let him, for conscience' sake only, build churches for the population called into existence through him; let him endow them with the smallest pittance which even he would allow to the clergy, or not endow them at all; and then let him be assured, that not only shall he receive the ardent and sincere thanks of all true churchmen, but that they will feel that his calls for church reform have all the claim to attention which real sacrifices, on his own part, can give them.\*

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VOLUNTARY SYSTEM.—PAST AND PRESENT EXERTIONS OF THE CHURCH, AND PRESENT NEEDS.

It is a trite saying, that we are readily imposed upon by names and words; and it is because it is so trite, that it is of importance to take heed of it; for we begin to think, that, because we know our liability to be so deceived, we are safe; whereas, when we think that we are safe, then we begin to be in peril. We see one portion of the deceit, and forthwith think that we see the whole, and so fall the more readily into the error laid for us. This, again, is trite, *i. e.* it is an observation which we have often had occasion to use, and so are the more likely often to need it again.

We see, for instance, one portion of the error of the so-called voluntary system. It is, indeed, a strange perversion, that men should regard that only as "voluntarily done" which they do themselves; that all which their fathers, or their fathers' fathers, have done, should cease to be "voluntary," because they have now fallen asleep; and so nothing is to be voluntary but what is as yet undone, since, of course, when we have done a thing, it is no longer in our own power or will to undo it. This is all very true; and if we define "voluntary" to be "that which it is at any given time in our own power to do or not to do," such charitable purposes only can be said to be supported by "voluntary contributions" which have no capital, no settled income, and depend entirely upon their annual appeals to public benevolence. Yet, unhappily, popular language never adheres to any such rigid rules; and the word "voluntary" has been probably chosen in opposition, not to that which was so once, though it has ceased to be so, because it has been done, but to "compulsory:" and those who have chosen it have been "wise in their generation:" for the ordinary mind stops at no such refinements, as to what is or has been, but at once attaches to the "voluntary system" all the popularity of freedom, generosity, nobleness, and all those characters with which people invest "voluntary" exertions of their own, and load the opposite system with all the odium which men's natural self-will attaches to the word "compulsory." It has, indeed, been shewn

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\* The Duke of Bedford's responsibilities, in the north of London, are almost as great as Lord Westminster's in the west.



over and over again, until people are weary and ashamed of repeating it, that the church system is not "compulsory;" that the property of the church was a free gift,—were the "voluntary" contributions of the piety of many generations to the honour of Almighty God. But all this labour, and all the learning which could be bestowed, would be outweighed by the possession of a single popular term, "voluntary." It is useless to repeat, to demonstrate, to ask persons to listen to facts; men, as has been often said, are governed by their feelings and impulses, not by their understandings. The word "voluntary" resumes its sway; and, by its magic sound, disperses proofs, facts, arguments, to the four winds. The name gives the same advantage as "catholic," "catholic emancipation," "dissenters' relief bill," does or did. It is well to repeat our claims to be a branch of the church "catholic;" we have given away the name to our opponents, and it is used as an argument against us,—perhaps, in this case, with some justice, as, in abandoning the term, we have lost, probably, in part, the consciousness of the real character of our church. So "emancipation" and "relief" give an indefinite notion of some heavy pressure; as if there were some actual slavery, or some oppressive grievances, by which individuals were bowed down, and so on. And thus people come to think, that the church has no grievances, and dissenters are laden with them; whereas, the reverse is nearer the truth. It is then time, I think, that churchmen should invent some new name, which should break the spell of this word "voluntary;" vindicating the character of the church to have been the "voluntary," the system of the dissenters to be the "pseudo-voluntary." It were wise, I think,—and we are called upon by the piety due to those good men, whether kings or barons, clergy or laymen, who built and endowed, out of their own, the glorious piles of our cathedrals, or the humble, but hallowing, village church,—to assert, that ours is the voluntary church. For, as to votes of parliament some time past, first, it does not follow that money so raised is not "voluntary," although not exactly in the same sense as that given out of one's own purse; but, in truth, compared to the piety of former times, it was so trifling, that it might well be left out of the account.

And this is another, and far greater, evil of the abuse of this word "voluntary"—that we are in much danger of forgetting that *we* are the "voluntary church;" that our cathedrals, our churches, our chapels, were raised by the sacrifices, in some cases enormous sacrifices, of individuals,—in others, by bodies of men, but in almost all by the voluntary exertions of individuals, whether singly or united,—not by the state. And if we think in how many cases our present fabrics are "but as nothing, in comparison of the glory of the former house," as, to take the characteristic language of Anthony Wood, with regard to those of Oxford, "these (the former cathedral and friary churches in Oxford) excelled what are left standing, as much as the best church now in being does the meanest in that city; and this, our antient cathedral of Oxford, consisted of as much building as the present cathedral or any two parochial churches in Oxford, except

St. Mary's," we may form some little idea of the exertions of our ancestors. It is humiliating to gaze at one of the least of the noble fabrics which they raised to their Maker's praise, and to ask, where are the descendants of such an ancestry? Where is the Lord God of Elijah?

Their spirit is fled: we have come to the dregs of time; or, (on authority which none of this day will trust,) "to the declining age of our state;" at least, those things are flourishing among us which Bacon marked as the symptoms of its declining age;\* and we make our boast of that which is our shame. "Grey hairs are here and there upon him, yet he knoweth not." (Hos. vii. 9.) Our old towns and cities are recognised from far by their towers and spires, hallowing all the landscape,—a continual memorial of things unseen, infusing holy thoughts which ascend directly to their Author, and reminding us that we are everywhere standing on God's earth, on a Christian land, on "holy ground." And who shall calculate the powers of their often-renewed influence upon his own mind? Who can tell how many holy resolves, and pure thoughts, and earnest aspirations to the heavens, whither they ascend, he has not owed to them, and consequently how much of his future glory? and then, calculate the tens of thousands in each generation since they were raised who have felt the like, or "count the stars of heaven?" And what do we? Our modern towns have *their* characteristics—the chimneys of our manufactories, and the smoke of our furnaces. And we "boast ourselves in the multitude of our riches," and our wisdom, and our enlightening, and our skill in the mechanical arts, and our knowledge in physical sciences, and the Bibles which we print; while the only true wisdom we have not known. For, which of these exhibits the picture of a "wise and understanding people?"

It is easy to speak of the superstition of our ancestors, of their belief that they might purchase heaven by building edifices to God—of their consecrating temples instead of themselves—of their buying the church's pardon on their death-beds. Doubtless, there were (nay, perhaps were many) such cases, as there are many cases now of persons who hope to attain to heaven, though they live the same lives as those did whom they condemn, are guilty of the same sins, and yet do not repent after the same sort—do not "break off their sins by righteousness, and their iniquities by shewing mercy to the poor." (Dan. iv. 27.) A corrupt system prevailing more or less in the church, (for it had not then received the sanction of any portion of the church,) then led men oftentimes to ascribe a false and lying efficacy to these actions; and bad or misguided clergy may have availed themselves of it. But so the world's corrupt and paralyzing system now, hiding itself under the garb of protestantism, teaches men to neglect these duties; or, at least, dulls their consciences, by representing them as a part of popery. And do not we tamper with

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\* "In the youth of a state, arms do flourish; in the middle age of a state, learning; and then, both of them together for a time; in the declining age of a state, mechanical arts and merchandize."—*Essay on the Vicissitudes of States*.

the world, as well as those of old, by purchasing supports to the church, through the concealment of the requisitions of the Gospel, as they of old did by their perversion? I do not wish to defend any errors of old times, although I am, indeed, speaking of the old times, before the corruption had developed itself, in its subsequent grossness. There were then, as there are now, many abuses of the prevailing system of religion. Carnal men will abuse every system, "will turn the grace of God into lasciviousness," or will "make their liberty an occasion to the flesh," "a cloak of maliciousness." Carnal men now, also, will call Christ, Lord, Lord! and do not the things which He has said." And yet, after all, was there not much truth in what many men of old times did? Is there not reality when a man, repenting of heinous sins, makes great sacrifices, looks out anxiously for means of promoting the glory of that holy name which he had before caused to be blasphemed? Had not the church more ground to hope that such an one was in earnest in his repentance? Had he not himself? And is not the difference, at the end, this, that men *now* say they repent (and I trust that many do), and *then* they shewed their repentance in their deeds? And did not God, by His holy prophet Daniel, sanction the value of such testimony of repentance? And when Zacchæus repented of his extortions, and professed his fixed purpose to "give half his goods to the poor, and return four-fold whatever he had wrongfully gained," was it not accepted? Hear our Saviour's own words:—"This day is salvation come to this house, forsomuch as he also is a son of Abraham." He also had begun to "walk in the steps of the faith of our father Abraham," and "by works was his faith made perfect." And so the holy fathers, carrying on the teaching of Holy Scripture, when they enumerate the parts and acts of true repentance, never omit *abundant* alms-giving. "After intense prayer," says St. Chrysostom, (he had already dwelt upon "condemnation of our sins, and confession, and great humility, and endurance of injury—'since that which is bruised doth not rise up to resistance'—and lowliness of mind, and many tears night and day,") "after prayer thus intense, there is need of much mercifulness. For this is it which imparteth the greatest strength to the medicine of repentance; and as, in medicinal appliances, one medicine comprehendeth many herbs, yet one of chiefest efficacy, so also is this the chiefest ingredient of repentance; yea, it might well comprise the whole. And so the rest of the pure church; only by alms they did not understand an occasional pittance doled out, or some petty contribution to some vast almshouse, or hospital, or religious association, but, as they say, "abundant mercifulness." And would that, in every exhortation to repentance or charity, they to whom God has shewn so great mercy in bringing them back to His house after they had "spent their substance in riotous living," were now also especially exhorted to shew their sense of their Father's greater mercies by a proportionate mercifulness to their brethren!

This, however, is a large subject. Leaving, then, such cases as these, or any ignorance or superstition, out of the question, or rather calcu-

lating them as high as they please, let men consider what remains; let them count up the endowments of the church such as it was before it was despoiled; let them imagine the cost of the Minster of York, or Durham, or Ely, or Lincoln; let them multiply these with all the rest which they can think of, and then say, whether they think that all, or the greater part, of this was the fruit of superstition. Truly, if they did, we should only have one proof more how deeply we were abased; that we not only could not do the deeds of our forefathers, but could not even understand the frame of heroic piety which prompted them.

Ours is, then, eminently a "voluntary church;" "voluntary," because "the princes of the people, heads over the house of their fathers, each in his day, freely offered" for the service of their God; "voluntary," because in those days "the people brought more than enough for the service of the work, which the Lord commanded to make;" (Ex. xxxvi. 5.) "voluntary," because it was for the most part bestowed, before the times of popish corruption, out of an earnest reverence for God's great Name. And when many thought that they should thereby benefit their own souls, and looked to those deeds, which God had enabled them to do, as a source of joy to them in the day of the Lord, who would say that they were wrong? who, recollecting our blessed Saviour's own words on that great day, "Well done, good and faithful servant?" or, who ever did any deed really out of love to his Saviour, and did not feel an instinctive joy that he had done it for his Lord's sake? or, unless he had been schooled, and the impulses of his heart restrained and contracted within the channel which God assigned them, by the narrow limits of some school of theology, did not joy that the deed done in secret for his Saviour's sake, should by Him be acknowledged openly before His Father and the holy angels?

And one need not quite add, in this sense, ours *was* a voluntary church; for there are still some signs of life among us, although by our boastfulness and self-gratulation we are going well nigh to extinguish them; or rather, we are provoking God signally to humble us, and break in pieces the work in which we engage thus proudly. Yet it seems to me, on the other hand, that when insisting on the duty and absolute necessity that the nation, as a nation, should relieve the spiritual destitution of the poor among us, we are sometimes unjust to what has actually been of late years done; and we have spoken as if of late all which had been "voluntarily" done, had been done by the dissenters, and that the episcopal church had only been enlarged by parliamentary grants. True it is, that what has been done by us has been miserably inadequate; true also, that the additional light thus spread has helped to discover to us the thick oppressive darkness which men seemed before too much inured to to feel; true also, that it would be a very miserable thing if the church had not done much more to relieve the spiritual starvation of her own children than dissenters. But still something has been done; we have in a degree maintained our character of a "voluntary" church; fresh endowments have been made, not indeed with the noble munificence of our forefathers, but still according to the measure of the

present day. As far as there is any "voluntary" church in the present day, ours is one—or, rather, is "*the voluntary church*," except so far as "voluntary" means, that we are to abandon all that holy men, in better days, consecrated to God's service, and then to see how much those of this day will restore; strip the "doors of the temple of the Lord's house of the gold, and give it to Assyria," "take the sea from off the brazen oxen that were under it, and put it upon a pavement of stones, (2 Kings, xvi. 17,) and then essay how we can replace it; first commit sacrilege, and then make a free-will offering, and boast of the largeness of our munificence in the dole which would succeed it. This is the wickedness, the hypocrisy, the *πρώτον ψευδος* of the "pseudo-voluntary" system; for if it meant only that the church, as well as the several sects of dissenters, was to have no grants from the state, this is but what we have arrived at already, one only accession from the state now being (as it is a great one) the recommendation from his Majesty to contribute ourselves to the several religious objects of our church. Setting, then, this abuse of the word "voluntary" aside, ours still, in some degree, retains its character of a "voluntary" church. Nay, it would, as I said, be very sad, if, with the abundant means possessed by her members, she were not doing more than all the several sects of dissentients from her, even including the funds which they derive from churchmen.

But setting aside all comparison with sects, or with times immediately preceding, or all vindication in man's sight, the one real question is, How stand we in the sight of God? Are we making such earnest exertions in extending His kingdom, in withstanding the inroads of His and our enemy, in "giving light to them among us who sit in darkness," in Christianizing our land, as would make us hope that He will lift up the light of His countenance upon us, and bless us, that He will not move our candlestick out of its place? I dare not so anticipate the judgment of God, as to say that we are not; but who will dare to say or think that we are? I mean not that, in any case, our deeds could stand the righteous judgment of God; yet still there are deeds, there are "works, and charity, and services, and faith, and patience" which he commandeth (Rev. ii. 19), for which he alloweth a church to stand; and for the absence of which he removeth them; have we these? Was it not the very curse of restored Judah—"Is it time for you, O ye, to dwell in *your cieled houses, and this house lie waste?* Now, therefore, thus saith the Lord of Hosts, *CONSIDER YOUR WAYS.* Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow it away. Why? saith the Lord of Hosts. Because of mine house that is waste; and ye run, every man to his own house." And shall we, then, accustom ourselves (to take one instance only) to count by tens of thousands those who, in our metropolis alone, live by "profaning the temple of the Holy Ghost?" Shall we inure ourselves, as to a thrice-told tale, to hear of the myriads who subsist by breaking the Seventh or the Eighth Commandment; of quarters of our metropolis which are "sinks of iniquity;" of "hells" in our Christian city; of the innumerable multitude to whom the weekly sabbath is a day of rest from labour that they may

labour only in serving sin, whom each Lord's-day is leading down nearer to hell, instead of lifting up to heaven? Shall we hear, day by day, of drunkenness, debauchery, brutality, profaneness, reigning among those who were once made "members of Christ and heirs of heaven," and turn on the other side as if it concerned not us? Is all this utterly irremediable? Did not Christ die for them? Did not Christ come to seek and save such as them? And wills He not that even they should yet "call upon the name of the Lord, and be saved?" Does he not yet "continue to them life and time of repentance, that they may be saved?" "But how shall they call on Him, in whom they have not believed? And how believe in Him of whom they have not heard? And how hear, without a preacher? And how shall they preach unless they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" It is the most grievous curse of negligence and sin, that we become inured to it; speak of it as though it were a necessary evil—as if it did not concern men's souls—as if all this life and another, God's promises and his threatenings, heaven and hell, were a dream, and all unreal, except the comforts and indulgences to which we are accustomed! For do we believe that "they who turn many to righteousness shall shine as the stars, *for ever and ever?*" Do we believe that he who soweth sparingly, shall *reap also sparingly*; and he which soweth bountifully, shall *reap also bountifully*? Have we heard our Saviour's bidding, *SELL THAT YE HAVE, AND GIVE ALMS*: provide yourself bags which wax not old, *A TREASURE IN THE HEAVENS THAT FAILETH NOT*? And do we grudge ourselves all this reward? Are we so bound down to the things, and customs, and measures of this world, as to have no longing for this greater glory which Christ has promised to the greater sacrifices? Shall we act as if we, too, purposed to reverse our Saviour's teaching, and to "lay up for ourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal;" and *not* "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" Is it nothing to "shine as the stars for ever and ever;" nothing "to reap bountifully;" nothing to have a treasure, which, when these few years are over, still shall never fail; nothing to have the blessings of those to whom our bounty has been blessed to their everlasting salvation; nothing to have our Saviour's praise? And yet all this must be as nothing to us; we must count all this as nothing, if we be not induced to sacrifice of what God has lent us, largely, bountifully, to our own inconvenience, like the blessed apostles, (for so only were it a sacrifice,) to attain it.

I cannot believe that men would be so dull, so unbelieving, that we should have so few instances of self-devoting charity; that men would think our Saviour's precepts so impracticable; that we should be giving hundreds instead of thousands, thousands for tens of thousands; that we should so shut up all the bowels of compassion to our poor brethren, who, untaught, unrecalled, without (as far as we are concerned) one warning voice, have fallen back into the dominion of

Satan; that we should fall so far short of the ages which we call "dark," in self-denying Christian charity, did we, the clergy, more faithfully, more explicitly, more uncompromisingly demand for our God what is his due, and, from our fellow-Christians, what would be their everlasting reward.

We are afraid of seeming to exalt human merit; we speak of pardon, acceptance, reconciliation; but we shrink from speaking of what is one great end and object of our pardon, acceptance, reconciliation—viz., God's glory in our acceptable labour and service through His great strength, and—reward proportionate. The very name "reward" sounds strangely to us; and yet it is our blessed Saviour's promise, "*Great is your reward in heaven.*" And thus, since we have lost sight of one main-spring to noble Christian action, which God has placed within the heart of man, can we marvel at the poorness of our attainments? Yet they are not *our* works, but God's, "who worketh in us to will and to do of his good pleasure." Why, then, should we shrink, or rather is it not ungrateful to shrink, from declaring that they *are* good works, because wrought in Him and by Him, by the strength which He supplies us as being members of His Son; and that He will reward us openly?

By some great effort alone can the ground, which we have lost to Satan, be recovered; the souls, which we have given over to his kingdom, be set free. It is not by petty insulated efforts here and there, by making up a breach here and there in the shattered walls of our Zion, while the enemy is pouring in like a flood through other avenues which we have allowed to decay, that we can now be saved. The wall must be built (as in the days of Nehemiah) "so that there was no breach left therein." Then shall "our enemies be much cast down, for they shall perceive that the work is the work of God." (Neh. vi. 1, 16.) So also shall "the good hand of the Lord our God be upon us."

Would, then, (to take this one case only,) we might profit by the calculations already made of the hundreds of thousands who, in London, cannot, if they would, hear the word of God, that we would "count the cost," not content with reducing a parish of 120,000 souls to 50,000; but really examine what would be needed, in order to provide every one (not already provided) with a place in the house of God, and with one who should and could care for his soul. It will be a mighty undertaking; but the saying of a heathen has become a proverb—"Possunt, quia posse videntur." Much more, then, when the strength and ability is not ours, but of God. The more arduous the task, the more apparently hopeless, the less one can calculate upon any human means, so much the more full of hope, yea, so much the more certain would it be of accomplishment, because it must be begun, continued, ended, in dependence upon God. It becomes possible, *because*, in human sight, it is impossible. Be the sum required what it may, if the work be but begun, with faith in God, and an earnest desire for his glory, it will be accomplished. It concerns us all. London, as the heart of our social system, must be, and is, day by day more manifestly, circulating health or disease, religion or pro-

faneness, the fear of God or atheism, in every corner of our land. It is felt also by many to be the concern of all. There are thousands who would gladly contribute to the great work, as soon as it should be set about in earnest. As long as mere palliatives are adopted,—a church or chapel erected here and there,—it is *not* our concern; we have labours like this, each in our own neighbourhood, to look to; but when the clergy of the Metropolis shall set themselves indeed, under the authority of the heads of the church, to remedy this crying evil *as a whole*, “to lengthen thy cords and strengthen thy stakes, and enlarge the borders of thy tents,” then it will be, and will be felt to be, the concern of all. It is the very will of God that we should take a deeper interest, make gladder, readier sacrifices, exert greater energies, nay, and have greater strength to exert, in great undertakings; for he has planted the impulse in our hearts; we are carried beyond ourselves by a power which we feel not to be our own, with a feeling, and a longing, and an energy, which masters all petty calculations, overwhelms the sense of self, overpowers our natural misgivings and despondencies, forbids us to contemplate obstacles, (which, because not contemplated, sinks into nothing,) gives us strength which removes mountains, because it is the strength of faith—strength which, because we know not whence it cometh or whither it goeth, we know to be of God. God has shewn us a little type of this in the natural world, in mere human excitement and human feelings. How often have heights been gained, whereat those who gained them wondered how they came up thither. And if this be so, for things of sense, for perishing interests, for some petty object in this fleeting world, how much more, when the question is about things which shall last for ever, about rescuing men’s souls from hell, about peopling the bright courts of heaven with immortal and happy souls, to praise and bless God for ever and ever, yea, and in God and for God to bless us also, who have been His instruments in bringing back to Christ’s fold the sheep for which He, the Good Shepherd, shed his precious blood?

The details of such a plan can best be given by those in authority; but they ought to know that there are those who would gladly “lay up treasures in heaven” by parting with their treasure here, who would make sacrifices, who look with sickening hearts at the undisputed reign of Satan in portions of our metropolis, at the spiritual starvation of myriads “baptized into the same Body” with themselves, who would gladly contribute their share, if they were but directed. I would not say anything disputable upon such a subject as this; yet this might be said without offence, that while we have been circulating the Bible in foreign tongues, sending forth missionaries into the isles of the sea, educating slaves, assaying the conversion of the Jews, we have fearfully neglected a domestic duty. And it is idle, and worse than idle, to speak—I will not say boastfully, (although this also were probably very true,) but exultingly, of the hundred or fifty thousands annually collected for the one or the other religious purpose abroad, while our own homes are left desolate. At all events, this we should have done, and not left the other undone.



But it is not such objects as these which interfere, except so far that they satisfy us that we are doing something, that people go to hear of the result of missionary exertions in the one place, or the increased study of God's word in another, until they live in this atmosphere, and forget that, within a few yards of the fair streets through which they go to hear of these glad tidings from foreign lands, there are tens of thousands whom that word never reached, who never, perhaps, were within the house of God, except perhaps when at baptism "they received the seal which now (in St. Augustine's language) convicts them to be deserters, but avails not to their crown." "The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost. And they are scattered because there is no shepherd; and they become meat to all the beasts of the field when they are scattered. My sheep wander through all the mountains, and upon every high hill, yea, my flock is scattered upon all the face of the earth, and *none doth search* nor seek after them."—(Ezek. xxxiv. 4—6.)

But for such objects as these, there would be enough, and more than enough; *they* would hinder no good work; such scattering increaseth. The real hindrance is, that we are accustomed to such petty measures of giving, that we make comforts of luxuries, and necessities of comforts, and necessity of "what is becoming in our station," and a gospel-rule of the world's standard, until we have no room left for any but petty contributions; and then, because a mighty stream has been formed out of the 100,000 little rivulets which have been poured into it, there we mirror ourselves and our contributions in that vast tide, and forget how mean and contemptible they in themselves were. Our whole system of alms-giving and religious contributions is one vast system of self-deceit, in which we magnify ourselves in our own sight, and, in the bustle of what is being done around us, contrive to forget the poorness of our own share, as well as that great day wherein we shall have to give account, not of what was done in our day, but of what *we* did, gave, sacrificed, abandoned, denied ourselves for His sake, who for our sakes became poor. God give us all grace, to answer this to ourselves, that so we may be able to answer it to our endless glory, and receive His reward in the presence of His holy angels.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Archbishop of Canterbury, Croydon Church .....	Oct. 4.
Bishop of Hereford, Hereford Cathedral.....	Sept. 20.
Bishop of Lichfield and Coventry, Eccleshall .....	Oct. 4.
Bishop of St. Asaph, Cathedral, St. Asaph .....	Oct. 4.
Bishop of Bath and Wells, Palace, Wells .....	Oct. 18.
Bishop of Llandaff, Llandaff Cathedral .....	Oct. 18.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Armstrong, John .....	B.A.	Balliol	Oxford	Bath and Wells
Arkwright, H. ....	B.A.	Trinity	Camb.	Lichfield and Coventry
Barber, R. ....	B.A.	St. John's	Camb.	Lichfield and Coventry
Barker, Wm. Gibbs ...	B.A.	St. John's	Camb.	Bath and Wells
Bennett, Joshua.....	B.A.	Christ Church	Oxford	Hereford
Bertles, R. D. B. ....	B.A.	Pembroke	Camb.	Bath and Wells
Bickerstaff, Roger .....	B.A.	Trinity	Dublin	St. Asaph
Boughey, J. F. F. ....	B.A.	Christ Church	Oxford	Lichfield and Coventry
Burnett, Richard Parry (Literate)				Bath and Wells
Cheshire, Henry F. ...	B.A.	Wadham	Oxford	Bath and Wells
Clark, E. L. ....	B.A.	Trinity	Camb.	Lichfield and Coventry
Emerson, Charles, (Literat)				Llandaff
Farbett, George.....	M.A.	Brasenose	Oxford	Hereford
Fleadowe, R. W. ....	B.A.	Caius	Camb.	Lichfield and Coventry
Farston, E. ....	B.A.	Clare Hall	Camb.	Lichfield and Coventry
Hodgson, John Fisher, .....	B.A.	Christ Church	Oxford	Abp. of Canterbury
Hodgson, John George, .....	B.A.	Trinity	Camb.	Abp. of Canterbury
Hughes, William .....	B.A.	St. John's	Camb.	Hereford
Hier, Charles Marriott, .....	B.A.	Trinity	Oxford	Bath and Wells
Luscombe, Samuel ...	B.A.	Worcester	Oxford	Bath and Wells
Macdougall, J. ....	B.A.	Brasenose	Oxford	Lichfield and Coventry
McLad, Robert, (Literat)				Llandaff
Priece, John.....	B.A.	Jesus	Oxford	St. Asaph
Minclair, W. ....	B.C.L.	St. Mary's Hall	Oxford	Lichfield and Coventry
Williams, David.....	B.A.	Jesus	Oxford	St. Asaph
Wills, John .....	B.A.	Wadham	Oxford	Bath and Wells

PRIESTS.

Barker, J. H. ....	B.A.	St. John's	Camb.	Hereford
Browne, John Dennis, .....	B.A.	Trinity	Dublin	Bath and Wells
Buckeridge, Arthur N. ....	M.A.	St. John's	Oxford	Bath and Wells
Child, S. ....	M.A.	St. John's	Camb.	Lichfield and Coventry
Clark, Thomas .....	B.A.	Pembroke	Oxford	Bath and Wells
Coles, James Stratton, .....	B.A.	Emmanuel	Camb.	Bath and Wells
Cooper, Edward.....	B.C.L.	Trinity Hall	Camb.	Llandaff
Dawson,* John .....	B.A.	Trinity	Dublin	St. Asaph
Daniel, Henry T. ....	B.A.	St. Peter's	Camb.	Bath and Wells
Edwards, Lodowich, (Literat)		St. David's		Llandaff
Gibbes, Heneage .....	M.A.	Downing	Camb.	Bath and Wells
Goddard, D. W. ....	B.A.	Exeter	Oxford	Lichfield and Coventry
Grooms, J. ....	B.A.	Queen's	Camb.	Lichfield and Coventry
Hamilton, H. ....	B.A.	Trinity	Dublin	Lichfield and Coventry
Hillyard, T. ....	M.A.	Brasenose	Camb.	Lichfield and Coventry
Horner, J. S. H. ....	B.A.	Exeter	Oxford	Bath and Wells
Isaacson, S. ....	B.A.	Sydney Sussex	Camb.	Lichfield and Coventry
James, Charles .....	M.A.	Exeter	Oxford	Bath and Wells
James, William, (Literat)		St. David's		Llandaff
Johnson, J. ....	B.A.	Catharine Hall	Camb.	Lichfield and Coventry
Jerrydith, J. ....	M.A.	Trinity	Dublin	Lichfield and Coventry
Montgomery, Robert .....	B.A.	Lincoln	Oxford	St. Asaph
Morgan, William .....	B.A.	Wadham	Oxford	Llandaff
Peake, Henry.....	B.A.	Jesus	Oxford	Llandaff
Strickland, John.....	M.A.	Wadham	Oxford	Hereford

\* The Lord Bishop of St. Asaph has also licensed the above-named Mr. Dawson to the Curacy of Dyserth, in the County of Flint; Mr. Bickerstaff to the Curacy of St. Martin's, in the County of Salop; Mr. Priece to the Curacy of Northop, in the County of Flint; and Mr. Williams to the Curacy of Llansaintffraid Glam Conway, in the County of Denbigh.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Taylor, Henry John ...	B.A.	Emmanuel	Camb.	Bath and Wells
Williams, Thomas .....	B.A.	Jesus	Oxford	Llandaff
Williams, John .....	B.A.	Trinity	Dublin	Llandaff
Wigram, A. ....	B.A.	St. Peter's	Camb.	Lichfield and Coventry

At a Private Ordination held by the Lord Bishop of Salisbury, on Sunday, the 11th of October, Thomas Blundell (Literate) was admitted into the Holy Order of Priests.

The Lord Bishop of Bristol purposes to hold two Ordinations in every year, in the months of January and June. All Candidates are required to transmit the requisite papers to his Lordship, on or before the 1st of December and 1st of May; after which due notice will be given of the time and place of examination, and day of Ordination. The Bishop desires that Candidates for Deacon's Orders will wait upon his Lordship in person, three months previous to the Ordination months.

### CLERICAL APPOINTMENTS.

Arnold, Charles.....	Afternoon Lecturer of St. Martin's, Birmingham
Bussell, J. G., Vicar of Newark;	a Surrogate for the Archdeaconry of Nottingham
Curry, N. B., Perpetual Curate of Brimington, near Chesterfield,	a Surrogate for the Diocese
Gilderdale, John ....	Afternoon Lecturer of the Parish Church of Halifax
Hyde, John .....	One of the City Lecturers at Oxford
Myers, Thomas .....	Head Master of the Royal Naval School
Owen, Ellis Anwyl, of Llanenddwyn,	a Surrogate for the Diocese of Bangor
Philpotts, T., Vicar of Gwennap, Cornwall,	a Surrogate for the Diocese
Taylor, Charles, jun....	Prebendary of Moreton Parva, in Hereford Cathedral
Winstanley, J. B.....	The separate Chaplaincies of St. James's Cemetery and the Town Gaol, Liverpool

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barker, Fred. ....	{ St. Mary, Edge Hill, P. C., Liverpool }	Lancashire		
Baker, Thomas ...	Hartlebury R.	Worces.	Worces.	Bishop of Worcester
Campbell, J. W....	Eye V.	Suffolk	Norwich	Sir E. Kerrison, bt.
Cartwright, W. H.	Dudley V.	Worces.	Worces.	Earl Dudley
Clarke, R. P.....	Cricket St. Thomas R.	Somerset	B. & W.	Lord Bridport
Cowell, G. ....	{ Lydgate in Saddles- worth }	York	Chester	{ Rev. W. R. Hay, Vicar of Rochdale }
Cole, Wm. S. ....	{ Minister of the New Church, Dover }	Kent	Canterb.	Abp. of Canterbury
Crane, Edwin.....	Crowle V.	Worces.	Worces.	Samuel Crane, Esq.
Crawford, C. H...	Oldswinford R.	Worces.	Worces.	Lord Foley
Drage, C. ....	Westerfield R.	Suffolk	Norwich	Bishop of Ely
Eade, John Davie.	Aycliffe V.	Durham	Durham	D. & C. of Durham
Eckley, John .....	Credenhill R.	Hereford	Heref.	{ On his own Pre- sentation The Master, Fellows, & Scholars of Cor- pus Christi Coll., Cambridge }
Greene, T. ....	{ Fulmodeston w. Croxtan R. }	Norfolk	Norwich	
Hansell, Peter ...	Kingsdon R.	Somerset	B & W.	Mr. Tucker
Hanson, J. A.....	Burghill R.	Hereford	Hereford	B. Biddulph, Esq.
Hawkealey, J. W.	Redruth	Cornwall	Exon.	Lady Basset
Hollingsworth, A.	{ Stowmarket V. w. Stow-Upland V. }	Suffolk	Norwich	Rev. J. Wilcox
Hutton, John .....	Knipton R.	Leicester	Lincoln	Duke of Rutland
Money, James D..	Sternfield R.	Suffolk	Norwich	Wm. Long, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pinder, F. F.....	Gosforth R.	Cumberl.	Chester	Mrs. W. Senhouse
Powell, Samuel ...	Detton R.	Hereford	Hereford	James Blissett, Esq.
Price, Thomas ...	Shellesley Walsh R.	Worce.	Worce.	Lord Foley
Richards, Russell .	Wooton Courteney R.	Somerset	B. & W.	Eton College
West, Thomas D. {	Rushmere V. and	{	Suffolk	Norwich
	Playford P. C.			
				Marquis of Bristol.

## CLERGYMEN DECEASED.

Brown, William Henry, Rector of St. Peter's, Island of Leynan, Demerara				
Booker, Luke.....	Dudley V.	Worces.	Worces.	Earl Dudley
Boor, L. J., Chaplain of the County Prisons and Lunatic Asylum, Bodmin, and Master of the Bodmin Grammar School				
Campbell, J. Courtenay, Bourton-on-the-Water				
Cullam, J. ....	Great Thurlow V.	Suffolk	Norwich	Lord Chancellor
	& Nacton R. w.	{	Suffolk	Norwich
	Levington V.			
	and Prebendary of Lincoln Cathedral			
Cumberbatch, Edward Carlton, Reading				
Picart, Samuel ...	Prebendary of Hereford Cathedral, and	Worces.	Worces.	Bishop of Worcester
	Hartlebury R.			
Turner, Richard .	Prebendary of Lincoln Cathedral, &	{	Norfolk	Norwich
	Great Yarmouth			
	P. C.			
Western, Charles .	Kingham	Oxon.	Oxon.	Mrs. Foley

## SCOTLAND.

## PREFERMENTS.

The Rev. Allan Mackenzie, to the Church and Parish of Kilmuir Wester, in the presbytery and shire of Ross, vacant by the death of the Rev. Roderick Mackenzie; patron, the King.

The Rev. Charles Nairn, to the Church and Parish of Forgan, or St. Phillans, in the presbytery of St. Andrew's and shire of Fife, vacant by the death of the Rev. Dr. Maule; patron, the King.

The Rev. Henry Moncrieff, to the Church and Parish of Baldernock, in the presbytery of Dumbarton and shire of Stirling, vacant by the death of the Rev. John M'Ewen; patron, the King.

## DEATH.

At Eskdalemuir, in the 69th year of his age, and the 44th of his ministry, the Rev. William Brown, D.D., Minister of that Parish, and author of the "Antiquities of the Jews."

## IRELAND.

## PREFERMENTS.

Rev. Edward N. Hoare, to the Rectory of St. Lawrence, Limerick, void by the resignation of the Rev. H. Lefroy; patrons, the Mayor and Corporation of Limerick.

Rev. John West, to the Curacy of St. Anne's, Dublin, in the room of the Rev. Mr. Latouche, deceased.

Rev. Brabason W. Disney, to the Archdeaconry of Raphoe.

Rev. Mr. Hoops, to the Parish of Glankeen; patron, the Archbishop of Cashel.

Rev. Joseph Druett, M.A., to the Rectory of Denn, in the County of Cavan.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, October 10.

On Thursday last, the Rev. G. Rowley, D.D., and Master of University College, having been re-nominated Vice-Chancellor by his Grace the Duke of Wellington, and the nomination being approved by Convocation, took the oaths of office, and entered upon the duties of the Vice-Chancellorship for his fourth year, with the accustomed solemnities. The following Heads of Houses were afterwards nominated by the new Vice-Chancellor, to act as Pro-Vice-Chancellors during his absence from the University:—

Dr. Jenkyns, Master of Balliol; Dr. Jones, Rector of Exeter; Dr. Gilbert, Principal of Brasenose; Dr. Bridges, President of Corpus.

Congregations will be holden for the purpose of granting Graces and conferring Degrees, on the following days in the present Term, viz.:—This day (Saturday), the 10th; Thursday, the 22nd; and Thursday, the 29th of October.—Thursday, the 12th; Thursday, the 19th; and Thursday, the 26th of November.—And on Thursday, the 3rd; Thursday, the 10th; and Thursday, the 17th of December.

**THE NEW THEOLOGICAL PRIZES.**—The late Mrs. E. D. Denyer, by her last Will, bequeathed a sum of money to the Chancellor, Masters, and Scholars of the University of Oxford, in order to found two prizes of thirty pounds each, for the two best discourses in English on certain Theological subjects, which bequest could not be accepted by the University, the regulations of the testatrix being inconsistent with the statutes.

By a decree of the High Court of Chancery, the sum so bequeathed by Mrs. Denyer was bequeathed to his Majesty, who has since been graciously pleased to grant the same to the University by his Royal warrant, directing that "the dividends thereof shall be every year supplied in equal moieties to two members of the University, for two several prize dissertations in English, to be composed on some of the subjects named in the will of the late Mrs. E. D. Denyer, such two subjects to be selected yearly, and the prizes in respect of such dissertations to be adjudged by the Vice-Chancellor, the two Divinity Professors, and the two Proctors for the time being." And his Majesty further directed, that the persons who shall be entitled to write for the said prizes, shall be "in Deacon's orders at least, and shall on the last day appointed for the delivery of the compositions to the registrar of the University, have entered on the eighth and not exceeded the tenth year from their matriculation; and also that the compositions to which the prizes shall be from time to time adjudged, shall be read in the Divinity School on some day in full term, to be fixed by the Vice-Chancellor."

The declaration of trust was approved by Convocation, and the University seal affixed to the same, on the 2nd day of April, 1835.

The subjects for the year 1836 are—

*On the Doctrine of Faith in the Holy Trinity.*

*On the Sufficiency of the Holy Scriptures for the Salvation of Man.*

The compositions are to be sent, under a sealed cover, to the registrar of the University on or before Tuesday, the 1st day of March, 1836. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the mow inscribed upon it.

October 17.

Yesterday, Mr. J. G. Sheppard and Mr. H. King were admitted Scholars of Wadham College.

The Rev. Dr. Bandinel, as Principal Librarian of the Bodleian, has appointed Mr. J. Norris janitor of the Public Library, with the custody of the Picture Gallery and Arundel Marbles.

October 24.

On Thursday last the following Degrees were conferred:—

*Bachelor in Civil Law*—A. R. Adams, Fellow of St. John's.

*Masters of Arts*—Rev. W. Macleod, University; Rev. T. L. Williams, University; Rev. A. Isham, Fellow of All Souls; Rev. R. J. Dawes, Worcester; Rev. G. W. Lewis, Magdalen Hall; Rev. R. Leigh, Brasenose; Rev. G. Cardew, Exeter; A. Smith, Exeter.

*Bachelors of Arts*—J. J. Brown, Jesus; T. J. Williams, Jesus; S. R. Hughes, Jesus; G. Rainier, Brasenose; I. N. Allen, Magdalen Hall; A. K. Thompson, Queen's; C. Carr, Exeter; F. S. Gawthorn, Exeter; W. F. Croome, Wadham; T. H. Taunton, Oriel; W. H. Pearson, Christ Church; P. Black, Christ Church.

## CAMBRIDGE.

Friday, October 2.

Yesterday morning, E. H. Bunbury, R. Stevenson, W. Forsyth, J. W. Donaldson, and H. Goulburn, Bachelors of Arts, of Trinity College, were elected Fellows of that Society.

There will be Congregations on the following days of the ensuing Michaelmas term:—

Saturday... Oct. 10, at ten.

Wednesday, — 14, at eleven.

Wednesday, — 28, at eleven.

Wednesday, Nov. 18, at eleven.

Wednesday, Dec. 2, at eleven.

Wednesday, — 16, (end of term) at ten.

October 16.

On Saturday last, the 10th instant (being the first day of term), the following gentlemen were elected University Officers for the year ensuing:—

*Proctors*—Rev. G. F. Nicholas, M.A., King's; Rev. J. W. L. Heavyside, M.A., Sidney Sussex.

*Moderators*—Rev. S. Earnshaw, M.A., St. John's; Rev. H. Philpott, M.A., Catharine Hall.

*Scrutators*—Rev. W. Mandell, B. D., Queen's; Rev. J. Lodge, M.A., Magdalene.

*Taxors*—Rev. W. Potter, M.A., St. Peter's; H. Kuhff, M.A., Catharine Hall.

At the same congregation, the degree of Bachelor of Arts was conferred upon A. Fennell, of Queen's; W. Mayhew, of Trinity; and F. O. Smith, of Christ's.

On Monday last, the following gentlemen were admitted the Caput for the ensuing year:—

The Vice Chancellor; W. Webb, D.D., Master of Clare Hall—*Divinity*; W. Frere, D.C.L., Master of Downing College—*Law*; F. Thackeray, M.D., Emmanuel—*Physic*; T. Dickes, M.A., Jesus—*Sen. Non Regent*; R. Birkett, M.A., Emmanuel—*Sen. Regent*.

At a Congregation on Wednesday last, the Rev. G. Thackeray, M.A., of King's, and the Rev. J. Saunders, M.A., of Sidney Sussex, were appointed Pro-Proctors.

At the same Congregation, the following degrees were conferred:—

*Doctor in Physic*—J. F. Bernard, Corpus Christi.

*Masters of Arts*—H. Eley, St. Peter's; W. C. Charriere, Christ's.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. Alex. Benn Russell, Lilley R., Herts; of Rev. C. P. Vivian, Wellingborough, Northampton; of Rev. H. Addington Simcoe, Penheale, near Launceston; of Rev. T. Myers, Camberwell; of Rev. W. Hicks, Coberley R., Gloucestershire; of Rev. R. Seymour, Mapledurham House, near Reading; of Rev. C. Herbert, Cheltenham; of Rev. F. C. Blackstone, Heckfield V.; of Rev. W. A. Chatfield, V. of Stotfold, Beds; of Rev. W. A. C. B. Cave, Flixton P.; of Rev. R. Gardner, Cranfield, Beds; of Rev. J. Fenn, Blackheath Park; of Rev. E. Dix, Truro R., Cornwall.

*Of Daughters*—The lady of the Rev. J. Nash, Cossington, near Bridgewater; of Rev. J. Richards, Guildford; of Rev. S. E. Forster, Carlton Lodge, Lincolnshire; of Rev. C. Lawson, Lumley Lodge, Richmond; of Rev. H. D. Clarke, Arrcton, Isle of Wight; of Rev. G. Moberley, Clifton; of Rev. T. Loveday, East Ilsley, R., Berks; of Rev. H. Baker, Greetham, near Rutland; of Rev. F. G. Lugard, Hungerton V., near Leicester; of Rev. J. H. Stevenson, Coddington.

### MARRIAGES.

The Rev. David Morton, r. of Harleston, Northamptonshire, to Elizabeth, eldest d. of the Rev. T. Morgan, D.D., r. of Llanvaches, Monmouthshire; Rev. H. Edgell, of Oak End, near Chalfont St. Peter's, to Jane Esther, d. of the late Capt. Cocksedge, of St. Edmund's Hill, Suffolk; Rev. J. S. Wilkins, B.A., of Queen's College, Camb., to Rebecca, youngest d. of the late R. Hart, Esq., of Bishop's Hall, Hull; Rev. T. Wall, M.A., of Caius College, Camb., to Louisa Elizabeth, youngest d. of the Rev. J. Forster, v. of Tunstead, Norfolk; Rev. R. Pulcine, of Spennithorne, Yorkshire, to Susan, eldest d. of the late Hieronymus Bur-

mister, Esq., of Burntwood Lodge, Surrey; Rev. E. B. Elliott, M.A., r. of Tuxford, Nottinghamshire, to Harriett, d. of Sir R. Steele, Bart.; Rev. J. Keble, M.A., Professor of Poetry, and Fellow of Oriel College, Oxon, to Charlotte, youngest d. of the late Rev. George Clarke, r. of Hampton Mersey, Gloucestershire; Rev. Stuart Majendie, v. of Longdon, Staffordshire, and third s. of the late Lord Bishop of Bangor, to Mary Angelina, second d. of the late Michael Hughes, Esq., of Sherdley House, near St. Helen's; Rev. T. Bedford, to Hannah, d. of Mr. John Russell, architect, both of Whittlesea; Rev. H. E. Knatchbull, to Pleasance, youngest d. of the late Thomas Bagge, Esq., of Stradsath Hall, Norfolk; Rev. G. Maynard, M.A., of Caius College, Camb., to Emma, youngest d. of the late Edward Shaw, Esq., of Russell-place, Fitzroy-square, London; Rev. Lawrence Otley, B.A., of Trinity College, Camb., to Elizabeth, eldest d. of the Rev. John Bickersteth, v. of Acton, Suffolk; Rev. G. Allan, of Brompton, to Rebecca, youngest d. of Robert Briant, Esq., of Stockwell, Surrey; Rev. H. G. Johnson, son of the late Sir J. A. Johnson Walsh, Queen's county, to Margaret, eldest d. of the Rev. S. Jocelyn Otway; Rev. P. Hansell, M.A., Fellow of University College, to Elizabeth Anne, eldest surviving d. of the Rev. T. F. Corrance, v. of Great Glenn, Leicestershire; Rev. John Purton, M.A., r. of Oldbury, Salop, to Sophia, d. of the late Lionel Lampet, Esq., of Bridgenorth; Rev. R. Sarjeant, of Red Hill, near Worcester, to Sarah, relict of R. Bateman, Esq., surgeon, late of Bengeworth; Rev. J. H. Sharwood, of Lambourn, Essex, to Maria, fifth d. of Lancelot Haslope, Esq., of Highbury Lodge, Middlesex; Rev. Elijah Hoole, to Elizabeth, third d. of Charles Chubb, Esq., of Barnesbury Park, Islington; Rev. J. C. Gallaway, M.A., of West Bromwich, Staf-

fordshire, to Esther, eldest d. of W. Marling, Esq., of the Field House, near Stroud; Rev. R. Cowpland, B.A., to Jane, only child of the late James Epworth, Esq.; Rev. A. Johnes, of Garth Mill, Montgomeryshire, to Anne, fourth d. of the late Rev. H. Oakeley, D.D., of Oakeley, Salop; Rev. W. H. Teate, B.A., c. of Batley, to Margaret, only d. of Edward Ellerton, Esq., of Roundbay, Yorkshire; Rev. R. Latham, r. of Great Catworth, to Ara-

bella, youngest d. of the late R. Wagnall, Esq., of Newark; Rev. George Skinner, M.A., Fellow and Tutor of Jesus College, n. Lucy, youngest d. of Alexander Dury, Esq., of Hadley; Rev. W. Rigden, B.A., of Foston, Wilts, to Sarah, youngest d. of the late Jess Gregson, Esq., of Wiganall, Sussex; Rev. W. Harris, one of the Assistant Ministers of Sheffield, to Eliza, second d. of Samuel Revel, Esq.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### CAMBRIDGESHIRE.

CAMBRIDGE.—On Friday, Sept. 18th, the inhabitants of the parish of St. Andrew the Great, in this town, gave a dinner to the Rev. Temple Chevalier, and presented him with a handsome piece of plate, as a small token of their gratitude and esteem for his faithful services during his vicarial ministry of thirteen years. On Sunday the rev. gentleman preached a farewell sermon.

### CORNWALL.

A richly-embossed silver waiter, purchased by the proceeds of a general subscription among the parishioners, and containing the following inscription, has been presented to the Rev. R. Dunning, A.M., curate of Rame, Cornwall:—"Presented to the Rev. R. Dunning, A.M., by the parishioners of Rame, in token of their esteem, affection, and regard for his pious, friendly, and charitable conduct, during a residence of eleven years—1855."—*Bristol Journal*.

DISCOVERY OF AN ANCIENT CHURCH IN CORNWALL.—At Perranporth, Mr. Michell has recently removed the sand from the oldest church in this parish, which appears to have been overwhelmed by it, according to tradition, supported faintly by records, 500 or 600 years ago. This church is probably one of the most ancient ever laid open, and wants nothing to render it as complete as when first erected, except the roof and doors. The length of the church, within the walls, is 25 feet; without, 30; the breadth within, 12½; and the height of the walls the same. At the eastern end is a neat altar of stone, covered with lime, 4 feet long, by 2½ wide, and 3 feet high. Eight inches above the centre of the altar is a recess in the wall, in which probably stood a crucifix, and on the north side of

the altar is a small door-way, through which the priest must have entered. The chancel was exactly 6 feet; leaving 19 feet for the congregation, who were accommodated with stone seats, 12 inches wide and 14 inches high, attached to the west, north, and south walls of the nave. In the centre of the nave, in the south wall, is a neat Saxon arched door-way, highly ornamented, 7 feet 4 inches high, by 2 feet 4 inches wide. The key-stone of the arch projects 8 inches, on which is rudely sculptured a tiger's head. The floor was composed of sand and lime, under which bodies were unquestionably buried, the skeletons of two having been discovered. It is very remarkable, that no vestige of a window can be found, unless a small aperture of inconsiderable dimensions, in the south wall of the chancel, and which is 10 feet above the surface of the floor, should be considered one. It must therefore be presumed that the service must have been performed by the light of tapers. Around this interesting building lie thousands of human bones exposed to desecration, the winds having removed the sand in which they were deposited.—*Old England*.

### CUMBERLAND.

On Friday, October 2, the Rev. Wm. Sowerby, late curate of St. John's and St. Bridget's, Beckermest, near Egremont, on his retirement from the former curacy, received a highly honourable and grateful token of the respect and goodwill of the inhabitants of St. John's and their neighbours. On that day, he was waited on by the churchwardens, and a deputation of the inhabitants, who requested his acceptance of an elegant tea-pot, and other articles, of silver, and of the value of twenty guineas, which sum had been

voluntarily raised by subscription among the parishioners, to testify their gratitude "for the faithful discharge of his duties as a minister of the gospel among them for the last nine years, and their sentiments of attachment and regard."—*Whitehaven Herald*.

## DEVONSHIRE.

A few days since, at a meeting of the College of Vicars of the Cathedral, the Rev. A. Vicary was unanimously re-elected Custos; and on Saturday last, at the College Hall, in the presence of the whole body, the Rev. G. M. Slatter, in an appropriate speech, presented to him a handsome silver cup, bearing the following inscription:—"Presented by the College of Vicars of the Cathedral Church of St. Peter, Exeter, to the Rev. A. T. N. Vicary, M. A., as a token of their respect, and of the high value which they entertain of his services, as their Custos, on the 10th October, 1835."—*Western (Exeter) Luminary*.

In consequence of the inconvenient situation of the present church at Honiton, and its want of adequate accommodation for the inhabitants, it is proposed to build a new church, in a central position, capable of containing 1500 sittings, of which 500 are to be free. The estimated expense amounts to 7000*l.*; and the inhabitants have raised upwards of 3000*l.* It is hoped that aid will be obtained from the Church Building Society; but there being still a vast deficiency in the requisite funds, an appeal has been made to the liberality of the public. Amongst the contributions are the following:—The Earl of Devon, 250*l.*; Colonel Baillie, M. P., 250*l.*; Bishop of Llandaff, 100*l.*; C. Flood, Esq., 200*l.*; Mr. D. Pidgeon, 200*l.*; Lord Rolle, 50*l.*; Rev. V. H. P. Somerset, Sir J. B. Y. Buller, Bart. M. P., H. B. Lott, Esq., Colonel Lott, Esq., P. Mules, Esq., Rev. T. Putt, 100*l.* each; M. E. N. Parker, Esq., M. P., 25*l.*; A. Chichester, Esq., M. P., 50*l.*, &c. &c.—*Dorset Chronicle*.

## DORSETSHIRE.

At a meeting of the Corporation of Weymouth, on the 16th ult., a resolution was passed for the grant of 30*l.*, for the purchase of a gown and cassock, to be presented to the Rev. Willoughby Brassey, as a small token of respect for his services, as chaplain to the Body Corporate for the last thirteen years.—*Salisbury Herald*.

## ESSEX.

On Wednesday, the 14th October, the Bishop of London confirmed 700 persons

in the new chapel of ease at Brentwood, which his lordship had consecrated in the morning of the same day.—*Record*.

## GLOUCESTERSHIRE.

GLOUCESTER.—There is in the Chapter Library of our Cathedral a copy of Coverdale's Bible, in a more perfect state than most of those known to be in other libraries. Out of seven mentioned by Dr. Cotton, that in the British Museum is the only one that has the title page. In the dedication to King Henry VIII. some copies have Anne, others Jane, as the name of the king's wife. Our cathedral copy has Anne, and the title is perfect. The book was given by Alderman Bury of this city, with twelve or thirteen other books, soon after the republicans had taken possession of the chapter house, and other property of the church here.—*Gloucester Journal*.

The value of the advowsons in the patronage of the Corporation of Bristol is estimated at from 30,000*l.* to 40,000*l.* By the Act they must be sold, and the purchase money invested in Government securities, the interest to be paid into the borough fund.—*Bristol Journal*.

The following letter, in allusion to the above, appeared in the "Bristol Mirror" of October 17, in a letter to the Editor:—

*To the real friends of the Established Church.*

SIR,—From public reports I am induced to conclude the highest estimate that has been made of the livings attached to this city, and which must be sold in conformity with the Municipal Reform Act, is 23,000*l.* I think it desirable to purchase them, that they may be presented to clergymen chosen by the majority of the heads of the real church-going families of the parishes; to effect which I shall cheerfully make one of one hundred, who will put down the amount in equal proportions.

RICHARD BLOCH.

Brunswick House, Oct. 12, 1835.

At the anniversary meeting of the Bristol Clerical Society, a large number of subscribers and friends accompanied the lay steward, G. Worrall, Esq., to the cathedral, and heard a sermon preached by the Rev. Dr. Winter, President of St. John's College, Oxford, from 2 Pet. iii. 13. The collection at the door amounted to 42*l.* 3*s.*, exceeding that of last year by 6*l.* 9*s.* 6*d.* At the usual hour, about 150 gentlemen sat down to dinner at the White Lion. Mr. Worrall presided, and the clerical steward, the Rev. Prebendary Banks, being prevented from attending, the Hon. and Rev. Lord William Somerset



officiated for him. The committee announced that the collection amounted to 482l. 1s. The Lord Bishop of Bristol and E. Ludlow, Esq. are nominated stewards for the ensuing year.—*Bristol Journal*.

On Monday se'nnight, the Rev. Henry Cripps, vicar of Stonehouse, Gloucestershire, laid the foundation stone of the new church now being built at Cainscross, in that county, by voluntary subscription. At this interesting ceremonial there could not have been less than 2500 persons, amongst whom were the greater part of the clergy and influential inhabitants of the neighbourhood, and of the surrounding towns of Tetbury, Minchinhampton, Bisley, Painswick, and Stroud.—*Salisbury Herald*.

Mr. Terrett, of the Abbey-house, Tewkesbury, has given 500l. towards the erection of a chapel of ease to the parish church.

A meeting has been held at Stroud, the Bishop of Gloucester presiding, for the purpose of taking into consideration the want of a residence for the minister of the parish. Stroud contains a population of 9000 inhabitants, and an endowment of less than 100l. per annum. It is a parish in which no residence for the clergyman could heretofore be compelled, on account of the confined power of the Bishop in cases where no house exists, and for nearly a century the incumbents of Stroud have not resided. At this meeting it was resolved that "a general subscription be opened," and that application be immediately made throughout the parish for contributions towards the purchase or erection of a parsonage house, in the parish of Stroud. The name of the Bishop of Gloucester stands at the head of the list for the liberal sum of 500l., and several gentlemen have come forward to exert themselves personally in applying for further donations throughout the parish.—*Salisbury Herald*.

#### HAMPSHIRE.

The parishioners of All-Saints, in the town of Southampton, have recently presented a handsome silver tea-service to the Rev. John Langley, the late curate, as a token of their high regard and esteem for his zealous and faithful ministrations among them, during a period of nearly five years.

#### HEREFORDSHIRE.

The Rev. Edmund Eckley, of Tillington Court, Herefordshire, has munificently bequeathed 1,000l. to the Hereford Infirmary, 200l. to the Blue-Coat School in that city, and 100l. to the Herefordshire Society in London.—*Hereford Journal*.

#### HERTFORDSHIRE.

BERKHAMPTSTEAD SCHOOL, Sept. 26th.—Pursuant to public notice, a meeting of the inhabitants of the town and neighbourhood took place this day, at the King's Arms Inn, when it was resolved unanimously, "That every publicity be given, by advertisement and otherwise, that the Berkhamptstead Free Grammar School is now open to the youth of the whole kingdom, to the number of 144, and that a public subscription be immediately set on foot to defray the expenses which have been necessarily incurred."—*Oxford Paper*.

#### KENT.

CANTERBURY. (*From a Correspondent*.) On Thursday, Sept. 17th, was celebrated the anniversary of the King's School Society. An excellent sermon was preached in the morning, at the Cathedral, by Archdeacon Broughton, and, after divine service, Greek, Latin, and English speeches were delivered in the Chapter-house, by several of the scholars. At five o'clock, about seventy gentlemen sat down to dinner, at the Fountain Hotel; Dr. Russell, one of the prebendaries, was in the chair, supported by Lord Tenterden, the mayor of Canterbury, the Recorder, the Right Hon. S. R. Lushington, M. P., J. P. Plumptre, Esq., M. P., the Hon. and Rev. Mr. Eden, Hon. — Noel, Sir H. Oxenden, Bart., Admiral Sir T. Baker, Archdeacon Broughton, &c. &c. The Report of the Committee was read by the Rev. W. F. Baylay, one of the secretaries, and prebendary of the cathedral. After alluding to the high honour done the Society in 1834, by the presence of the Lord Archbishop and the Duke of Wellington, at the anniversary meeting, the report proceeded with the gratifying intelligence that the number of scholars was still upon the increase; that the Society's exhibitions had become prizes which were sought by many competitors; that the library, established by the pupils, had received several valuable donations; and, that the late exhibitor, Mr. James, had taken his degree with credit as a senior optima. The state of the funds was also reported as being extremely satisfactory. Mr. W. Nassau Molesworth, having received very favourable testimonials from the examiner, the Rev. Hugh J. Rose, chaplain to the archbishop, was elected exhibitor. The subscriptions were announced as amounting to 1600l., out of which the second exhibition is paid. Viscount Strangford, Sir Brook W. Bridges, Bart., and the Rev. Dr. Hunt, were appointed stewards.

for the ensuing year. Nothing, perhaps, was more interesting on this occasion than the address of Lord Tenterden, in which he alluded, in the most feeling and energetic language, to his late distinguished and excellent father, whom he styled the foster child of the King's School, and of whom he stated, with equal felicity and truth, that, in the exercise of his high, and often painful duties, while he had one hand on the statute book, he ever had the other on that Sacred volume—the instructor, the friend, the monitor of man, whatever station in life he may be called to fill. No less appropriate was the address of the Rev. Chairman, in proposing the health of Archdeacon Broughton, one of whom the King's School of Canterbury is justly proud,—one to whose truly evangelical labours in a far distant land, hundreds will bear testimony.

**NEW CHURCH, BEXLEY.**—(Abridged from the *Maidstone Journal*.)—On Wednesday, October 7th, the first stone of an Episcopal chapel on Bexley Heath, in the parish of Bexley, in Kent, was laid by his Grace the Archbishop of Canterbury, at one o'clock. A very large assemblage, to the number of about 3000 persons, had congregated on the site of the intended chapel, and beneath a marquee were seated many ladies and younger members of the families of the nobility and gentry of the neighbourhood. Upon the arrival of the procession, the ceremony commenced with singing three verses of the 118th Psalm, N. V. Appropriate prayers for the Divine blessing upon the undertaking were next offered by the Vicar, and the Archbishop then performed the usual ceremonies. This ceremony being ended, and four verses of the sixty-eighth Psalm having been sung, the Vicar delivered an address to the Archbishop; and concluded by begging his Grace's acceptance of a silver trowel, which had been procured by small contributions throughout the parish, and which he, with the churchwardens, then presented to the Archbishop in the name of the parish of Bexley. In reply to this address, the Archbishop said, that he was highly gratified with the expressions and marks of regard which had been shown him, and which he received as offered more to him in consideration of his station than for any desert in himself personally—that his prayers were offered to Almighty God, that the present undertaking might be made a blessing to future generations of young and old, rich and poor, in the parish, who would there worship God not only as the Creator, but as their Redeemer, and sing his praises, as they had now been

sung by the children who surrounded him; and that he trusted he might be spared to complete for the parish the work which had now been commenced, by consecrating the intended building to the service of God.

**DOVER.**—The new church, of which the foundation stone was laid by the Archbishop of Canterbury, about two years since, was this day (Sept. 24) consecrated in the presence of a large congregation. His Grace proceeded to the church, attended by a numerous body of the clergy of the district, and followed by the members of the Corporation. The service was performed in the most solemn and impressive manner, and an appropriate sermon was delivered by the Archbishop on the occasion. The church is an elegant structure in the Gothic style, and is capable of affording accommodation to all those persons who were unable to obtain admission to the churches situate in the other part of the town.—*Record*.

The ceremony of laying the first stone of the new church, to be erected in the private grounds of the North Grove Estate at Tunbridge Wells, took place on the 9th Sept., amidst the congratulations of an assembled multitude, amongst whom were the Rev. — Heasman, of Clifton, and many of the resident and neighbouring gentry and inhabitants. A bottle was deposited in the stone, containing a parchment inscription, as well as several coins of the present reign. The inscription was as follows:—"The foundation stone of this building, called 'Christ Church,' was laid jointly by William Haydon, Esq., and George Walker, Esq., September the 9th, 1835." The names of the five trustees were also inserted, as well as those of the minister and the architect. The building is to be capable of accommodating 1800 persons, and above half are to be free seats.—*Kentish Gazette*.

The Archbishop of Canterbury has annulled the revocation of the Rev. William Bowen's licence, as curate of Kent-church, by the Lord Bishop of Hereford. The ground of revocation was the performance of a marriage (supposed to have been clandestine) at his church of Ewyasbarold, in the diocese of St. David, of which parish Mr. Bowen is the vicar and officiating minister.—*Salisbury Herald*.

#### MIDDLESEX.

**ST. GEORGE-THE-MARTYR, SOUTHWARK.**—A vestry meeting was held at the church on Tuesday, Sept. 29th, for the purpose of nominating overseers to be returned to the magistrates for their selection; and also to

levy a rate for the payment of the yearly stipend of the rector. After a most indecent squabble of about five hours' duration, a rate of three-halfpence in the pound only was carried, instead of the required rate of threepence in the pound. The result of this determination upon the part of the radical gentry is, that the church clock will be stopped, the gas cut off, the organ silenced, and the poor pew-openers and subordinate servants thrown into great temporary difficulty.—*Times*.

**VERY IMPORTANT.**—By the bill relating to marriages within the prohibited degree, which recently passed the two houses, all past marriages within the prohibited degrees of affinity are protected from challenge in the ecclesiastical courts, unless the suits for annulling them had been pending the 1st of June; but all future marriages within the forbidden degrees, both of affinity and consanguinity, are "absolutely null and void," to all intents and purposes whatsoever.

**ST. SAVIOUR'S.—THE LADYE CHAPEL.**—Considerable discussion took place on Tuesday, Sept. 29th, at the vestry meeting, regarding the completion of this edifice, in which Messrs. Weston, Beggs, and Mr. Thomas Saunders took a most active part. In reply to Mr. Ellis, who said that the Ladye Chapel was a nuisance to the parish! and that its supporters were influenced only by fancy and vanity, Mr. Saunders warmly asked "if it was a matter of fancy to protect the remains of their ancestors, who were interred in a portion of the sacred fabric of their church?—(hear, hear.) Was it a matter of vanity to prevent the cart wheels from passing over the ashes of the dead?—(hear, hear.) No, no; he must strongly disclaim all participation in any such feeling. Exclusively of the fine and ennobling historical recollections connected with that sacred temple, it would prove a source of great benefit to the parish as a place of burial"—(hear, hear.) It was ultimately agreed to by the vestry that a suitable ornamental iron railing should be erected round the Ladye Chapel, *by subscription*! the radicals refusing to allow the churchwardens to advance a penny. It is hoped that the whole will be completed in a few weeks.—*Old England*.

The Bishop of Winchester, in his recent visitation of the Channel Islands, passed a high eulogy on the present state of Elizabeth College, in Guernsey, and was pleased to present that institution with an annual prize of 5*l.* in books, to the best theologian in the highest class.—*Cambridge Chronicle*.

The Northampton Herald has published

a letter from Archdeacon Broughton, contradicting its statement that Government refuse to consent to his return to Australia, unless with the express understanding that the Roman-catholic bishop be allowed to officiate conjointly, and be in every respect upon the same footing with himself.

A paragraph has been going the round of the newspapers, to the effect that when Divine Service commenced, any pew in church or chapel belonging to the establishment, if locked, might be broken open and occupied by any individual, and that such proceeding was authorized by Act of Parliament. We have since made inquiries upon the subject, and have ascertained not only that no such Act of Parliament is extant, but that Dr. Lushington, and other ecclesiastical authorities, have given it as their opinion that a family have an undoubted right to fasten up their pew, in order to secure it from improper occupation.—*Salisbury Herald*. [Would any correspondent who knows accurately what the law is, or what the opinions here alluded to are, be so kind as to give some information?]

**COMMEMORATION OF THE THREE HUNDREDTH ANNIVERSARY OF THE FIRST TRANSLATION OF THE ENGLISH BIBLE.**—Sunday, Oct. 4, being the jubilee of the Reformation a spontaneous effusion of religious feeling was universally manifested throughout London and its suburbs. Not only were most of the churches, chapels, and meeting-houses filled to the utmost, but the aisles and passages of many of them were literally walled with human figures, whilst many, who could gain no admittance, remained at the doors. It would be out of the province of a daily journal to give even an outline of the various discourses. From minute inquiry we learn that most of the clergy of the established church carefully abstained from all allusions which might give to their discourses a political character, or personal application. In the course of the day, appropriate addresses were delivered to the children belonging to the various Sunday schools by the superintendents and other competent persons connected with them; after which various tercentenary tracts, consisting principally of Biblical anecdotes and the writings of Miles Coverdale, were presented to each child, to be preserved as a memorial of this important occasion.—*Morning Paper*.

**TOTTENHAM COURT CHAPEL.**—The trustees of this place of worship, erected by the late Mr. Whitfield, still continue their war of opposition against Mr. Campbell, the present minister, and disturb the congre-

gation in their religious duties. Last evening (October 4th) Mr. Campbell was prevented from finishing his discourse through the opposition feeling of part of the congregation to sing the hymns delivered out by the clerk. The following was distributed at the doors previous to the service commencing:—

“ TO THE CHURCH AND CONGREGATION ASSEMBLING IN TOTTENHAM COURT CHAPEL.

“The following resolutions were adopted at a meeting of the congregation of Tottenham-court Chapel, held after the service on Thursday evening last, October 8th, 1835; Mr. Jennings (deacon) in the chair:—

“That this meeting has heard with gratitude that Mr. Bateman has complied with the wishes of the congregation, and dismissed those servants of the place whose highly improper conduct has disqualified them from further duty, and has appointed others in their stead.

“That this meeting do solemnly resolve, by every means, to give the fullest effect to such appointment.

“That this meeting further resolve, that, in the event of Mr. Prior, or the trustees, attempting to obtrude the late clerks, Mr. Ayres or Mr. Cannabee, into the desk again, they will use no violence nor utter any manifestation of disgust; but will sit in silence, without joining in their unbelieved attempts to lead the worship, and will afterwards unite with the clerk of Mr. Bateman's appointment.”

“ ADDRESS TO THE CONGREGATION.

“Those friends who were not present at the passing of the above resolutions will see the propriety of giving effect to them, by a careful attention to the course pointed out.

“Let the uninformed reader understand, that, since the trustees were overthrown in the Court of Chancery, they have resorted to several new devices for the accomplishment of the object they then had in view. For this purpose recourse has been had to misrepresentation and falsehood with respect to ourselves as a congregation, and almost every circumstance connected with the place.

“Their purpose has been to shake public confidence, to sow division, and to prevent both the spiritual and temporal prosperity of the chapel, in order, if possible, so to reduce the funds, as to render it impracticable to support the expenses of the worship.

“In this evil work they have found ready instruments in the clerks, and some of the doorkeepers. We have too long

endured the presence and activity of these agents, whose situations furnish them with such facilities for injuring the place. The insult of last Sabbath has, however, filled up the measure of their offensiveness, and we must now act as becometh Christians, according to the emergency. Mr. Bateman, to whom, under Providence, we already owe the preservation both of our Christian liberties and of our prosperity in this chapel, has performed his part; it lies with us to perform ours; and let it not be forgotten that he stands fortified by the opinion of the Vice-Chancellor of England, who in his judgment said, ‘He was of opinion that Mr. Bateman had acted manfully and rightfully in standing up as a single individual, acting on the conviction that the eleven trustees were in the wrong.’ To this may be added, the recorded opinion of the Editor of the *Patriot*, ‘that he never entertained any doubt as to the correctness of the view taken by Mr. Bateman, whose magnanimous firmness in supporting Mr. Campbell does him the highest honour.’

#### NOTTINGHAMSHIRE.

**NEW CHURCH.**—A neat episcopal chapel-of-ease was opened at Ranby, in the parish of Bahworth, in this county, on Sunday, the 4th inst. Prayers were read by the Rev. J. Twells, and an impressive sermon was preached by the Rev. C. W. Eyre, the rector of the parish. A collection of upwards of 15*l.* was made at the close of the service for the benefit of the distressed Irish clergy. The above place of worship has been erected at the sole expense of John Rogers, of Ranby, Esq.—*Nottingham Journal*.

#### OXFORDSHIRE.

**VISIT OF HER MAJESTY TO THE UNIVERSITY OF OXFORD.**—The Queen arrived in Oxford at about half-past twelve on Monday, Oct. 19th, and proceeded to the Angel Inn, where a suite of apartments had been fitted up for her Majesty's reception. The Queen and the Duchess of Saxe Weimar were in the first carriage, and the cortege was escorted by a numerous body of well-mounted horsemen, and a detachment of the yeomanry cavalry. The cheering, which was tremendous, was renewed when her Majesty appeared in the balcony. After breakfasting, the Queen received the Mayor and Aldermen, and then proceeded to the theatre.

Shortly after two o'clock, the doors of this beautiful edifice were thrown open to those who had the privilege of entrance. The lower gallery was perfectly crammed

with splendidly dressed ladies, and the floor was filled by Masters of Arts and their friends. On the door of the upper gallery being opened, the under-graduates rushed in, each taking the best position that offered. On its being filled, the young gentlemen commenced their accustomed sport by calling for cheers for the ladies; this was received with tremendous applause, as were the names of the Duke of Wellington, Sir Robert Peel, Lord Eldon, Lord Lyndhurst, the Bishops, Church and King, and many others. Then came "a groan for Brougham." "His Majesty's Ministers."—(groans.)—"Lord John Russell and Stroud."—(groans.)—"The Majority of the House of Lords."—(cheers.) A great many other persons were given. At length the great door was opened, and silence for a few minutes reigned. The organ then burst forth; this was the signal for the most deafening cheers we ever heard—they almost shook the building. All the ladies instantly rose, and the Queen ascended the raised space on which is placed the Chancellor's throne; on the right hand of the throne were two chairs of state, one of which was occupied by her Majesty, and the other by the Duchess of Saxe Weimar. On the Queen ascending this platform, the cheers increased in a degree we could not have imagined; this continued for many minutes, during which her Majesty repeatedly bowed, and was evidently much affected. A great number of distinguished noblemen were on the platform. At length there were loud cries of silence, and, after some time, this cry was attended to, and the Duke of Wellington, as Chancellor, delivered an address, to which the Queen was graciously pleased to make the following reply:—

"My Lord Duke, Mr. Vice-Chancellor, and Gentlemen of the University of Oxford,

"I thank you very sincerely for this affectionate address, for your dutiful sentiments towards the Crown of the King, and the too-flattering expressions with which you welcome my first visit to this celebrated University.

"By birth and education a Protestant, it is natural that I should have long cherished an anxious desire to visit that great and ancient seminary where true religion and piety have for so many ages been successfully fostered—where the soundest instruction, based on the only safe foundation, religious principle, is inculcated, and where the most devoted loyalty has ever been impressed on the minds of the students.

"This desire, by the king's kind per-

mission, I have now been enabled to gratify, and I shall never cease to look back with pleasure to a visit so interesting to me in all respects, and where your duty to the King has induced you to afford me so kind and affectionate reception within your venerable walls."

After the reply, his Grace the Duke of Wellington took his seat as Chancellor of the University, and the degree of Doctor of Civil Law was conferred upon Prince Ernest of Hesse Philipstal, Earls Desbigh and Howe, and the Hon. William Ashley.

After these ceremonies had been gone through, her Majesty proceeded to the Town Hall, where her Majesty was received by the Mayor and Corporation, who presented an address to the Queen, to which her Majesty returned a most gracious reply.

Soon after seven o'clock, her Majesty was conducted to the dinner room, by his Grace the Chancellor, where covers were laid for forty—amongst whom was the Dean of Christ-Church; and at nine, the Queen held a drawing-room, which was attended by upwards of three hundred and fifty of the most distinguished persons in the neighbourhood.

On Tuesday the Queen received the address of the county, presented by the Earls of Jersey, Macclesfield, and Abingdon, Lords Norreys, Villiers, Chetwynd and Churchill, and fifty or sixty magistrates. Her Majesty afterwards visited the different colleges, and at Queen's College an address was delivered to her Majesty by the Provost. Here also a very elegant *déjeuner* was prepared, of which her Majesty partook. In the evening the Queen went to New College Chapel, where the service was beautifully performed; and at seven her Majesty received about five-and-thirty persons at dinner, the city being again beautifully illuminated.

On Wednesday the Queen proceeded to Blenheim. Nothing could exceed the loyalty of the people as her Majesty passed along. The Queen received an address from the inhabitants of Woodstock: and on her Majesty's return to Oxford, the clergy of the diocese presented an address to which her Majesty returned the following answer:—

"My Lord Bishop, Mr. Archdeacon, and Gentlemen,

"I thank you for this kind address, for your dutiful assurance of loyalty to the King, and for your affectionate expressions of attachment and devotion towards myself.

"Kind and cordial as has been the greeting which has attended my arrival within these venerable walls, from all classes of

the community, believe me I receive with the most sincere feeling of gratitude the sentiments expressed by the clergy of the diocese of Oxford.

"Although deeply sensible how little I merit the flattering expressions which pervade your address, I will venture to assure you that, to the last moment of my existence, it shall be my constant wish to merit your good opinion, and exert my humble yet sincere endeavour to maintain, in all its primitive integrity, that holy faith which my ancestors were, by the blessing of Almighty God, mainly instrumental in establishing."

The Queen left Oxford at about three o'clock on Wednesday.

#### SALOP.

The Rev. George Biggs, vicar of Halesowen, has very handsomely given land to the value of 200*l.*, towards the enlargement of the burial ground of the chapelry of Cradley, Worcestershire, the present burial ground being much too small for the large surrounding population.—*Salopian Journal*.

#### SOMERSETSHIRE.

A munificent present is about to be made by Sir P. P. P. F. Acland, Bart., of Fairfield House, to the parish church of Stogursey, of a splendid organ, of the dimensions &c. of the noble organ in St. Mary Magdalen's, Taunton.—*Sherborne Mercury*.

#### STAFFORDSHIRE.

The prebend of Tachbrook, in the Cathedral Church of Lichfield, which, on its first vacancy, was, by consent of the late bishop of the diocese, attached to the perpetual curacy of Christchurch, Birmingham, having become void by the decease of the Rev. Thomas Wythe, it will devolve upon the Rev. John George Breay, who, in consequence, becomes a prebendary of Lichfield.—*Birmingham Journal*.

**POPRRY.**—The Hon. and Rev. Mr. Spencer, (brother of Lord Althorp,) has been appointed to a catholic chapel in West Bromwich, Staffordshire. Soon after his appointment he called on all the dissenting ministers, stating that he had been named "by God" to the charge of the district, and questioning the said dissenting ministers as to their prejudice against the ancient church.—*Albion*.

#### SURREY.

The annual meeting of the District Committee of the Society for the Propagation of the Gospel in Foreign Parts, was held at the Town Hall, Croydon, on Thursday,

the 15th of October. The attendance was both numerous and select. The Archbishop of Canterbury entered the Hall at half-past twelve o'clock, and it was most gratifying to observe the respect with which this venerable head of our national church was received. His Grace commenced the proceedings by offering up an appropriate prayer, after which the Hon. and Rev. Arthur Perceval, the treasurer and secretary, read the report, which we regret our limits will not allow us to give. Archdeacon Hoare, Rev. R. Tritton, and Mr. Marsden, and Henry Gosse, Esq., addressed the meeting; after which, thanks were voted to his Grace, the Archbishop, for his kindness in taking the chair.—*Surrey Standard*.

#### WARWICKSHIRE.

On Monday, October 12th, plate, consisting of a candelabrum with four branches, and some silver dishes, weighing altogether 363 ounces, was presented, in the vestry of Trinity Church, Coventry, to the Rev. Walter Farquhar Hook, the vicar of the parish, in the names of the subscribers for the purchase of it, by Mr. Twist, the vestry clerk, who stated that it had been procured during his late absence, by the voluntary subscriptions of nearly one thousand individuals, and that the subscription had not been confined to one class, but that the poor have been equally anxious with their more wealthy neighbours to unite in this expression of esteem. Mr. Twist added, that he was unable to state, in adequate terms, the great obligation that all who had the happiness to belong to the congregation were under, for the exemplary manner in which Mr. Hook had uniformly discharged the arduous duties of his situation as vicar of this populous parish.

Wednesday, October 14, the anniversary sermon in support of the Birmingham District Societies for Promoting Christian Knowledge, and the Propagation of the Gospel in Foreign Parts, was preached in St. Philip's Church, by the Rev. C. Girdlestone, of Sedgley. The annual meeting took place at the Town Hall, for the purpose of receiving the report of the past year. The meeting was very respectably attended. W. S. Dugdale, Esq., took the chair, and amongst the gentlemen by whom he was immediately surrounded were the Earl of Dartmouth, the Rev. Messrs. Girdlestone, Eckersall, Craven, Digby, Breay, Marsh, Jeune, Morgan, Foye, Nuns, J. F. Ledsam, Esq., D. Ledsam, Esq., &c. &c. Apologies were received from Lord Ward, and Sir E. E. Wilmot, for their non-attendance, owing to unavoidable engage-

ments. A long and interesting report was read by the Rev. C. Craven, and thanks were voted to the chairman, Mr. Dugdale, who, in acknowledging the compliment, said, the two societies, whose interests they were that day met to promote, were, in his opinion, amongst the most excellent of those connected with the church of England. He concluded by congratulating the meeting on the increase of the collection at the church doors, and the meeting immediately separated. The collections amounted to about 56*l*.—*Birmingham Journ.*

#### WILTSHIRE.

In consequence of the extremely dry weather the last two summers, the foundation of the ancient cathedral of Old Sarum has appeared, and a subscription has been commenced to open it, the proprietor of the land having given his consent.—*Salisbury Herald*.

A rare and curious tract has just been reprinted in this city; it is a collection of points of doctrine to be found in the writings of two of the highest authorities in the church of Rome—St. Gregory and St. Bernard;—all of which go to prove the error and unsoundness of the modern tenets of that church. The tract was dedicated and addressed to the Mayor and Corporation of Salisbury, more than two centuries back, by one of the clergy of the diocese.—*Ibid*.

The sale of useful and ornamental articles in aid of the cost of the new and spacious church-schools for the children of the poor at Warminster, went off very prosperously. The total of the proceeds amounted to 144*l*. The building, which is of the simplest Gothic character, consists of two school-rooms, and a porch, disposed in the form of a cross. Its site is very near that of the new church. It is constructed for 400 Sunday scholars, for a girls' day school, and an infant school, with a large play-ground. A very liberal subscription, headed by the Marquis of Bath, and the Bishop of Salisbury, and met by a grant from the parliamentary vote for educational purposes, had enabled a committee of the inhabitants to erect it.—*Ibid*.

A fancy bazaar was held at Chippenham at the conclusion of the Church Societies' meeting. The proceeds are to be applied in aid of the Chippenham national schools; these amounted, on the first day, to 110*l*., and the receipts on the second day added 80*l*. 1*s*. 1*d*. to that sum. The display of specimens of fancy work at the stalls was extremely beautiful.—*Ibid*.

It is supposed that the repairs of the organ in the parish church of Chippenham

will cost 100*l*., 70*l*. of which has been already subscribed; and we understand that Joseph Neeld, Esq., M.P., has, in addition to his former subscription of ten guineas, signified his intention of making up the deficiency.—*Ibid*.

#### WORCESTERSHIRE.

On Wednesday, October 14, an addition to the chapel of Newland, Worcestershire, was consecrated by the Lord Bishop of the diocese. The whole expenses attending the additional building was generously defrayed by Major Carter, of Sunny Lodge, Malvern.—*Worcester Journal*.

The Lord Bishop of Worcester has most liberally given the timber for building the school-house at the Broadheath, and which is to be licensed for divine service.—*Ibid*.

#### YORKSHIRE.

A public breakfast has been given at the Town Hall, Guisborough, to the Rev. Thomas Pym Williamson, M. A., incumbent of that place for upwards of 37 years, for the purpose of presenting him with a superb silver tea service, as a mark of the esteem and respect in which he has ever been held by his friends and parishioners. The plate was presented by Henry Vansittart, Esq.—*Newcastle Journal*.

The efforts making by the Catholics, at this moment, in England, are unwearied. A Yorkshire paper says, "On Sunday, the 9th ult., the Prior of the Popish College at Ampleforth addressed a crowd of people in Helmsley market-place, during the time of divine service in the chapel, his intention to do so having been announced the night before by the bellman. The address lasted upwards of an hour, and at the conclusion of it he distributed a number of tracts, and was then drawn in his phaeton, by the persons assembled, to the inn. The Prior preached the Sunday following at Stonegrave, opposite the clergyman's house. Indeed his visits have extended to most of the surrounding villages."

In consequence of the triumph of the Hull radicals, in the case of church rates, the voluntary contributions, in aid of the parish church, amount this year to upwards of 200*l*., a sum fully adequate for the necessities of the current year, and much larger than has been realised by any of the late church rates.—*Salisbury Herald*.

#### SCOTLAND.

SPECIAL MEETING OF THE GENERAL ASSEMBLY TO TAKE INTO CONSIDERATION THE COMMISSION ISSUED BY GOVERNMENT.

Edinburgh, Wednesday, Sept. 30.—This day a special meeting of the Commission of

the General Assembly of the Church of Scotland was convened by the Moderator, in obedience to requisitions forwarded to him from synods and presbyteries, to take into consideration the legality of the instructions given to the King's commissioners, appointed to make certain inquiries relative to the Church of Scotland, and to consider what steps should be taken by the assembly with reference to the said commission. The following motions were passed:—

(1.) "The commission of the Assembly having maturely deliberated on the instructions to the royal commissioners for inquiring into the means of religious instruction and pastoral superintendence afforded to the people of Scotland, express their deep regret that his Majesty's Ministers have not been pleased, in consequence of the judgment of the last meeting of the commission of the General Assembly, to make any change in the composition of the said royal commission. And whereas that commission, from its authorizing the commissioners to inquire generally into the opportunities of religious worship, the means of religious instruction, and the pastoral superintendence afforded to the people of Scotland, may be, and has been, interpreted as at variance with the principles and policy of the established church, and as calculated to weaken or to overthrow it, particularly as it seems to involve in it a principle subversive of this and all other ecclesiastical establishments; viz., that whenever religious instruction and pastoral superintendence are found to a certain extent afforded by any sect or denomination whatsoever, then the services of an established church are not required, and may be dispensed with; the commission of the General Assembly publicly and solemnly protest against whatever has such a tendency, and declare that they consider it to be the sacred duty of the legislature to support and protect the national church, and to secure accommodation and religious instruction to the people of Scotland, so that they might attend regularly upon divine ordinances, and may profit by the pastoral exertions and superintendence of its ministers. With a view to these most important objects, and under the protestation herein contained, they approve of such members of the church as may be required to do so, by the commissioners nominated by his Majesty, furnishing accurate information as to all statistical matters, and also approve of all church courts allowing inspection of, or giving extracts from, their records of all entries relating to the same matters, it being clearly understood that the

commission of the Assembly hold that it is not competent to the commissioners to put to individual members any questions relating to the doctrine, worship, government, or discipline of the church."

(2.) "That the commission of the Assembly encourage the committee on church extension to persevere in the prosecution of those important statistical investigations in which they have hitherto been engaged, and more especially in those districts which are being attached to the recent chapels of ease, and the newly-erected churches, that all grants from the assembly's funds might be proportioned to the exigencies of the respective localities for which they shall be required; and aware that, notwithstanding all the attempts which have been made to diminish or disguise it, there is a vast extent of real and most affecting ecclesiastical destitution in the land, which even with, and more especially without the aid of Government, will require the aid of many years of most strenuous exertion and liberality ere they can be fully supplied, the Commission of the General Assembly make an earnest appeal to the Christian benevolence of the people of Scotland, and call upon them at this season, when the adversaries of the establishment are so intent upon its overthrow, to attest by their subscriptions and their sacrifices their attachment to the church of their forefathers, and their hearty co-operation with the efforts which the church is now making for the moral and religious well-being of the population."

SCOTTISH EPISCOPAL CHURCH.—We understand that the present destitute state of this venerable communion, in many parts of the country, will be brought under the notice of the recently issued church commission. In the city of Glasgow alone there are, it is calculated, nearly 10,000 poor episcopalians, chiefly employed in the factories, who, it may be said, are at present altogether destitute of the means of religious instruction and consolation. The Rev. David Aitchison, of Queen's College, Oxford, with a zeal which reflects upon him the highest credit, is at present devoting his gratuitous services in their behalf, and, we learn, only wants the means to be enabled to establish a chapel, with a large proportion of free sittings, for the permanent administration to these poor people of the means of grace in the communion of their mother church. At present, with the sanction of his diocesan, Bishop Walker, he is officiating in a hired room, which is altogether inadequate to contain the Christian congregation which he has been the means of rescuing from the most distressing state



of poverty and religious destitution. *This is a case which calls loudly for legislative inquiry and support.* In many parts of the Highlands, too, the opportunities afforded to the Gaelic Episcopalians of divine worship are lamentably deficient. We are informed that many of the episcopal clergy in the Highlands are doing the duty of two, and, in some instances, of three chapels, for a pittance of less than 10*l.* annually.—*Aberdeen Journal.*

## IRELAND.

The following letter has been addressed to the Editor of the Dublin Evening Mail—

Sir,—May I beg to acknowledge, through your valuable paper, the receipt of *fifty pounds* from the Dowager Countess of Rosse, towards the completion of the New Church at Errigle. This contribution is the more valued, seeing she has not an acre of land in the parish. I trust you will notice such liberality as it deserves. I have the honour to be, your obedient humble servant,

F. HURST, Vicar of Errigle.

*Errigle Glebe, County Monaghan,  
September 10, 1835.*

(From the *Dublin Evening Mail.*)

TO THE MOST REVEREND JOHN GEORGE, LORD ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

We, the Clergy of the Diocese of Dromore, assembled at your Grace's Triennial Visitation of this Diocese, cannot refrain from expressing our high appreciation of the wise and pious counsels contained in the charge just addressed to us, which we fervently pray may remain impressed on our hearts, and, by Divine grace, produce suitable fruits in our ministerial conduct.

At the same time we embrace this opportunity of requesting that your Grace will accept of our sincere thanks for your assiduous exertions in maintenance of the integrity of the United Church of England and Ireland, and in defence of those temporal rights of the Irish clergy, assailed in the present day with such violence and pertinacity—exertions on the part of your Grace and other venerable heads of the United Church, as well as of many of its other firm and influential friends, which we trust will eventually, under the blessing of Almighty God, prove successful.

But, to whatever persecution and tribulation it may please Divine Providence to subject us, we shall never shrink from the profession of those sound and scriptural doctrines upon which our Church is founded, and the practice of those duties

so ably recommended to us in your Grace's charge.

We would now, with one voice, reject the imputation which, we understand, has been alleged against the clergy of Dromore, that we for a moment could be brought to express even a reluctant approbation of measures tending towards the dismemberment of our Church, and the alienation of her remaining revenues to other than ecclesiastical uses, under the weak and senseless expectation of deriving security to our tithe incomes, from the compromise of principle, which so unworthy an expression of opinion would justly attach to our body.

That your Grace may long live to preside over this portion of the National Church, is the prayer of your faithful servants in Christ.

Signed by desire and on the part of the Clergy of the diocese of Dromore,

JAMES SAURIN,  
Archdeacon of Dromore.

His Grace, through the Archdeacon of Dromore, returned the following answer:—

## TO THE CLERGY OF THE DIOCESE OF DROMORE.

My Rev. Brethren—The address which you have presented to me by the hands of the venerable the Archdeacon, you may be assured, is most gratifying to me, as an evidence of your approval of my exertions on behalf of the Established Church, and as a formal denial of the charge brought against you, that in your opposition to the late Bill for regulating Ecclesiastical revenues, you were acting in compliance with Episcopal suggestions, and not in accordance with your own convictions, as expressed in your petitions to the Houses of Parliament. In a matter of so deep concern to the Established Church, you were incapable of being biased by worldly motives, and you have now, with becoming warmth, repelled the insinuation. This declaration of your sentiments is the same as that expressed by the clergy of those dioceses which I have visited in this my triennial course. In times like these, abounding in questions of much practical doubt and difficulty, it is most consolatory to find myself supported by the clergy in the measures I have pursued, and to be assured by them, that they disregard all temporal advantages, however great, when put in competition with the security of the Church Establishment, and the religious interests it was intended to promote. I am deeply sensible, my Rev. Brethren, of the insufficiency of all human power, unassisted by Divine Grace, to uphold the

cause of pure religion in the world; and I bid you, therefore, in reliance on the Divine promises, to join with me in prayer, that Almighty God will be pleased to bless our endeavours to advance his glory and the

spiritual welfare of men, by the wider diffusion of the genuine truths of his Gospel in this country.—I remain, your affectionate and faithful servant,

JOHN G. ARMAOH.

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## NOTICES TO CORRESPONDENTS.

THE Editor is much indebted to "J. G. A.," but fears that the Biography in question would not have any connexion with the objects of the British Magazine.

"A Constant Reader," after some remarks in commendation of Mr. Greeley's "Ecclesiastes Anglicanus," goes on as follows:—"But the object of my present letter is to offer a few remarks on the general usefulness of didactic treatises. 'Whether any one ever studied a didactic treatise in order to know how to become a poet or an orator? and whether, if they did, it did them any good?' are questions which, with yourself, I should be inclined to answer in the negative—'Poeta nascitur non fit'; and the same may be said, perhaps, of orators, and of a few preachers. But, surely, if there were a poet-laureate in every parish, who was bound to furnish an ode once a week, there would be need of some new treatise, 'de Arti Poetica,' to suggest even the first principles of versification. I cannot but think that our young clergymen need some help of this sort. How many are totally unacquainted with their office when they begin to preach, and are settled in parishes where there is no one competent to give them the slightest hint, and where they hear their own voice only from one year's end to another. It is true that common sense will suggest many rules to a preacher, but I apprehend that many flounder on for years before they even discover their manifold deficiencies, which a plain and sensible treatise would at once point out to them. Perhaps one of the principal uses of a didactic treatise is, to turn the attention of young preachers to the different branches of their office, and this seems to be sufficiently done in the "Ecclesiastes Anglicanus." Without being, or professing to be, a precise and formal treatise, it unfolds the subject in a plain and intelligible manner, and presents it to the good sense of the reader to form his own judgment upon. If any divise of acknowledged ability and piety would furnish the younger clergy with a more perfect work, the "Ecclesiastes Anglicanus" must, of course, retire into the shade; but in the absence of such a work, I think it a pity that your influential Review should check its circulation.

The following letters have been received:—"W. P.," "B. A. Cant.," "A Curate," "An Undergraduate of Cambridge."

The following are in type:—"On the Days of Creation," "Musical Festivals," "Parochial Psalmody," "Leslie on Ecclesiastical History," "Sabbath and other Levitical Ordinances," "Society for Propagation of the Gospel."

It would be a great kindness if correspondents would study brevity. The first of the above letters in type makes five pages and three-quarters. Of course, such length is most inconvenient.

An extra half-sheet of letter-press is given with the present Number in consequence of the Proprietors being disappointed in receiving a plate.

THE  
BRITISH MAGAZINE.

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DEC. 1, 1835.

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ORIGINAL PAPERS.

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THE WRITINGS OF ST. PATRICK.

IT is not, I believe, very generally known, that several short works are extant, some of which perhaps falsely, but others with great probability, are attributed to St. Patrick, the apostle of Ireland. As a sequel to the valuable paper "On the Introduction of Christianity into Ireland, and on the Life of St. Patrick," which appeared in the September Number of the "British Magazine," (p. 259), I have drawn up the following account of these remains, (including the canons of synods at which St. Patrick is said to have presided,) which, I trust, will prove acceptable to those who have been interested by the paper alluded to:—

In the year 1656, Sir James Ware,\* to whom Irish antiquities and Irish church history are so deeply indebted, published these remains of St. Patrick in a small volume, which is now become scarce; and, in the beginning of the present year (1835), a new and very valuable edition of them, accompanied by notes replete with learning and deep knowledge of ecclesiastical antiquity, was published in Dublin by a Spanish Roman-catholic priest,† who is now a resident of that city, having been compelled, as it is said, to leave his own country in consequence of his political opinions. From these works I have drawn the chief materials for the following account of the extant writings of St. Patrick.

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\* S. Patricii, qui Hibernos ad fidem Christi convertit, adscripta Opuscula, &c. opera et studio Jacobi Waræi Equi Aurati. Lond. 1656.

† The title of this work is as follows—"Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt fragmenta; Scholiis illustrata a Joachimo Laurentio Villanueva, Presbytero."

I shall begin with the canons of the synods at which St. Patrick is said to have presided.

I. The first of these is a collection of thirty-four canons, entitled, "Synodus episcoporum id est, Patricii, Auxilii, et Isernini," which was first published in 1639 by Henry Spelman in his *Concilia Magnæ Brit. et Hib.*, from a MS. of considerable antiquity in the library of Corpus Christi College, Cambridge. This synod is assigned to the year 450, as agreeing best with the fact that Auxilius and Iserninus were united with St. Patrick in holding it,\* and contains internal evidence of high antiquity. For—1. Can. 6 excommunicates all ecclesiastics whose wives appear unveiled in public—"Si uxor ejus non velato capite ambulaverit," from which it appears that celibacy was not then enjoined to the clergy.† 2. Some of the canons imply the existence of heathenism in the country. As Can. 8, which provides a penalty for an ecclesiastic who becomes surety for a Gentile; and Can. 14, which imposes a penance on such Christians as consult augurs, "more gentilium."‡ The learned and copious notes of M. Villanueva have pointed out in these canons many remarkable usages and peculiarities of the primitive church of Ireland.§ Of the two bishops who were united with St.

\* Harris assigns it to the year 448, (*Ware's Bishops*, p. 20,) and others, with still less probability, to the year 439. (See M. Villanueva's *Scholia*, No. 1, p. 6, et seq., and Ware's notes *Opusc. S. Patr.* p. 122.)

† It is curious that M. Villanueva takes no notice of this passage, although he attempts to explain the circumstance of St. Patrick's father being a deacon, and his grandfather a priest, by supposing them to have taken orders after their marriage. In the copy of this canon, printed by Martene, (*Theaur. Anecd.*, tom. iv., col. 5,) the word *ejus* is left out—"Et uxor si non velato capite ambulaverit."

‡ See also Can. 13 and 16.

§ One very remarkable peculiarity of the Irish church, introduced by St. Patrick, was the practice of annual synods or councils of the bishops; and hence the number of canons attributed to early periods of the church of Ireland which have come down to our times. Another peculiarity was the great number of episcopal sees. The author of the Tripartite Life tells us that St. Patrick consecrated 370 bishops, (*Vit. Trip.*, p. iii., c. 97.) Nonnius (*Hist. Walens.*) says 355, and Jocelin 350, (*Vit. S. Pat.*, cap. 185.) From Can. 6 of the foregoing collection, it appears that St. Patrick either introduced the tonsure into Ireland, or changed the form of it—"Quicumque clericus, ab ostiario usque ad sacerdotem.....si non more Romano capilli ejus tonsi sunt.....pariter a laicis contempnentur, et ab ecclesia separentur." Lanigan (*Ecc. Hist. of Ireland*, vol. iv., cap. 32, p. 361, &c.) doubts the genuineness of the clause relating to tonsure, which he thinks was not received in Ireland before the seventh or eighth century. M. Villanueva, however, maintains its genuineness, and endeavours to prove that the Roman form of tonsure was introduced by St. Patrick. This was sometimes called the form of St. Peter, being supposed to have been devised by that apostle—"Ad similitudinem spinæ coronæ Domini." (*Alcuin de Div. Off.*, apud Villan., p. 34.) There was another form of tonsure attributed to St. Paul, which was used in the eastern church, and probably in Ireland before the introduction of the Roman. But it is certain that in St. Jerome's time the shaven crown was peculiar to the priests of the heathen. (*Bingham Antiq.*, book vi., ch. 4, § 16.)

Patrick in drawing up these canons,\* it may be necessary to say, that *St. Auxilius* was the son of St. Patrick's sister, and was Bishop of *Ceall-usaille*, or *Kill-vasille*, or *Kill-auxille*, [i. e., *cella Auxilii*,] near Kildare. He died A.D. 459 or 460. (See his Life, published by Colgan, *Acta SS. Hiberniæ*, ad 19, Martii.) *St. Iserninus*, also called *Esserinus*, *Esserninus*, and sometimes *Serenus*, was Bishop of *Kill-chuilinn*, and died about the year 470.

II. Another collection of thirty-one canons or capitula, is also extant, and ascribed to St. Patrick. A copy of it was sent to Archbishop Ussher from a MS. at Angers, in France, by the celebrated Sirmondi, and was published in 1639 by Spelman, in his "*Concilia Britannicæ*." The date of this synod cannot be determined with any certainty, and the text is very corrupt.

III. Three canons, ascribed to St. Patrick, in an ancient Anglo-Saxon MS. collection of canons, (*Codex Canonum Titulorum*, lxvi.), which formerly belonged to the Augustinian monastery at Canterbury, and is now preserved in the Cotton Library, were first printed by Ware, in 1656, and afterwards by Wilkins, in his "*Concilia Angliæ et Hiberniæ*;"† they are entitled "*De Unitate Subditorum*," "*De Furto in Ecclesia Peracto*," and "*De Veris Viduis*." From this last it would seem, that the office of deaconess was then in use in the Irish church. (See *Bingham Antiq.*, book ii., chap. 22.)

To these M. Villanueva has added two canons relating to divorce and adultery, from the same MS. in Corpus Christi College library from which Spelman edited the synod of St. Patrick, St. Auxilius, and St. Iserninus, already noticed. The MS., however, does not distinctly say whether they are St. Patrick's or not.

M. Villanueva has also annexed two canons, *De Excommunicatione*, and *De Abstinencia Ciborum*, which are attributed to St. Gildas, an Irish abbot, and Professor in the ancient school of Armagh in the fifth and beginning of the sixth century. The latter of these appears (but with some variations) in the collection of canons made in Ireland in the eighth century, published by D'Achery.‡ M. Villanueva speaks of Gildas as identical with Gildas called Albanus, and Badonicus, without seeming to be aware that their identity has been questioned, and apparently on

\* Some of these canons are found in a MS. collection, which will be mentioned hereafter, entitled, "*Codex Canonum Titulorum*," lxvi., in the Cotton Library, and are there ascribed to St. Patrick, without any mention of the other bishops. (*Ware, Annot.*, p. 123.)

† Although Ware gives those canons as existing in the MS. at Bene't College, Cambridge, yet, as M. Villanueva remarks, he appears to have transcribed them from the Cotton MS., which he follows in his text.

‡ *Spicileg.*, tom. ix., lib. xii., cap. 14.

very sufficient grounds. But this is not the place to discuss the point.\*

IV. The next is a collection of nine canons, ascribed to St. Patrick, in the Cotton MS. already noticed. Two of them (the fifth and sixth) were first published by Ussher, and the rest by Ware. They are assigned to the year 456.

V. The next is a short fragment, entitled, "*Fragmentum Synodi Ibernensis*," which determines the punishment of such as may have shed the blood of, or robbed a bishop, a chieftain,† or a scribe. The first sentence is, perhaps, worth quoting, as containing apparently an allusion to the judges or brehons of Ireland, and also as shewing the esteem in which a scribe was then held—"Synodus Ibernensis decrevit: sanguis episcopi vel excelsi principis, vel scribæ, qui ad terram effunditur, si collirio indiguerit, eum qui effuderit *sapientes* crucifigi judicant, vel vii. ancillas reddat."‡ This and another synod, called *Synodus Sapientia*, which consists of seven canons concerning the payment of tithes, are supposed by Martene to be the same, and to have been celebrated in St. Patrick's times. They are both edited by Martene, (*Thesaur. Nov. Anecdot.*, tom. iv.,) from a MS. eight hundred years old.§ The canons on tithes enforce the duty of their payment *ex jure naturali*, as well as *ex institutione ecclesiæ*. It speaks also of the payment of first fruits, which are thus defined—"Primus fructus omnis rei, et animal quod primum nascitur in anno." M. Villanueva remarks, "*Singularia quidem sunt, et notatu digna quæ de solvendarum decimarum et primitiarum in Ibernica ratione ab hac synodo sanciantur.*" So that it appears that the Irish were always "*singular*" in their mode of paying tithes. What would St. Patrick say to the manner in which they are paid now?

VI. The next piece is entitled "*Proverbia S. Patricii*," which, though not properly canons, are of the same character, and perhaps were collected from some of his synodical enactments. Joceline speaks of a book of Proverbs, (libellus Pro-

\* See Ware's *Writers of Ireland*, by Harris; Butler, *Lives of the Saints*, in Jan. 29; O'Connor, *Rer. Hib. Scriptores*, vol. i.; Ussher, *Brit. Eccl. Primord.*, cap. xiii. and xv.

† So I at first thought the word *princeps* ought to be understood; but on consideration I suppose that it rather means an ecclesiastical superior, as Ware seems to have proved, in his note on Can. 2 and 9 of the collection of nine canons ascribed to St. Patrick, (p. 119). See also M. Villanueva's notes, p. 162. From the mention of the *sapientes*, Martene concludes that this fragment is a part of the *Synodus Sapientia*. I know not whether I am right in supposing the *brehons* to be alluded to.

‡ To explain this apparently curious alternative, the reader must be reminded that vii. *ancilla* meant the price or ransom of seven female slaves. *Collirium* probably means a tomb, or mound of stones or earth, such as are common in Ireland. The word is not mentioned by Du Cange; but see Gesner.

§ Villanueva, *Op. S. Patr.*, p. 170.

verbiorum,) but the fragment before us does not occupy an octavo page. He says also that it was written in the Irish language—"Ibernice scriptus, ædificatione plurima plenus."\*

These are all the canons attributable to St. Patrick which are known to exist, and it is probable that the great work, called in Irish "*Canon Phadruig*," (i. e., Canons of Patrick,) which Joceline tells us† was compiled by the saint, consisted of a complete collection of those and other similar synods of which we have now no remains.

Of his other works, genuine and suppositious, the following have been published by Ware and M. Villanueva:—

I. "*Confessio S. Patricii de Vita et Conversatione sua*." M. Villanueva, in his edition of this valuable relic, has followed the text as published by the Bollandists, adding, in the margin, the various readings of the four MSS. which Ware had collated for his edition of the *Opuscula*. These were the book of Armagh, a MS. in the Cotton Library, and two MSS. in the library of the Dean and Chapter of Salisbury. This work has also been called "*Odoiporicon*," or "*Itinerarium*," and its genuineness appears to be fully established. Of the indications of antiquity in which it abounds, one of the most remarkable is its quoting the Ante-Hieronymian version of the Bible. The version revised by Jerome, which afterwards became *The Vulgate*, had not been fully received in St. Patrick's time, although it came gradually into use very soon after. M. Villanueva does not appear to have been aware of the publication of Sir William Betham.

II. "*S. Patricii Epistola ad Christianos Corotici tyranni subditos*." This valuable document was first published by Sir James Ware from three MSS., one in the Cotton Library, and the others in the cathedral of Salisbury. M. Villanueva has given the various readings of these MSS. at the bottom of the page; but, in his text, he follows that published by the Bollandists, whom he has also followed in substituting the more correct title given above, instead of "*Epistola ad Coroticum*" prefixed to it by Ware. In the MS., however, from which the Bollandists copied, the Epistle follows the *Confession* immediately, without any title; and the title they have given it is derived from internal evidence, for the writer says, (*note 1*), "*Manu mea scripsi atque condidi verba ista danda atque tradenda militibus mittenda Corotici*," which Sir William Betham, I know not why, has translated—"I have written with my own hand these words to Coroticus, to be delivered by him to the soldiers."‡ The whole tenor of the Epistle is inconsistent with the supposition of its

\* Jocel. Vit. S. Pat., cap. clxxxv.

† Loc. Cit.

‡ Irish Antiquarian Researches, vol. i., part. I.



being written to Coroticus, whom, in one place, he calls Coroticus the enemy, and adds, "Mente enim longe est a charitate Dei, traditor Christianorum in manus Scottorum atque Pictorum." And again—"Per tyrannidem Corotici, qui Deum non veretur." The genuineness of this Epistle is, I believe, universally admitted. Like the *Confessio*, it also quotes the Antehieronymian version of the Bible, and contains many other indications of antiquity which I have not space to particularize. I must refer to the valuable paper on the Life of St. Patrick in the "British Magazine" for September, for further remarks on these interesting remains of the Apostle of Ireland.

III. "*Liber de Abusionibus Sæculi*." This book has been published among the suppositious writings of St. Augustine and of St. Cyprian; but Ware suspects it to be the same as the book of Proverbs which Joceline mentions (in a passage already referred to) as having been written by St. Patrick in the Irish language. The Latin style is purer and more elegant than that of the *Confessio* and *Epistola ad Corotici Subditos*; and the modern Vulgate of Jerome is everywhere quoted, from which Ware conjectures that it was translated into Latin by some Irish scholar, after the death of St. Patrick.\* It is ascribed to St. Patrick in an ancient collection of canons† made in Ireland in the eighth century, by Haelhucar and Arbedoc. But, for further information, the reader must be referred to Ware's notes,‡ and to the *Monitum* prefixed to this tract in M. Villanueva's edition of it.

IV. "*Liber de Tribus Habitaculis*." This work is ascribed to St. Patrick in an ancient MS. of it preserved in the Royal Library in Paris, and also in a MS. which Ware saw at Cambridge. It is printed by the Benedictine editors of St. Augustine among the spurious writings of that Father.§ By others it has been ascribed to St. Bernard. Ware, although he has published it in the *Opuscula*, decides against its having been written either by St. Patrick or by St. Augustine.

V. "*Charta S. Patricii, sive de Antiquitate Avalonica*." This piece is published in the *Bibliotheca Patrum*,|| and also by Sir James Ware. But it is evidently of a period much later than that of the Irish saint. It bears an indication of its spuri-

\* To this conjecture, Butler (*Lives of the Saints*, in 17 Mar.) and Dr. Lanigan (*Ecc. Hist. of Ireland*, vol. i., chap. vii., p. 371) appear to subscribe.

† The same from which D'Achery extracted and published some canons. (*Analect.*, tom. ix., p. 491.) Haelhucar is described as an abbot, and Arbedoc as an ecclesiastic (clericus). The names appear to be Anglo-Saxon, not Irish.

‡ Opusc. S. Patr. ascripta (p. 138). Compare also Pamelii Annot. in S. Cypriani Op., and the *Admonitio* of the Benedictine edition of St. Augustine.

§ Op. S. Aug., tom. vi. Append. col. 159.

|| Tom. v., parte iii. 793, colon. 1618.

ousness in the very sentence with which it begins—"In nomine Domini Nostri Jesu Christi, Ego Patricius humilis. Serviculus Dei, anno Incarnationis ejusdem 425, in Hiberniam a Sanctissimo Patre. Coelestino legatus," &c.; for it is well known that the era of our Lord's Incarnation was not in use in the fifth century, nor for at least four centuries after. The reduction of the cycle to the year of the Incarnation was first mentioned by Dionysius Exiguus, in 525, a century after the pretended date of this document.\*

For other works ascribed to St. Patrick, and which are either evident forgeries or not now extant, the reader is referred to Harris's edition of "Ware's Writers of Ireland," and the authorities there quoted.†

I cannot conclude this paper, although it is already too long, without mentioning the remaining contents of the very valuable and learned work with which M. Villanueva has enriched the ecclesiastical history of Ireland. No. II. of the Appendix is a Latin hymn, consisting of twenty-three stanzas of four lines, each of which begins with a letter of the alphabet. It is in praise of St. Patrick, and is attributed to St. Secundinus, a nephew and cotemporary of that prelate. M. Villanueva has added a *Scholium*, in which a critical history of this curious piece is given.‡

No. III. is a list of the cities, churches, and monastic houses of Ireland which were destroyed or spoiled in the various troubles, insurrections, and invasions of that country, from the death of St. Patrick to the twelfth century. The object of this very interesting collection of historical facts is, to account for the loss of that immense number of books and documents belonging to what we may call the patrician age of the Irish church, the

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\* For other arguments against the authenticity of this piece, see the Bollandists' *Acta Sanctor. Vit. S. Patr. ad 17, Martii. Prolegom.*, § 10, No. 72; and the Scholion which follows it in M. Villanueva's work, where it is printed in the Appendix No. I.

† See also Colgan, *Trias Thaum.*, in quarto, Append. ad *Acta S. Patricii*, parte ii.

‡ To the repetition of this hymn sundry miraculous virtues were attributed; by reciting it, persons have been known, as Joceline assures us, to pass invisible through the midst of their enemies. Many such stories of its power will be found in Colgan's notes on the Life of St. Aidan, Bishop of Ferns, (in 18 Jan., n. xxxiii.) See also *Jocel. Vit. S. Patr.*, cap. 177—9. "*Talium gratiarum (says M. Villanueva, p. 314,) quæ si vera sunt, inter res mirificas numerantur, judicium facere non ausim.*" M. Villanueva does not appear to have been aware that the very ancient copy of this hymn from which Ware transcribed it is still preserved in the Library of Trinity College, Dublin. It is written on vellum, in a character certainly older than the tenth century, with an interlineary gloss in Irish characters, and some marginal notes in Latin and Irish. The volume contains also several other curious pieces of a similar kind, and, what is very peculiar, short biographical notices of the authors of them are prefixed to several of the hymns. These are written in a mixture of Latin and Irish; but all in Irish characters coeval apparently with the rest of the MS.

existence of which is attested by the Irish annalists and other sources of Irish history.

No. IV. is an essay on the mode of election and confirmation of bishops in Ireland after the death of St. Patrick. It is full of deep learning and extensive knowledge of ecclesiastical antiquity, and contains some curious historical information relative to the jurisdiction of the Archbishop of Canterbury over the Irish churches. Towards the end, the author seems a little perplexed at the necessity of reconciling primitive usages with the present practice of the church of Rome in Ireland.

This is followed (No. V.) by a long and tedious dissertation on the legend of the transformation of King Coroticus into a wolf! The serious discussion of such a question in twenty-nine closely printed pages, and with all the artillery of deep learning, appears to us Anglicans somewhat ludicrous; but a divine, in the Roman Communion, is obliged in his daily devotions to read so many legends equally incredible, that he may be well excused if he deal with points of this kind more tenderly, and be after all compelled to ensconce himself behind the saying of St. Augustine—"Illa quæ . . . ab iis conscripta sunt qui non sunt divinitus docti, atque humanitus falli forte potuerunt, licet cuique, sine recta reprehensione, non credere."\*

The appendix is closed (No. VI.) by a copious and very interesting list of the prelates and others eminent for sanctity, who flourished in Ireland in the fifth and sixth centuries, and who owed their piety and learning, under God, to the schools and churches established by the labours of St. Patrick in that country. The reader to whom this subject is new, will be astonished at the number of names contained in this *Album Sanctorum*, and at the abundance of the information we possess relative to that very singular period of the history of Christianity in Ireland.

It is gratifying, amid the din of polemical warfare, and the abominations of Irish political faction, to have a book like this published in Ireland, from the pen of a Roman-catholic priest; and although that priest be a foreigner, it is not perhaps unreasonable to infer from the appearance of such a work, and the encouragement it has received,† that learning and clerical pursuits have not been altogether exchanged, even by the Romish priests of Ireland, for the labours of political agitation, and the secret fostering of seditious opposition to the laws. May the example of M. Villanueva be followed by many in the communion to

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\* De Civit. Dei, lib. xxi.

† Much of that encouragement, however, it should be remarked, has been from protestants. Of the 137 subscribers to M. Villanueva's work, thirty, if I have counted right, are protestants; five have subscribed for two copies, and one for ten. Of the twenty-seven Romish bishops now in Ireland, thirteen only appear in the list of subscribers.

which he belongs, for nothing but real learning and knowledge of ecclesiastical antiquity, on both sides, will ever bring us to a calm and fair discussion of the points so long disputed between Romanists and the Church of England.

HIBERNICUS.\*

### MY FIRST VISITATION OF THE SICK.

It was in the spring of the year 18— that I found myself at W—, a village in one of the southern counties, a newly-ordained deacon, and about to enter upon my duties, as curate, under an aged vicar, who had been long in a state of decline. Young as I was, inexperienced, and naturally timid, I felt that I was about to plunge at once into a responsibility the most fearful, involving, as it did virtually, the sole charge of an ignorant flock. My vicar laid before me, in few words, the condition of the parish of which I was about to undertake the care. With the exception of the due performance of the morning and afternoon service each Sabbath day, many of the duties of the minister had, from unfortunate circumstances, been inadequately performed for several years. I attempted to correct the evils which had thus arisen, under the full conviction that there can be no failure in so holy a cause; and it pleased God to give me more success than I could have hoped. But to one duty, the visitation of the sick, I long looked forward with a hesitation almost amounting to fear, although it had always been my theory, as it is now my experience, that, next to preaching,† there is no instrument more powerful than that of personal visitation in the hands of a zealous minister. Preaching establishes and enforces *general* truths—nay, it may sometimes strike the individual home, though no one person might have been particularized to the mind's eye, and though the shaft should fly with no particular aim.

“A random shaft, in season sent,  
May light upon some lurking harm,  
And work some wonder little meant.”

*Keble's "Christian Year," p. 324.*

Still the individual effect produced by preaching is always uncertain. It is when the official elevation is laid aside, and

\* “Hibernicus's” wish is one in which all must heartily join. But does he know of any work like M. Villanueva's from the pen of an Irish priest?—Ed.

† Perhaps, on second thoughts, the writer of this paper may be inclined to doubt whether this branch of the pastoral office comes *after* preaching; or, rather, whether preaching is the most powerful instrument in the hands of the Christian minister. Many circumstances may lessen the efficacy of preaching, but no accidental defects can have any unfavourable effect on the faithful exhortation given in private.—Ed.

the minister shares in the free intercourse of hearth and home—it is then full confidence is firmly established, and he is regarded as the *friend*—it is then that he is appealed to for advice or comfort under difficulties or misery, which are freely imparted to him. The doubt, the fear, the error, which his discourses from the pulpit might never have reached—nay, the very shades of difference in any or all of these—are laid before him in their individual reality: the doubt is cleared away, the fear removed, the error exposed; and thus, for every particular disease, the precise remedy is drawn from the only true and sufficient storehouse; into each particular wound the balm and oil are poured; when, but for this familiar ministerial intercourse, the wound could not have been healed, because its very existence would have remained unknown.

But I have said, that, however deep was my impression of the usefulness of ministerial visitation, I shrunk from attendance upon the sick, at first, with a sensation very nearly approaching to fear. Does this seem strange? I believe I might appeal to any young clergyman for a confirmation of feelings which I am about to describe. The admirable form prescribed in the Book of Common Prayer for the visitation of the sick is, in many cases, available chiefly as a *groundwork* on which to build a system—as an *outline*, which may be filled up according to the circumstances or *duration* of the case. It would be as unwise to use that form day by day without enlargement, as to pass to the other extreme, and indulge in extemporaneous prayer, to the exclusion of the prescribed form. Now, it seemed to me that on this filling up of the outline depended much of the sufferer's good or bad preparation for death, and that therefore it became a matter of most affecting interest. To measure out hope by a true measure, to inspire no false sense of security, to hold out warnings or threats only when the hardened heart can be moved by no gentler means—never to startle the timid soul, nor crush the bruised spirit,—all this seemed to me the most difficult of tasks. For how heavy a responsibility lies on him who pours forth the terrors of God's wrath, and sends a brother's spirit from its earthly tenement without hope or comfort, when the sinking soul should have been taught to sing for joy! And how much more dreadful the error of him who has stood by the bed-side of the unrepentant sinner, only to smooth his brow, and soothe his agony, by a false tale of ungrounded hope,—who has there raised his voice, only to delude the dying man's conscience, to calm his fears, and bid him “go in peace,” when there is no peace, no hope—nought but the sin and folly of a long and hardened life, to abide strict and righteous judgment!

I may have spoken strongly, but I have only spoken fairly, of the feelings with which I was accustomed to contemplate the ap-

proach of that duty, from the moment that I arrived at W——. The spring had gone by, and summer was almost merging into autumn, when, on a fine tranquil evening, I was returning from a long and delightful ramble, in my parish, to the neighbouring town, in which, from the absence of all proper accommodation in W——, I was compelled to reside. One of my parishioners overtook me on my road, and, after a few common-place observations, told me that William Robinson, a young man whose conduct had made some stir in the parish, was supposed to be dying, and that he wished to see me the next morning, if I could conveniently come.

I, of course, promised to do so; and, having parted with my good friend, I traced my steps homeward, in a state of mind in which a determination to do my duty was strangely checked by fear of the scene on which I was about to enter; for the circumstances of the case were most painful.

A custom was unhappily prevalent in that neighbourhood, of considering the *period* of the solemnization of matrimony as a matter of secondary importance. It was no uncommon thing to see the bride approach the altar in a state of pregnancy.

Not many weeks before I was thus addressed concerning William Robinson, I had officiated at a funeral which excited, as I could see, the interest of the whole village. In the same coffin were enclosed the remains of a mother, who had died in her twentieth year, and her first and only child, that had breathed but to die. But she had not been married: she had confided in a promise, by which hundreds before her had been persuaded. The promise had been broken. She was deserted in her hour of misery; and it pleased God that she should not survive, to offer thanks to him for having spared her "in the great danger of child-birth." While I was reading the service at her grave, I observed a young man, not far off, leaning against a tomb-stone, and looking on the scene with sullen indifference. That young man was William Robinson. It was he who had led the departed one to her grave of sin, and followed her, unmourning, to her last, long home. Not one word of the affecting service touched his heart; he braved the gaze of man, and the voice of God; and, when the blessing had been pronounced, he sauntered from the churchyard with as little apparent emotion as if he had been listening to a dull speech, or sharing in a wearisome form.

But sin such as his could not be embalmed in apathy like this. Solitude and conscience, under God's blessing, soon began their work. Remorse came over him; thoughts that he had suppressed sprang up from their torpor. The body soon shared in the suffering of the mind; and, at the time that I was sent for, he was described to me as labouring under weakness of body, and agony of soul, such that, while he shrank from death with horror, he

was weary of life, and would rather die. Considering, then, the condition in which he was, and the causes which had led to it, my hesitation in approaching such a case can excite no surprise. As I had promised, I went. I felt more and more acutely as I approached his house. I entered it, I am not ashamed to confess, with fear and trembling. But much as my imagination had been at work, to the moment of my entering the sick room, it had fallen far short of the reality. I have since seen a convict, when the certainty of his fate was announced to him: but, harrowing as it was to see a strong man stricken down like a child by the tidings of death, and weeping, helplessly, like a child, too, at his doom, it was nothing to that which I saw in William Robinson. His restlessness and agitation were such, that every particle of his body seemed absolutely in motion; he was wasted away miserably, and there was a haggard expression in his eye which I can never forget. He breathed hard; and, as I opened the door, the moaning that fell upon my ear had an effect which I cannot describe.

As I entered, a young woman, his sister, rose from the bedside. The moment his eye caught me, he spoke. "I am glad you are come. I have long wished to see you, Sir.—Oh, Sir, I am so wretched!—What can I do for comfort?"

I sat down near him; and, as I was silent for a time, he went on to say, that though I might have heard of the life that he had led, I did not know its real depth of wickedness. He spoke in the bitterest words of self-reproach of his conduct to the woman whom he had seduced, and then unfeelingly deserted; and of his hard-hearted indifference at her death and her funeral. "But since that time, Sir," he continued, "I have been able to see nothing but her corpse in the grave. I have it always before me. It was my hand that laid her low. What would I give, that I could raise her up again! Can I ever be forgiven for such sin as mine?"

Here he became exhausted by the vehemence of his utterance; but, while he had been speaking, there was something so despairing in his manner—such utter broken-heartedness in his tone and voice—that I could scarcely master myself so far as to prepare to act in a scene so new. I knelt down, and besought him to strive to join me in prayer. He shook his head doubtfully, but I did not delay any longer. I poured forth, under feelings before strange to me, that beautiful prayer provided by the church "*for persons troubled in mind or in conscience.*" As its scriptural supplications fell, one after another, upon his ear, he became somewhat more composed: the tears rolled down his cheeks; and, when it was finished, he laid quietly looking at me, with evident expectation that I should now speak.

I rose from my knees. I felt a strong hope that a real con-

viction of the fearful offence which he had given to God by his sins was felt by the poor sufferer who was stretched before me ; and I asked him if he had been able to join in the prayer which I had just offered up ?

He was silent for a time, from the depth of his emotion rather than from terror,—he was now softened and chastened.

“ Yes, Sir,” said he, “ I felt every word of that prayer. But I have sinned greatly against God ! ”—and he looked inquiringly at me, as if to sound for hope.

I then, without saying another word, read to him the 15th chapter of St. Luke, commenting on each parable as I proceeded. I have since found, indeed, in a parish that forms a melancholy contrast, both in numbers and the condition of the poor, to W——, that the beautiful parable of the prodigal son is, under God’s blessing, one of the most fruitful sources of instruction to the sick. Addressed to those who, despite of early vows, have fallen away into a careless or a sinful life, I know no portion of scripture which so fully sets forth, on the one hand, the joy of a merciful Father in forgiving and blessing a repentant son, and, on the other, demands, *previously*, those two grand steps—a *deep sense of sin*, and a *heartly resolution to forsake it*,—as indispensable on the part of the returning offender. But I go to our sick sufferer again. Having shewn him plainly the scope of the parable of the prodigal son—“ But,” said I, “ glad as the father in the parable was to receive his returning son, and glad as God is to receive every repentant transgressor, mark ! I beseech you ! mark the conditions required in each case. You may gaze with joy and gratitude on so glorious a display of mercy ; but that mercy will be yours only if you feel that you are a sinner, and if you resolve, by God’s grace, to forsake your sin, and amend your life. Are you, then, persuaded that you are a sinner ? ”

“ God knows, Sir, that I am.”

“ But if it please him to restore you to your former health,” said I, “ what would you do ? ”

“ I would live a different life, Sir, by his help. I would pray for his help, and I would endeavour to do his will ; ” and his tears shewed that he felt every word he uttered.

I now pressed upon him, as strongly as I could, reflection on the whole scheme of redemption planned by an all-wise and all-merciful God. I bade him, as he repented of his sins, turn to his Father for pardon, and offer, through the mediation of the atoning Son, his prayers at the throne of grace. He heard me with fixed attention ; and having once more prayed with him, I took my leave.

I found, in subsequent visits, that the change for the better was going on. In his sister, too, (and how often, in the performance of our ministerial duties, do we observe the unobtrusive action of woman’s religious feelings,) he had found one who



calmly, but affectionately, spoke to him of those momentous concerns in which man's eternal welfare is wound up. She read to him the Bible—she talked with him of its promises to the true penitent—she prayed with him, through their common Saviour, to God. He was sinking evidently in body, but he was, I trusted, rising gradually in spirit, so that it might be said of him that, “the more the outward man decayed, so much the more was he strengthened by the Holy Spirit in the inner man.”

At last, meek and humble, but with the joy of a faithful penitent, he partook of the communion of his Master's blessed body and blood. By his bedside knelt, besides his sister, the father of her whom he had sent to an early grave. To see that father grasp the dying man's hand, and again and again declare his forgiveness of the past—to see hearts thus knit together in the strong and perfect bond of charity—to see the glow of joy spread over the countenance of the sick man's sister—and his own features, down which tears ran—tears too sacred for aught but the deepest reverence—all this was affecting enough. But to hear him, who felt himself to be speaking under the very gaze of the Almighty, breathing forth confession, and prayer, and thanksgiving, in those tones which only they who have much frequented the dying bed can imagine, was so affecting, that my voice faltered with emotion as I pronounced the final blessing,—final, perhaps, on earth, in the fullest sense, to the dying man himself.

He lingered, however, a few days longer, but, for the greater portion of that time, almost in a state of insensibility,—and a grateful letter from his sister announced the close of this trying scene.

Again did I stand in the churchyard, and almost on the same spot, to read the same solemn service. There were almost the same mourners—there were almost the same bystanders—but how different the feelings of all! For myself, every word of the beautiful service fell from my lips in Christian hope, and I felt deeply grateful to Him who had blessed this my first effort in visiting the sick. I have often looked back to that young man's case with serious but joyful meditation. May every future effort be as well and bountifully blest!

F. E. T.

## MEMORIALS OF THE INQUISITION.

### CHAP. V.

#### *Process of Arrest—Officials employed.*

My next business is to give in few words a general account of the processes by which the inquisition was in the habit, first, of attaining to information against supposed criminals, and then manner of dealing with them.

The modes adopted for obtaining cognizance of offences against religion were four:—First, a man was liable to be summoned before the tribunal of the holy office provided public rumour laid to his charge one or other of the crimes enumerated in the foregoing chapter. Secondly, the testimony of witnesses by whom he might be denounced served the purpose equally well. Thirdly, he might be informed against by one or more of the spies whom the holy office had out in all directions. Or, fourthly, a man might accuse himself, either driven to do so by apprehension lest another should accuse him, or incited to the rash act by a hope that his sentence, under such circumstances, would be lenient.

As soon as the inquisitors were made aware, by either of the three first methods, that within the territorial limits of the province a suspected person dwelt, they cited him to appear before them three several times. If he obeyed the citation, the trial went forward; if otherwise, he was excommunicated, and condemned to make atonement for such gross insolence, without, however, prejudicing the still more fearful punishment to which, in the event of his being taken, he stood exposed. In such cases, the wretched being had but a choice of evils submitted to him. Escape, final escape, was next to impossible; and if accomplished, it necessarily implied perpetual exile from home, with the loss of fortune, the endearments of kindred and connexion, and of reputation. Generally speaking, therefore, to obey at once was esteemed the wisest course; for innocence itself, however clearly shewn, did not shield the recusant from the consequences even of delay, while, without such proof, delay seldom failed of proving fatal. For he who hesitated to come when sent for was regarded as one against whom there lay proofs of guilt, of which he was himself conscious; and for which, though difficult of discovery, it was the duty of the holy office to search until they should be brought to light. Neither was any lapse of time sufficient to obliterate the impression which reluctance to appear before the judges of the inquisition necessarily produced. The inquisition forgot nothing; nor was there a period beyond which its influence failed to extend.

Escape from the inquisition in Italy was very difficult; escape from the inquisition in Spain was next to impossible. In the latter country, a society called the Brotherhood, or Holy Brotherhood, had its emissaries in every city, town, and village, who traced out and followed the wretched fugitive with a perseverance which nothing could overcome. The members of that society were the most indefatigable, as well as the most accomplished, of spies. They heard everything, and saw everything; they took notes of everything that occurred, and made their reports regularly and confidentially to the principals whom they served. Their chief business, however, was to discover such criminals as might

have fled from the hands of what was called justice, and to send them back ; and to effect that end they spared neither cunning, nor fatigue, nor expense. Let them once obtain the scent of a criminal, and they would follow it up till they reached him ; and then, supposing him to be so circumstanced that they could not use force to accomplish his arrest, there was no manner of artifice which they would not employ to entrap him to his fate. For this purpose, they would lay themselves out to gain his acquaintance ; they would profess extravagant friendship for him ; they would eat at his table, or invite him to eat with them ; load him with presents ; and, if he stood in need, supply him with money. Was he ill, they prescribed for his malady. Was he in want, they ministered to his necessities. In conversation, they studied his humours, and seemed to fall in with all his opinions. When, by these means, they had acquired his confidence, they would draw him away to some spot, where, with the assistance of agents, whom they invariably had in their pay, they were able to seize him. Nay, nor did their skill or hardihood end here. If the person of whom they were in pursuit should exercise the greatest caution in all other respects, they never failed, sooner or later, to entrap him during some pleasurable excursion. If he went on board ship, or into a barge on a river, or by coach into the country,—in each case the result was the same. The ship's crew, the rowers, the coachman, were all bribed ; and the wretched man never quitted the vehicle till he arrived in Spain. In Constantinople, itself, persons obnoxious to the inquisition have thus been recovered.

Besides the holy brotherhood, which, by the way, served the civil courts, as well as that of the inquisition, there flourished in Spain, during the season of popish supremacy, another society, called *La Cruciata*. It consisted of all the bishops, the archbishops, with many of the *grandees* of the land, and was instituted expressly for the purpose of watching the behaviour of the people, and hindering them from saying or doing aught contrary to their profession as catholics. This latter body neither pursued fugitives, nor was publicly mixed up with the proceedings of the holy office. But, possessing prodigious wealth, and power not less extensive, it had in pay spies innumerable. These, being members of every family in the kingdom, regularly conveyed intelligence to head-quarters of all that happened to be said or done, as well in seasons of festivity as during their opposites ; while with the *Cruciata* it rested to proceed on such information or not, according as the members of the body might deem most conducive to the church's well being.

It has been said that, generally speaking, the party cited to appear before the tribunal of the holy office obeyed the summons without delay. Unless, indeed, his case were quite desperate, or

he had courage enough to look perpetual banishment in the face, it was his wisdom to do so. Yet the holy office did not always attend to the formality of citation. If there was reason to believe that the accused would endeavour to escape, or if the proofs of his guilt were considered ample, or if the crime of which he stood accused was very heinous, or, finally, if he happened to be personally obnoxious to anyone connected with the office, it was not an unusual thing to arrest him without warning. Whenever this fell out, neither personal privilege nor the sanctity of place stood him in the smallest stead; he was seized wherever he might happen to be, and no delay was granted. Nay, so completely were the minds of men bound down by terror of the inquisition, that a single official would suffice to lead away a captive from the midst of a whole circle of friends. Thus fathers were dragged from the bosoms of their families, husbands from the sides of their wives, wives from their husbands, and children from their parents, without so much as a syllable being uttered in complaint, or a prayer offered for time to put affairs in order, to adjust which the captive might, and probably would, never return.

The accused being thus in the hands of the inquisition, his fate appeared, even to himself, to be sealed. From no one was he permitted to receive a visit. No one could give him counsel, no one could write to him, no one could intercede for him, no one could labour to make his innocence manifest. In a moment, all communication between him and the world ceased; and the wretched being saw himself without friends, without parents, without advisers, without support, abandoned without the faintest grounds of investigation to his judges, and to himself,—with the horrible conviction on his mind that his most deadly enemy aimed at his destruction, yet left him without means so much as to discover the process by which his ruin was sought to be effected. In such situations, the consciousness of innocence itself could bring but slender comfort in its train. True, the mind at ease with itself cannot absolutely despond: for the good man feels that whatever he may undergo will be undergone justly; while the Christian looks above for that eternal weight of glory with which the sufferings of the present time are not worthy to be compared. But of hope that he shall escape the cruelties of his fellow men, even the innocent entertains little expectation. He knows that to crush the guiltless is, with such an engine, not more difficult than to punish the guilty; and he is well assured that he who has once passed the gloomy portal of the holy office may vainly pray for justice, far less for mercy.

So acutely was all this felt when the power of the inquisition was at its height, that the instances of suicide among persons arrested were by no means rare. Once immured within the walls of a dungeon, that indeed was difficult; for the first thing done

was to search the prisoner, and to remove from him every weapon of offence. But men with daggers, which they carried in their clothes, women with long pins, with which they dressed their hair, were not unfrequently known to take away their own lives while passing from their own homes to prison. And as to poison, it was still more common for those who had reason to regard themselves as objects of suspicion to carry such continually about them. For one purpose, however, and for one only, was this done; so that it often happened that the captive who was dragged in high health and spirits from his companions, arrived at the inquisition door a corpse.

Of the kind of trial to which such were subjected as came alive within that hell, it will be the business of another chapter to describe.

## CHAPTERS AND RESIDENTIARYSHIP.

## NO. III.

THERE were one or two points omitted in the last article on this subject, which deserve a notice.

There is a book on ecclesiastical law, by a civilian, named Cosin, called "*Ecclesiæ Anglicanæ Politeia*," of which more than one edition appeared. This professes to give an account of our church in the form of tables. In the eleventh table (in the edition published at Oxford, in 1684), we have a description of cathedral churches, a part of which follows—

Membra quorum	Præcipuum Decanus.	$\left\{ \begin{array}{l} \text{Sub-decanus} \\ \text{Cancellarius} \\ \text{Præcentor} \\ \text{Thesaurarius} \end{array} \right\}$	Ecclesiæ.
	In ecclesiis antiquæ fundationis aliæ etiam Dignitates ut		
	Canonici sive Præbendarii.		
	Quorum in antiquioribus Ecclesiis alii sunt	$\left\{ \begin{array}{l} \text{Residentiarii majores} \\ \text{qui omnia cum Dia-} \\ \text{cono (? Decano) ad-} \\ \text{ministrant et regunt} \\ \text{in illa ecclesia ha-} \\ \text{bentque} \\ \text{Non-Residentiarii} \\ \text{habentque} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Sedile in Choro et} \\ \text{jus suffragii in} \\ \text{Capitulo.} \\ \text{Sedile in Choro} \\ \text{sed non suffra-} \\ \text{gium in Capitulo.} \end{array} \right\}$

I have heard it said, that they who do not agree in the views taken in the two preceding papers, rely on this assertion of Dr. Cosin. I have been unable to find that they rely on anything else. To this they are perfectly welcome. It amounts simply to this, at most, that *one civilian, without alleging any authority, ancient or modern, or appealing to any historical evidence, or any document, says, that non-residentiaries have no vote in chapter.* Is this to weigh against the fact that, not only in his

time, but down to the present hour, non-residentiaries are admitted to a place or voice in chapter, and exercise it on all great occasions; that an election is not good unless it can be shewn that they have been summoned; that the records of all cathedrals shew the exercise of such a right from time immemorial? The fact, however, is, that one should do Dr. Cosin injustice in supposing that he meant to assert this. The fact is, that he was only describing certain facts, and (as is obvious from his inaccuracy in other respects) not very carefully. He knew that, in his day, the residentiaries administered, as he says, all the (common and money) business of the cathedral, as every one is aware that they do now; and that the non-residentiaries neither did nor could interfere or give a vote in their meetings for such purposes. How carelessly Dr. C. wrote, is apparent from the fact, that he assigns certain dignities to the *old* foundations only; for example, *sub* (or *vice*) *dean*. It is only necessary to refer to Christ Church, Oxford, and Canterbury, both cathedrals of the *new* foundation.

## THE DARK AGES.—NO. X.

"HABET unumquodque propositum principes suos. Romani duces imitentur Camillos, Fabritios, Regulos, Scipiones. Philosophi proponant sibi Pythagoram, Socratem, Platonem, Aristotelem. Poetæ, Homerum, Virgilium, Menandrum, Terentium. Historici, Thucydidem, Sallustium, Herodotum, Livium. Oratores, Lysiam, Gracchos, Demosthenem, et ut ad nostra veniamus, episcopi et presbyteri habeant in exemplum Apostolos et Apostolicos viros: quorum honorem possidentes, habere nitantur et meritum. Nos autem habeamus propositi nostri principes, Paulos, et Antonios, Julianos, Hilarionem, Macarios."—HIERONYMUS.

"THE monks were abominably illiterate." Well, good friend, and if you are not so yourself, be thankful in proportion as you are sure that you are the better for your learning. But suppose it were otherwise—suppose you were "abominably illiterate"—would you like me and all other writers in great books and small, in magazines and newspapers, to rail at you and run you down, as a creature not fit to live? If you were too modest to speak in your own behalf, it is likely that some of your friends might suggest such redeeming qualities as would shew that you were not only tolerable, but useful in the world. "Very true, very true," says the march-of-intellect man, "I dare say he may be a very good Christian, good subject, a good husband or father or landlord, a person of great integrity and benevolence, and all very well in his way, but he is abominably illiterate, and I will throw it in his teeth whenever I come within a mile of him." Now surely the compassion of a mere by-stander would lead him to say, "Well, suppose he is abominably illiterate, do let him alone; he makes no pretence to learning."

But did not the monks pretend to it? Certainly not. "C'est

une illusion de certaine gens, qui ont écrit dans le siècle précédent que les monastères n'avoient esté d'abord établis que pour servir d'écoles et d'academies publiques, où l'on faisoit profession d'enseigner les sciences humaines." Very true, Dom Mabillon, and it is very right that you should contradict in plain terms a vulgar error, which, for want of proper discrimination on the part of the public, has been confirmed rather than corrected, by the labours of yourself and Montfaucon, and your other brethren of the Benedictine order. The "Editio Benedictina et Optima," which figures in every bookseller's catalogue, has a tendency to mislead even those who do not take the trouble to inquire who the Benedictines of St. Maur were, or why their editions of books cost three times as much as others. This, by the way, however; for it is here only necessary to say, that the abuse heaped on monks for being unlearned is altogether unjust and absurd. The monastic life, whatever it might have of good or bad, was, I apprehend, that point of rest in which the minds of men settled after they had been driven, partly by fierce persecution, and partly by the natural tendency of man towards extremes, into a mode of life purely solitary. Man might have known, at that stage of the world, from experience, as well as from the Word of God, without putting it to a fresh trial, that it was not good for him to be alone; and that it was as truly, if not as great, a sin to live without man, as without God, in the world—that is, to renounce the second great commandment, under pretence of keeping the first. The eremitical life was contrary to nature, reason, and religion, and seems only to have been permitted in order to the introduction of a system which was, to say the least, more rational—namely, that of societies, not individuals, forsaking the world, and living in seclusion. The solitary ascetic, by his self-constructed, self-imposed, rule (self in all things, self the boundary of his horizon), was required to renounce the duties, the charities, the sympathies, of life, and to cut himself off from all the means of grace which God has given to man in his fellows; but, in the monastery, the idea was to carry out into some remote place of safety one mind dispersed and diversified in various bodies, guiding many hands and uniting many hearts, and directing, sanctifying, and governing the various gifts of the many members of one body, whose head was Christ. Such was the idea; and when once suggested it spread rapidly. Small companies nestled down in solitude.—To study the classics?—to stimulate the march of intellect? No such thing—"tota rusticitas, et extra psalmos silentium est. Quocunque te verteris, arator stivam tenens, alleluia decantat. Sudans messor psalmis se avocat, et curva attondens vitem falce vinitor, aliquid Davidicum canit. Hæc sunt in hac provincia carmina; hæ, ut vulgo dicitur, amatoriam cantiones. Hic pastorum sibilus: hæc arma culturæ." Solitude, labour, silence,

and prayer—these were the elements of monastic life; and the question was not how the monk might most effectively gather and diffuse learning, but—when, indeed, any question came to be raised—whether he might lawfully cultivate learning at all?

“*Nemo est qui ignoret*”—says Dom Joseph Porta; but it is certainly quite a mistake, or, if it was true when he wrote it, it has long since ceased to be so; for there are plenty of people, who are very far from being abominably illiterate, who nevertheless know nothing whatever about the “*Dissidium Literarium circa studia monastica*,” of which he undertook to be the historian. If he had said that most people have heard of De Rancé, of his noble birth, his profligate life, his sudden and mysterious conversion, his persevering austerities—of the solitary and silent horrors of La Trappe, and of a great deal of picturesque truth so like romance that one can hardly imagine the hero sitting at a wooden table, with a real pen and ink, writing a book—if Father Porta had said this, we might have assented; but to tell us that there is nobody who does not know that De Rancé’s “*Traité de la Sainteté et des Devoirs de l’état Monastique*” began the fray between him and Dom Mabillon, is too much, seeing that there are, as I have said, a great many very well informed persons, who do not know that these two famous men ever had any controversy about monastic studies, or even, perhaps, that there were any such studies to dispute about. The work of De Rancé, I am told (for I have never seen it), was professedly written for his own monks, and represented to them that the pursuit of literature was inconsistent with their profession, and that their reading ought to be confined to the Scriptures and a few books of devotion. This seemed like—some thought it was meant to be—an attack on the Benedictine monks of St. Maur—for that they were learned every body knew—and they were urged to reply. They, however, remained very quiet; and it was long before they could be persuaded to take the field. The Benedictine historian whom I have mentioned, and to whom I am indebted, suggests as a reason for this, that the Benedictines really were (and everybody knew they were) following the footsteps of their learned predecessors in the cultivation of letters, and that they thought it quite sufficient to tell those who talked to them on the subject that the abbot of La Trappe had his own reasons for what he did\*—that he neither had, nor pretended to have, anything to do with them—and that it was no

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\* “*P. Abbati peculiare subesse rationes, cur ita sentiret;*” but I really know not what it means. It looks like an insinuation of ignorance—as if De Rancé undervalued what he did not possess. This cannot, however, be the meaning; for not only the credit with which he took his theological degrees, but his even premature proficiency in profane literature was notorious. If it points at his early immoralities it is as foolish as it is heartless; and I should doubt whether Dom Joseph Porta had any right to represent it as the language of the Benedictines—at least, of Mabillon.



business of theirs if he chose to guide his own flock to heaven by some peculiar path which he considered the safest. Father Porta is not, perhaps, quite an unprejudiced historian; and I hope I am not uncharitable in thinking that he might have added, that although these good fathers of St. Maur were in fact following the steps of their predecessors in the order of St. Benedict; yet, considering that they had had predecessors in that order for nearly twelve hundred years, and that during the lapse of that period many things had altered both in and out of the cloister, they felt it rather awkward to be sharply recalled to the naked letter of their Rule. They were in no haste to meet an opponent of great influence from family, connexion, character, and the singular circumstances of his life—a man, acute, eloquent, fervid, and fully persuaded that he was maintaining the cause of pure and primitive and spiritual religion, against the incursions of vain, worldly and mischievous pursuits. One might forgive them if they were not eager to fight such a battle, with such an adversary, before an enlightened public, who, whichever side might gain the victory, would be sure to make themselves merry with the battle of the monks. Be this as it may, however, a considerable time elapsed—I do not know in what year De Rancé published his book, and therefore cannot tell whether it was with a view to be specific, or to shew his own classical reading, that Father Porta tells us that more than nine years had passed—before the Benedictine reply came out; but in fact Dom Mabillon's "*Traité des Etudes monastiques*" was published in the year 1691. It was, of course, learned, wise, and modest. It proved that there had been a succession of learned monks from almost the very beginning of monasticism, that they had learned and taught as much as they could, and that, on the general principles of religion, reason, and common sense, they were quite right in so doing; but, as to the Rule, he did not get on quite so well: because it must be obvious to every one who inquires, that none of the monastic legislators ever contemplated the formation of academies of learning and science. This Mabillon of course knew, and I do not think he could have carried on his argument (for I do not believe that he would have done what he considered dishonest) had it not been for a full persuasion of his mind which, though it may not bear to be stated as an argument, peeps out occasionally in a very amusing manner, and gives a colour to the whole line of defence.—"Not study? why, how could they help it?" or, thrown into a more logical form, "You acknowledge that the monks lived in their monasteries; but it is impossible for people to live without study; therefore the monks studied. As to the Rule, it did not indeed tell them to study, neither did it tell them to breathe." The work was, however, popular; for who would not wish to be ranged with the admirers and advocates of learning and science? and a second edi-

tion was printed the next year after the first. It was quickly translated into Italian by Father Ceppi, an Augustinian monk,\* but was very near getting into the Expurgatory Index, not on account of anything connected with the dispute, but for some things which appeared too liberal; among others, a recommendation of Archbishop Usher's *Annals*. Father Ceppi, however, managed to smooth the translation, and soften the master of the sacred palace, and so got the work through. In the year 1702, it was translated into German, and afterwards into Latin, by Father Porta, already mentioned.

It is not, however, my present business to trace this controversy through the reply of De Rancé, and the rejoinder of Mabillon. I mention it here to shew that, even so recently as little more than a century ago, it was a question sharply contested between men of the highest monastic eminence, whether a monk might lawfully be a learned man. I do this with a view to remove what I believe to be a very common misapprehension as to the origin and nature of monastic institutions. I know, as well as Mabillon did—that is, as to full conviction that it was so, not as to the facts which his almost unbounded learning might have furnished in proof or illustration—that the monks were the most learned men; and that it pleased God to make monastic institutions the means of preserving learning in the world, and I hope to shew this; but before I do so, I wish to come to a clear understanding with those who, instead of thanking the monks for what they did, find sufficient employment in abusing them for not doing what they never undertook to do, and were, in fact, no more bound to do than other people. With this view I am also desirous to say something of the Rule of St. Benedict. "I would not have answered him," said De Rancé to Father Lamy, when the Duchess of Guise, who took a vast interest in the matter, had gone to La Trappe, and got these two fathers face to face, to fight the matter out before her†—"I would not have answered him, if he had not car-

\* I learn from Father Ossinger's *Bibliotheca Augustiniana*, that this Father Ceppi was, "singularis venerator nostri S. Nicolai de Tolentino," and that "ad promovendam devotionem erga hunc universæ Ecclesiæ Patronum in lingua Italica typis mandavit, "Maraviglie trecenta ed una operate da Dio per li meriti del Santo Protettore di Santa Chiesa Nicolo di Tolentino. In Roma, 1710." And also another work, with the same design, "Il sangue miracoloso del Santo Protettore di Santa Chiesa Nicolo di Tolentino, dedicata all' Eminentissimo, et Reverendissimo Principe il Signor Cardinale Nicolo Coscia. Romæ, 1725, in 8." I acknowledge that this has nothing to do with the period under our consideration; for Ceppi wrote in the *eighteenth*, and this St. Nicolas lived in the *fourteenth*, century; but may I not be pardoned if, having to say so much of the dull, stupid, legendary, and lying works of the Dark Ages, I attempt to enliven the subject by an occasional reference to the literature of more enlightened times?

† Father Lamy went, because Mabillon could not be persuaded to go; "Trappam igitur petens ad eam venit. Porro ipsa de illius profectioe certior facta, omnia ad illum belle excipiendum ut parata essent, studuerat, et P. Abbatem opportune admonuerat; profecto enim constat P. Abbatem duosque ex ejus Fratribus omnem

ried the matter up to the time of Pachomius." It *was* too bad ; and I am not going to speak here of any earlier Rule than St. Benedict's. To be sure, even it was born before the dark ages, and has survived them ; but its almost universal adoption in the west, and its incalculable influence, as being the Rule by which almost all the monasteries of Europe were governed, and by which therefore every individual monk had solemnly bound himself, render it a matter of much interest and importance to those who would understand the spirit of monastic institutions, and their real circumstances during the Dark Ages. For our present purpose, it may be sufficient to extract the prologue, and the fourth chapter; the former of which is as follows :—

" Hear, O my son, the precepts of a master ; and incline the ear of thine heart ; and cheerfully receive, and effectually fulfil, the admonition of an affectionate father ; that, by the labour of obedience, thou mayest return to him, from whom thou hast departed by the sloth of disobedience. To thee therefore my discourse is now directed—whosoever, renouncing the desires of self, and about to serve as a soldier of the Lord Christ, the true King, dost assume the most powerful and noble arms of obedience.

In the first place, you must, with most urgent prayer, entreat that whatsoever good thing you take in hand, may through Him be brought to completion ; that He who hath condescended now to reckon us in the number of his sons, may not be obliged to grieve over our ill conduct. For he is ever to be served by us, with those good things which are his own ; so served by us as that not only he may not, as an angry father, disinherit his sons,—but that he may not, as a Master who is to be feared, be so incensed by our sins, as to deliver over to eternal punishment, as most wicked servants, those who would not follow him to glory.

Let us, however, at length arise ; for the Scripture arouses us, saying, " That now it is high time to awake out of sleep ;" and, our eyes being opened to the divine light, let us hear with astonished ears the voice which every day admonishes us, " To-day, if ye will hear his voice, harden not your hearts ;" and again " He that hath ears to ear, let him hear what the Spirit saith to the churches ;" and what saith He ? " Come, ye children, hearken unto me : I will teach you the fear of the Lord"—" Run while ye have the light of life, lest the darkness of death overtake you."

And the Lord, seeking for his workman among the multitude of the people, whom he thus addresses, saith again, " What man is he that desireth life, and will see good days ?" And if when you hear this you answer " I," God saith unto you, " If thou wilt have life, keep thy tongue from evil, and thy lips that they speak no guile. Depart from evil, and do good ; seek peace and pursue it." And when you shall have done this, " my eyes are upon you, and my ears are towards your prayers ; and before ye call upon me I will say unto you ' Here am I.' " Most dear Brethren, what is sweeter than this voice of the Lord inviting us ? Behold, in his mercy, the Lord points out to us the way of life.

Our loins therefore being girded, and our feet shod with faith and the observance of good works, let us, under the guidance of the gospel, go forth on his ways, that we may be counted worthy to see him who hath called us, in his kingdom. In the tabernacle of whose kingdom, if we desire to dwell, we can by no means attain our desire, except by running in the way of good works. But let us inquire of the Lord with the Prophet, and say unto him, " Lord, who shall dwell in thy tabernacle, and who shall rest in thy holy mountain ?" After this inquiry, Brethren, let us hear the Lord replying, and shewing us the way of his tabernacle, and saying, " He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart ; he that

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curam, honorem, et studium venienti detulisse. Post prima mutue humanitatis officia, regia matrona sedere eos jussit ; hunc quidem, facete inquiens, ischiadici doloris, illum vero nephritici affectus gratia ; ac deinceps compulsi ad instituendum de magna studiorum controversia mutuum sermonem."

backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Who turning away the eyes of his heart from the wicked Devil who tempts him, and from his temptation, hath brought him to nought, and hath taken the young thoughts which he hath bred and dashed them to pieces on Christ.\* Who, fearing the Lord, are not puffed up by their good works; but, who considering that those good things which are in them could not be wrought by themselves, but by the Lord, magnify the Lord who worketh in them, saying with the Prophet, "Not unto us, O Lord, not unto us, but unto thy name give glory." Like as the Apostle Paul reckoned nothing of his preaching, saying, "By the grace of God I am what I am;" and again he says, "He that glorieth let him glory in the Lord."

Hence also it is, that our Lord saith in the gospel, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." While the Lord does all this, he expects every day that we should respond to his holy admonitions, by our actions. Therefore it is, that the days of this life are extended as a respite for the emendation of what is evil; as the Apostle says, "Knowest thou not that the long suffering of God leadeth thee to repentance?" For the merciful God hath said, "I desire not the death of a sinner, but that he should be converted and live."

When therefore, my brethren, we inquire of the Lord "who shall abide in thy tabernacle?" we thus hear the rule of habitation; and if we fulfil the duty of an inhabitant, we shall be heirs of the kingdom of heaven. Therefore our hearts and bodies are to be prepared to go forth to the warfare of holy obedience to the commandments; and, because it is impossible to our nature, let us ask the Lord of his grace that he would assist us with his help. And if, flying from the pains of hell, we desire to obtain eternal life, while yet there is opportunity and we are in this body, and space is afforded to fulfil all these things by this life of light, we must now run and labour for that which shall profit us for ever.

We must, therefore, institute a school of service to the Lord; in which institution we trust that we shall appoint nothing harsh or burdensome. If, however, anything a little severe should, on reasonable grounds of equity, be enjoined for the correction of vices, and the preservation of charity, do not in sudden alarm fly from the way of safety, which can only be begun by a narrow entrance. In the progress, however, of our conversation and faith, the heart being enlarged with the ineffable sweetness of love, we run the way of God's commandments, so that never departing from his governance, remaining under his teaching in the monastery until death, we through patience are partakers of Christ's sufferings, that we may be counted worthy to be partakers of his kingdom."

The first chapter of the Rule is on the various kinds of monks—the second, on the qualifications and duties of an abbot—the third, on the duty of the abbot to take counsel with the brethren—and the fourth is headed, "*Quæ sint instrumenta bonorum operum.*" This title has given some trouble to commentators; and the reader may translate it as he pleases. It is not my business to criticise it, especially as the chapter is intelligible enough. It contains seventy-two brief injunctions, from whence we may form some general opinion as to what those who bound themselves by this rule did, and did not, undertake. Most of the other seventy-two chapters of the rule consist of regulations respecting the organization and management of their society, which would, of course, occupy the most room; but it seems to me that

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\* The allusion is to Psalm cxxxvii. 9. "*Filia Babylonis . . . beatus qui tenebit et allidet parvulos tuos ad petram.*"

this one chapter should at least qualify the statements of those who profess to have found nothing but a body of heartless forms.\*

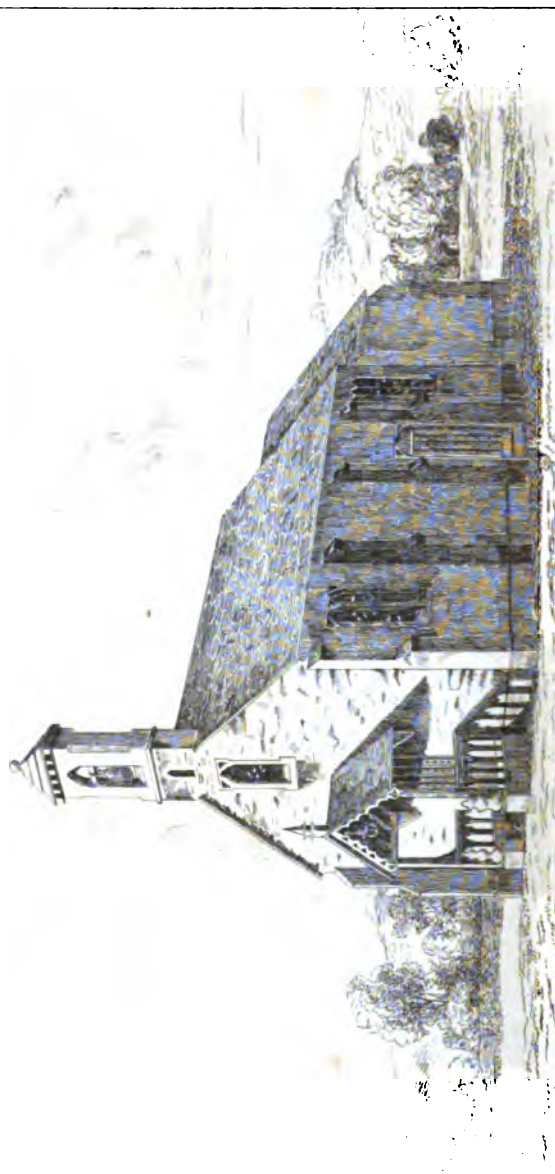
"1. In the first place, to love the Lord God with the whole heart, whole soul, whole strength. 2. Then his neighbour as himself. 3. Then not to kill. 4. Then not to commit adultery. 5. Not to steal. 6. Not to covet. 7. Not to bear false witness. 8. To honour all men. 9. And what any one would not have done to him, let him not do to another. 10. To deny himself, that he may follow Christ. 11. To chasten the body. 12. To renounce luxuries. 13. To love fasting. 14. To relieve the poor. 15. To clothe the naked. 16. To visit the sick. 17. To bury the dead. 18. To help in tribulation. 19. To console the afflicted. 20. To disengage himself from worldly affairs. 21. To set the love of Christ before all other things. 22. Not to give way to anger. 23. Not to bear any grudge. 24. Not to harbour deceit in the heart. 25. Not to make false peace. 26. Not to forsake charity. 27. Not to swear, lest haply he perjure himself. 28. To utter truth from his heart and his mouth. 29. Not to return evil for evil. 30. Not to do injuries; and to bear them patiently. 31. To love his enemies. 32. Not to curse again those who curse him; but rather to bless them. 33. To endure persecutions for righteousness' sake. 34. Not to be proud. 35. Not given to wine. 36. Not gluttonous. 37. Not addicted to sleep. 38. Not sluggish. 39. Not given to murmur. 40. Not a slanderer. 41. To commit his hope to God. 42. When he sees any thing good in himself, to attribute it to God, and not to himself. 43. But let him always know, that which is evil in his own doing, and impute it to himself. 44. To fear the day of judgment. 45. To dread Hell. 46. To desire eternal life, with all spiritual longing. 47. To have the expectation of death every day before his eyes. 48. To watch over his actions at all times. 49. To know certainly that, in all places, the eye of God is upon him. 50. Those evil thoughts which come into his heart immediately to dash to pieces on Christ. 51. And to make them known to his spiritual senior. 52. To keep his lips from evil and wicked discourses. 53. Not to be fond of much talking. 54. Not to speak vain words, or such as provoke laughter. 55. Not to love much or violent laughter. 56. To give willing attention to the sacred readings. 57. To pray frequently. 58. Every day to confess his past sins to God, in prayer, with tears and groaning; from thenceforward to reform as to those sins. 59. Not to fulfil the desires of the flesh; to hate self-will. 60. In all things to obey the commands of the abbot, even though he himself (which God forbid) should do otherwise; remembering our Lord's command 'What they say, do; but what they do, do ye not.' 61. Not to desire to be called a saint before he is one, but first to be one that he may be truly called one. 62. Every day to fulfil the commands of God in action. 63. To love chastity. 64. To hate nobody. 65. To have no jealousy; to indulge no envy. 66. Not to love contention. 67. To avoid self-conceit. 68. To reverence seniors. 69. To love juniors. 70. To pray for enemies, in the love of Christ. 71. After a disagreement, to be reconciled before the going down of the sun. 72. And never to despair of the mercy of God."

I apprehend that these injunctions are better than some readers would have expected to find; and should it appear that, on the whole, they are defective either as to doctrine, or instruction, let it be remembered that St. Benedict did not intend that his Rule should supersede the Holy Scriptures. He did not mean to give his disciples the traditions of men *instead* of the word of God. He told them plainly that the most perfect Rule of life

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\* "About this time the monastic rules of Benedict were established, which afterwards were received through the western churches. They are full of forms, and breathe little of the spirit of godliness. The very best thing that I can find recorded of the superstitious founder, is the zeal with which he opposed idolatry."—*Milner's History of the Church of Christ*, Cent. VI., ch. iv.





is contained in the Old and New Testament;\* and that he expected them to be assiduous in reading the Scriptures, and the works of some of the Fathers, is clear. This species of study, and this only, he enjoined upon them; and as to their practice in this respect I hope to speak hereafter. In the meantime, I just observe that thus to read (or to be read to, if he could not read) was all that was required of a monk.

It may, however, be said, that supposing the monks to have kept to their original state, and to have lived in all things according to their Rules, they might not, perhaps, have been so much to blame for the want of learning, but that, by the times with which we are concerned, most of them were priests, and that the clergy—well, I fully admit that as clergy they were bound to be more learned than other men; but at present, as Jerome says, “quod loquor, non de episcopis, non de presbyteris, non de clericis loquor; sed de monacho.”† I desire, first, to place the question on its right footing, and trust that I shall not be found reluctant to acknowledge that the clergy ought to be the most learned class in the community. In fact, they always were so, and this I hope to shew.

#### CHAPEL AT LEAVENHEATH, SUFFOLK. .

(ADDRESS CIRCULATED WITH THE ENGRAVING.)

THE parishes of Stoke-by-Nayland, Nayland, Assington, Wiston, and Polstead, in the county of Suffolk, diocese of Norwich, border on each other in a district known by the name of Leavenheath, where, owing to a late enclosure, a population, already amounting to 300, has sprung up, and is rapidly increasing.

The inhabitants of this district being distant from their respective parish churches and schools, some two, some three, some four miles, are necessarily in a great measure deprived of the means hitherto provided for their instruction.

A convenient site having been offered for sale, the ground has been purchased, and, under the sanction of the Bishop of the diocese, a building has been erected thereon, suitable to the double purpose of a chapel and school-house.‡

In the education of the children admitted into the schools, the system of the national school and of the schools of industry will be united.

The population of this district consisting almost entirely of agricultural labourers, no pecuniary assistance can be obtained from them.

\* “Quæ enim pagina, aut quis sermo divinæ auctoritatis veteris ac novi Testamenti, non est rectissima norma vitæ humanæ.” *Cap. lxxiii*; which is entitled “De eo quod non omnis observatio justitiæ in hac sit Regula constituta.”

† Ad Paulin.

‡ For this arrangement it need hardly be said, that the absolute necessity of the case is the defence.—*Fn.*



It is calculated that the sum of 1600*l.* will be required for the purchase of the ground, the building and endowment of the chapel, and support of the schools in connexion with it.

We confidently hope, that your charitable aid will be afforded in furtherance of so desirable an object; and your hearty prayers to God be offered for the success of our undertaking.

[As it is of consequence to persons anxious about the erection of new churches to know at what expence it can be done, the following particulars have been obtained:—]

The estimate for the building was 268*l.*, but in this sum was included an outer furnace, and flue through the building covered with flag stones. Without a gallery, the building will hold 180 persons. The building is, at present, used only as a school-room, in consequence of not having raised a sufficient sum for endowment; 400*l.* is wanted to complete the plan, and we should be glad to make an appeal to the public. The building, I should have stated, is, internally, 36-ft. by 18-ft., 12-ft high to the wall plate; the chancel end is 10-ft. by 12-ft. The foundation and walls are of brick on edge, and the roof of tiles.

#### HISTORICAL NOTICES CONCERNING SOME OF THE PECULIAR TENETS OF THE CHURCH OF ROME; USEFUL AT THE PRESENT TIME.\*

THE following notices of the dates of the authoritative adoption of some of the most remarkable of the doctrines which are peculiar to the church of Rome, may, it is hoped, not be without their use at the present time. It is reported that some of the emissaries of the Bishop of Rome have been endeavouring to abuse the confidence of the Christians of the English church, by telling them that the Roman religion is older than theirs. If the English Christians shall have at hand some brief memoranda of the dates of the peculiarities of the Roman doctrine, the Romans will hardly venture upon so manifest and barefaced a falsehood.

The Roman emissaries, upon this false foundation, are reported to have endeavoured to raise, as a superstructure, a claim to the English endowments, as having formerly belonged to them. These notices will serve to shew how entirely free, at the first, the English church was from the Roman corruptions, many of which, for a time, she afterwards adopted; and therefore at what entire liberty to release herself from them, as she did in the sixteenth century. If the temporary adoption of doctrines which had not been contemplated by her ancient founders did not weaken her title to her endowments, certainly that title could not be injured by a return to that ancient purity of faith in which she was at the first endowed.

Statements such as these which have been alluded to, notoriously and palpably false, are evidences of a weak cause, and it seems likely (if indeed the report is true which represents them to have been made) that they who have put them forward have done so with the hope of thereby diverting the attention of an inquiring age from their own questionable and schismatical position in this kingdom, and also from the very modern character of most of the opinions in matters of religion which distinguish them from us. As to the second of these points, the modern character of

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\* The notice given in Church Matters in a late number as to an intention of publishing Tracts against the Romanists, has induced a learned friend to send this valuable and original Tract, which will be most acceptable to churchmen.—Ed.

the Roman peculiarities of belief, it will, I hope, be fully made out in the following notices; but in regard to the first, i. e., the schismatical position of the Roman Christians in England, I would take this opportunity of offering some observations.

The adherents to the Bishop of Rome, in this country, are simply and merely schismatics; being separatists or seceders from the church of England. From the foundation of the Christian religion in this country till after 1570, there was no pretence for a Roman communion in England distinct from that under the bishops and metropolitans of the English church. During the reign of Henry the Eighth, Edward the Sixth, and the early part of Queen Elizabeth, that is to say, for many years after the English church had rejected the Roman usurpations and corruptions, all used our liturgy, communicated in our churches, and were part and parcel of the church of England. About the twelfth year of Queen Elizabeth's reign, the Bishop of Rome conceived that it would serve his purpose to foment a schism here; accordingly, jesuit priests and others were sent over to intrude into the folds of the parochial clergy, and deprive them of their flocks. But it was long before the stronger and more flagrant step was taken of violating ecclesiastical order, and setting aside the canons of the church in the persons of its chief officers. It was not till 1623 that a foreign bishop (of Chalcedon) ventured to commit so gross an act of schism as to enter into other bishops' dioceses, to take charge of the schismatical presbyters whom Rome had sent over before. Is it possible that a body of dissenters, whose schism has not assumed a definite shape for more than two hundred years, can have the hardihood to talk of the antiquity of their church!

It should be known that the bishops who superintend the Roman schism in England, Scotland, and Ireland *have no connection whatever* with, and can trace no descent whatever from the bishops of the ancient churches of these islands. They have derived their orders, *since the commencement of the seventeenth century*, from the churches of Spain and Italy. The protestant bishops of the three kingdoms are the representatives by episcopal succession of the ancient Celtic and Anglo-Saxon churches.

If the very existence of the Roman schism in these countries is thus proved to be a thing of yesterday, equally novel and superinduced will their peculiar doctrines be likewise found to be when subjected to the test of examination. Many of these will be considered in detail presently. But it may not be amiss to suggest in this place one test which may be immediately applied by the most unlearned person. Let any Roman be asked what constitutes the shibboleth of his church? What is that, by subscribing to which, the Christians of the English church may receive Roman communion, but without which it is denied them? and he must answer, if he speak the truth, "The Creed of Pope Pius the Fifth."\* Let him again be asked what is the date of this "middle wall of partition" which has been built up to destroy Christian unity, and interrupt the communion of the faithful? and he must answer again, "1568." Thus will his pretence of antiquity be set aside, and he will stand convicted, by his own mouth, of belonging to a body of men who have dared to add to catholic doctrine and to require *as necessary to salvation* an assent to speculations in theology which were not so required for nearly the first one thousand six hundred years of Christianity.

As this presumptuous and unwarrantable creed deserves to be more generally known than it is, I take the liberty of subjoining the English translation of it which has the approbation of the leaders of the Roman schism in England.

It is appended to the Nicene or Constantinopolitan creed, which the reader will find in the communion service of the English Church. After the "Amen" with which that creed closes, then follow these articles:—

1. "I most stedfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

2. "I also admit the holy scriptures according to that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

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\* In the "Order for the administration of the sacraments and rightly performing other ecclesiastical offices in the English mission," (London, Keating and Brown,) put forth in 1831, with the sanction of the foreign bishops who act in England under the direction of the Bishop of Rome, there is, among other things, "*The form of reconciling a convert.*" In this form, the profession of the creed of Pope Pius is the chief feature.

3. "I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, the eucharist, penance, extreme unction, order, and matrimony; and that they confer grace, and that of these, baptism, confirmation, and order cannot be reiterated without sacrilege. I also receive and admit the received ceremonies of the catholic church, used in the soleman administration of the aforesaid sacrament.

4. "I embrace and receive all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

5. "I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the wine into the blood, which conversion the catholic church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.

6. "I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

7. "Likewise that the saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration.

8. "I most firmly assert, that the images of Christ, of the mother of God, ever virgin, and also of other saints, ought to be had and retained, and that due honour and veneration is to be given them.

9. "I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

10. "I acknowledge the holy, catholic, Apostolic, *Roman* church for the mother and mistress of all churches. And I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ.

11. "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

"I, N. N., do at this present freely profess and sincerely hold this true catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same, entire and unviolated, with God's assistance, to the end of my life."

On this monstrous and unwarrantable document, the putting forth of which as a *term of Christian communion* is the most genuine act of *schism* that ever was perpetrated in Christendom, I will only make one observation. In the eleventh article there is required, as part of that "faith without which no one can be saved," an "undoubting reception and profession of *all* things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent;" and an equally unhesitating "anathematizing of all things and all heresies which the church has anathematized." Before any "unstable soul" is "beguiled" into making this profession, it is right he should know that the church of Rome reckons no less than twenty of these councils which she calls general; and that of these, the single council of Trent contains upwards of six score of anathemas alone; and, probably, about an equal number of definitions and declarations. All these form articles of negative or positive faith respectively, to which (unless the whole thing is an impious and sacrilegious mockery) the convert to Rome is solemnly and indissolubly pledged in the face of God and man. Possibly, this consideration, unless the fear of God is wholly banished from his mind, may induce him to pause before imprecating the Divine vengeance upon himself, by binding his soul, in a matter affecting his own and others' salvation, with an obligation, the extent of which he has (to speak generally) not even the means of ascertaining.

The impassable gulph which at present divides the churches of England and Rome, is occasioned by these terms of communion which the latter has appointed, requiring all who would receive communion at the hands of her ministers, to assent, unhesitatingly, as necessary to salvation, to certain positions in theology, which are not only not required by any other portion of the church of Christ, but were not for

many hundred years required by the Roman; and not only so, but are, either all or almost all, actually condemned in the writings of the ancient church. It becomes, therefore, a matter not devoid of interest to ascertain the date of the authoritative imposition of these terms of communion; that is to say, to ascertain, in respect to each of them, the date up to which communion was to be had in the church of Rome, without professing an assent to it; for we shall thus most clearly see on whom the charge and guilt of this schism rests, which has proved so prejudicial to the cause of Christianity.

It will be observed, that we are not at present concerned to inquire when first any of the positions in question was broached by individuals, for that is nothing to the purpose. As long as it was free for men to hold or to reject them without interruption of communion, no harm was done by the church, and no schism was created. The maintainers of them might, indeed, in the judgment of individuals, be liable to the censure which the apostle passed upon those who early adopted one of them—the worshipping of angels—whom he designates as “vainly puffed up with a fleshly mind;” yet, as the apostle did not require such persons, in consequence, to be separated from communion, the church is not to be censured for admitting them to it, notwithstanding the speculative errors in which they indulged. The church of Rome, in short, is not chargeable (strictly speaking) with these errors, *unless*, nor *until* she authoritatively adopted them. Now the authority which the members of the church of Rome admit to be sufficient for such compulsory adoption of doctrines, is, and is only, that of a general council.\* I speak under correction from the members of that church, but I believe I speak accurately, when I say, that until any dogma has received the sanction of a general council, no priest of that church (*as such*)

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\* The matter is here discussed on Roman grounds, and (which will serve more effectually to prove the insupportableness of their position) the Romans are allowed, for argument's sake, the advantage of their novel dogma, that a decree of what they call a general council is sufficient warrant to interrupt communion with those who do not receive it. Even allowing them this, it will be shewn how modern (comparatively) all interruptions of communion (founded on this principle) are between them and us. But, of course, in strictness of speech, this concession cannot be made; and it is certain that, with regard to the Deutero-Nicene council, which they consider general, the rejection of its decrees by the British, German, and Gallican churches, at the council of Frankfort, did not interrupt communion between these churches and those which acknowledged that council. And, therefore, in strictness of speech, the Roman peculiarity which causes the interruption of communion between the two churches, dates no higher than the practical adoption of the new principle respecting the authority of the, so called, general councils.

Perhaps it may not be unacceptable to the reader to be furnished with a list of the councils which the Roman writers consider “general.” They are twenty in number. Of these only six are acknowledged to be of that character by the church of England. These are—1. Nice, A.D. 325. 2. Constantinople, A.D. 381. 3. Ephesus, A.D. 431. 4. Chalcedon, A.D. 451. 5. Constantinople, A.D. 553. 6. Constantinople, A.D. 680. This last is remarkable as being that which condemned Honorius, the Roman pontiff, of heresy, and ordered his books to be burned.

The others which are received by Rome as general are, 7. Second Nicene, A.D. 787. (This is the one whose decrees concerning image worship, though enforced by Pope Adrian, were despised, rejected, and condemned by the British, Gallican, and German bishops, at the great council at Frankfort, under Charlemagne, A.D. 794. A pretty fair criterion of the value of the council, and of the extent of the papal supremacy at that time.) 8. Constantinople, A.D. 869. 9. Lateran, A.D. 1123. 10. Lateran, A.D. 1139. 11. Lateran, A.D. 1179. 12. Lateran, A.D. 1215. 13. Lyons, A.D. 1274. 14. Lyons, A.D. 1274. 15. Vienne, A.D. 1311. 16. Constance, A.D. 1414. 17. Basle, A.D. 1431. 18. Florence, A.D. 1439. 19. Lateran, A.D. 1512. 20. Trent, A.D. 1545.

With regard to these councils it may be observed, that divines are not agreed as to what is necessary to constitute a general council. Some would make it turn upon the individuals present, whether they could fairly be deemed representatives of the general body of Christendom; others, more reasonably, would make it turn upon the general reception throughout Christendom of the decisions which it might put forth. But let either or both of these descriptions be admitted, it is certain that the, so called, general councils which Rome acknowledges do not answer to them. 1. The bishops present at them could not be considered as fair representatives of Christendom in general: for instance, at the Deutero-Nicene council there were no western bishops; at most of the others no eastern; at that of Trent neither eastern, nor any from a very large portion of the west. 2. Their decisions were not generally received, but only in certain parts of Christendom.

would be under compulsion to refuse the communion to any person who rejected such dogma; neither assent nor dissent in respect of it would interrupt communion. Let it be distinctly understood, that the church of England requires nothing as a term of communion which the church of Rome does not require also. She has recorded opinions contrary to some of the Roman doctrines, but does not require an assent to such opinions as a term of communion.

The additional terms of communion all lie at the door of Rome, having been put forward by her. We proceed, therefore, to point out in respect to some of the chief additional doctrines the date when first they were compulsorily adopted. It will be enough if we take some of the most important; to which class the following will probably be admitted by both sides to belong. Image worship—transubstantiation—supremacy of the Roman see—prayers in an unknown tongue—communion in one kind—purgatory—indulgences—priest's intention necessary for the validity of the sacraments—canon of Scripture, and number of the sacraments.

*Image Worship.*—A. D. 787.

No one of the doctrines which distinguish the church of Rome from that of England has an earlier countenance by what they call a general council, than that of the worship of images, which was decreed at the (so called) general council of Nice, A.D. 787. Thus—

“The whole synod exclaimed, we kiss the holy images, let anathema be upon the head of those who do not.”\*

As this is the earliest authority for any of their Roman peculiarities, and as the church of England at the time was remarkably concerned in it, it may not be out of place to mention the circumstances. The Emperor Charlemagne, who was very much offended at the decrees of the Nicene council, sent a copy of them into England. The learned Alcuin attacked them, and having produced much scriptural authority against them, transmitted the same to Charlemagne, in the name of the English bishops. Roger Hoveden, Simon of Durham, and Matthew of Westminster (as quoted by Collyer†), mention the fact, and speak of the worship of images as being execrated by the whole church. Charlemagne, pursuing his hostility to the Nicene council, drew up four books against it, and transmitted them to Pope Adrian; who replied to them in an epistle “concerning images against those who impugn the Nicene synod,” as the title is given, together with the epistle itself in the seventh volume of Labbee and Cossart’s councils. The genuineness of these books is admitted by all the chief Roman writers. For the purpose of considering the subject more fully, Charlemagne assembled a great council of *British*, Gallican, German, and Italian bishops at Frankfort, at which two legates from the Bishop of Rome were present; where, after mature deliberation, the decrees of the soi-disant general council of Nice, notwithstanding Pope Adrian’s countenance, were “*rejected*,” “*despised*,” and “*condemned*.”‡

It is curious to observe the desperate efforts which the Roman writers make to avoid swallowing this bitter pill. Some would assert that there was no such decision come to at Frankfort; but Sirmondus§ acknowledges that there is no question of its authenticity. Others, because the canon calls it the synod of Constantinople (it having been first assembled there, and afterwards removed to Nice,) would fain have it believed that some other synod was intended; but Baronius and Bellarmine both admit that it was the Nicene. Others again would make out that the bishops at Frankfort were ignorant of the real nature of the Nicene decrees; an absurd supposition, as Binus|| argues, for the controversy between Adrian and Charlemagne, must have given both time and opportunity for the former to have set the latter right, if he had misapprehended them. Besides, there were two Roman legates present in the council at Frankfort, and they, at all events, could have given accurate information. No: the synod of Frankfort remains unshaken, a monument of a noble stand in defence of the ancient religion, in which the church of England had

\* Ταυτας δε τας τιμιας και σεπτας εικονας, καθως προτεινεται, τιμωμεν και ασπαζομεθα, και τιμητικως προσκυνουμεν.—Labbee & Cossart. Conc. vii. p. 321.

† Collier’s Eccles. Hist., vol. i. p. 139.

‡ See the Second Canon of the Council of Frankfort, A.D. 794.

§ Labbee Conc. vii. 1054.

|| Ibid. 1070.

an honourable share, occupying, a thousand years ago, the self-same ground we now maintain, of protesting against the Roman corruptions of the catholic faith.

The decrees of the Deutero-Nicene synod were again condemned at a numerous assembly of bishops, at Paris, A.D. 824; and had, in the meantime, been condemned by two successive synods of eastern bishops at Constantinople, A.D. 809 and 814.

*Transubstantiation.*—A.D. 1215.\*

In the exposition of the catholic faith, contained in the first chapter of the fourth council of Lateran there are these words:—"whose (Jesus Christ's) body and blood are truly contained under the species of bread and wine, which are changed *by transubstantiation*, the bread into the body, and the wine into the blood, through the Divine power," &c.

Prior to this time, as Tonstall, Bishop of Durham, informs us, a belief in this, however it might be entertained by individuals, was not deemed necessary for a Christian: as he says, "concerning the manner in which that" (the sacramental change of the elements) "is effected, it were better to leave every person to his own conjecture, as it was free to do before the council of Lateran." When the error was first in set terms broached by some *individuals*, "*nuper non rite sentientibus*," (as Raban Maurus, Archbishop of Mentz, describes them,) the English and Irish divines were the foremost to oppose and to refute it; of whom we may mention Elfric among the former, and the famous John Scot Erigena among the latter.

*Supremacy of the Roman See.*—A.D. 1215.

The same council,† the fourth Lateran, is likewise the first of those called general which recognized the authority of the Roman see as supreme over the church. In the fifth canon the Roman church is said to have "a principality of power over all others, as the mother and mistress of all Christian believers;" and all other Patriarchs are required to receive their palls from the Roman pontiff. The style of Universal Pope was used by the Roman legates at the 8th general council of Constantinople, A.D. 869. But the whole proceedings of that council sufficiently shew what little deference was paid to it.‡ There was no allusion to it in the three first Lateran

\* This has been here assigned as the date of the authoritative adoption of the doctrine of transubstantiation by the church of Rome, because many of her eminent writers have so considered it; but it must not be forgotten, what the learned Bishop Taylor tells us, (vol. x. p. 99,) that there is good reason to believe this to be a mistake, and "that the doctrine of transubstantiation was *not* determined by the great Lateran Council. The word was first invented by Stephen, Bishop of Augustodunum, about the year 1100, or a little after, in his book, "*De Sacramento Altaris*," and the word did so please Pope Innocent III., that he inserted it into one of the seventy canons which he proposed to the Lateran Council, 1215, which canons they heard read, but determined nothing concerning them, as Matthew Paris, Platina, and Naucerus witness. But they got reputation by being inserted by Gregory IX. into his "*Decretals*," which yet he did not in the name of the council, but of Innocent, to the council. But the first that ever published these canons, under the name of the Lateran Council, was Johannes Cochleus, A.D. 1538. But the article was determined at Rome, thirty six years after that council, by a general council of fifty-four prelates, and no more."

† In provincial synods an earlier recognition was obtained. That of Pontyon, in France, A.D. 876, I believe to have been the first.—See 1st and 2nd Canons. There are certain Sardican canons, A.D. 347, to which the Roman writers refer, the 3rd and 5th of which permit appeals to Rome in certain cases; but there is much reason to doubt whether such canons were ever made. It is certain that when, in the fifth century, the Bishop of Rome tried to usurp upon the liberties of Carthage, and pretended these Sardican canons as a warrant, he alleged that they were (not Sardican, but) Nicene canons; and when the African bishops had inquired into the matter, they returned for answer, that the council of Nice had determined the direct contrary to what was pretended, and that they knew no decree of the fathers authorizing the pope's claim.—See the whole story in Johnson's *Vade Mecum*, vol. ii., pp. 162, 164, or Collyer's *Ecclesiastical History*, vol. i. pp. 33—4. The letter of the African bishops to Pope Celestine, is in Labbee and Cossart's *Councils*, vol. ii., p. 1674—5.

‡ I am not speaking of priority of rank. The bishops of Rome, which was the seat of the civil government, always had, *on that account*, a certain deference paid them, and the chief seats in the councils assigned to them; and, *on the same account*, when the empire was divided, and the seat of the Eastern settled at Constantinople, that see was raised to a patriarchate, and precedence given to it over the elder Patriarchates of Alexandria and Antioch. The question before us relates not to rank, but to authority, power, and jurisdiction.

councils ; so that up to 1215, it was free for a man to think how he pleased concerning it. And not only were men free to deny the papal supremacy, they were bound to resist and reject it, in all places where it could not be proved to have been from the beginning. For so it was decreed by the third general council which was assembled at Ephesus, A.D. 431, "that none of the bishops, most beloved of God, do assume any other province that is not, and was not formerly, and from the beginning, subject to him, or those who were his predecessors. But if any have assumed any church that he be forced to restore it, that so the canons of the fathers be not transgressed, nor worldly pride be introduced under the mask of this sacred function. The holy general synod hath therefore decreed, that the rights of every province, formerly, and from the beginning, belonging to it, be preserved clear and inviolable." This decree was past on the occasion of an attempt by the patriarch of Antioch to usurp authority over the churches of the island of Cyprus, which had not been formerly under his jurisdiction, and is worthy of notice to the members of the churches of England and Ireland. For as it is beyond denial, from the conduct of the British and Irish bishops, that the churches in these islands knew no subjection to Rome up to the close of the sixth century, it is certain that every exercise of jurisdiction which the Bishop of Rome practised afterwards, for a time, in this kingdom, was in violation of the decrees of the catholic church, and that the churches here were merely acting in obedience to those decrees when, after having made trial of that cruel bondage, they were enabled to release themselves from it.

*Prayers in a tongue not understood by the people.*

After all that has been taught by the church of Rome, concerning the authority of general councils, an assent to them, *as necessary to salvation*, being made part of the conditions on which alone communion is to be had in that church, it will probably excite the surprise of the reader to find that the exclusive use of the Latin language in the celebration of the divine offices, to which the bishops and clergy of Rome so pertinaciously adhere, is not only not sanctioned by any one of these councils, but is against the positive enactment of the 12th general council (which is the fourth Lateran, A.D. 1215), the ninth canon of which is as follows—"Because in most places within the same city and diocese there is a mixture of people who have, under one faith, different rites and customs, we straitly enjoin that the bishops of such cities and dioceses provide proper persons to celebrate the divine offices, and administer the sacraments of the church, according to the diversities of rites and languages, instructing them both by word and by example."

*Communion in one kind.*—A.D. 1414.

The first synodical prohibition of the administration of the holy eucharist in both kinds, is to be found in the decrees of the council of Constance; the bishops assembled at which, though they admit "that Christ administered the holy sacrament to his disciples under both species, of bread and wine," yet made the commandment of God of none effect by their tradition, following up their admission by a decree to the following effect: namely, "that no presbyter, under pain of excommunication, communicate the people under both kinds."<sup>\*</sup>

This error early made its appearance in the church, but was condemned as soon as it came to light.

Thus Pope Gelasius, A.D. 494:—"We have found that some persons receive only a portion of the holy body, and abstain from the sacred blood, who without doubt ought either to receive the entire sacrament, or to be expelled from it entirely; because a division of one and the same mystery cannot take place without gross sacrilege."<sup>†</sup>

So also the council of Braga, A.D. 675:—"We have heard that some give to the people the bread of the eucharist dipped in the wine (intinctam eucharistiam) instead of the full communion . . . which receives no sanction from the Gospel, where he gave to the apostles his body and his blood; for the giving of the bread is mentioned separately, and the giving of the cup is mentioned separately, and therefore all such error and presumption ought to cease." Which is enforced by sentence of suspension against any person so offending.

*Purgatory.*—A.D. 1438.

The first authoritative decree concerning purgatory is to be found in the council of Florence; at which council endeavours were made (and with momentary success)

\* Semio 13.

† Epistle to Majoricus and John.

to persuade the representatives of the Greek church to adopt the Roman innovations, and, amongst others, this of purgatory, which was so vague and undefined that the Greeks found it necessary to ask the Romans what it was that they meant by it. This inquiry produced the following synodical definition of it:—

“ Since you have demanded to have the faith of the Roman church expressed concerning the truth of purgatory, we briefly reply in these writings, ‘that if any who truly repent depart from life before that by worthy fruits of repentance they have made satisfaction for their sins of commission and omission, their souls are purified after death, and to the relieving these pains the suffrages of the faithful who are alive, to wit, the sacrifices of masses, prayers, alms, and other pious works, are profitable.’”  
 “ But whether purgatory is a fire, or a mist and a whirlwind, or any thing else, we do not dispute.”†

When first this error was broached by individuals it is not easy to determine, but in St. Augustine's time it appears to have been new, as he speaks of it as a thing which “possibly may be found so, and possibly never;” and so our English Bede, “not altogether incredible.”

#### *Indulgences.*—A.D. 1563.

The use of indulgences, as far as they relate to the release of souls out of purgatory by the pope's authority, of course do not date higher than the doctrine of purgatory, on which they are built. This is admitted by Fisher, Bishop of Rochester, and other Roman writers. The first of the (so called) general councils which decreed in favour of indulgences was that of Trent.

#### *Roman Canon of Scripture.*—A.D. 1563.

The council of Trent was the first which, not content with admitting those apocryphal writings which the general voice of the church had rejected, made the receiving them as canonical necessary to salvation, by pronouncing anathema upon all who did not; thus,—“if any one do not receive all these books, with all their parts, as sacred and canonical, let him be anathema.”‡

Which decree is the more monstrous because many of the most eminent fathers of the church, in all ages, have agreed to reject them. Thus (to name no others) Jerome, after enumerating the books of the Old Testament, according as they are received in the English canon, uses these words,—“that we may know that whatever is beside these is to be reckoned among the Apocrypha.”§ And Gregory the great distinctly calls the books of the Maccabees uncanonical, in his exposition of the book of Job.

#### *Seven Sacraments.*—A.D. 1563.

The council of Trent was likewise the first which enjoined, by anathema, the acknowledgment of seven sacraments, thus:—“If any one shall say that the sacraments of the new law were not all instituted by our Lord Jesus Christ, or are more or fewer than seven, to wit, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; or that any of these seven is not truly and properly a sacrament, let him be anathema.”

This decree is without warrant from the ancient church, and its want of warrant from the holy Scriptures the Roman teachers are forced to admit in an extraordinary manner, for they define a sacrament truly to be “a visible sign of an invisible grace, divinely instituted by Christ for our sanctification.” But in their authorized catechisms, when asked concerning “confirmation” and “extreme unction,” “When did Christ institute them?” They are forced to answer, “The time is uncertain, (!) but divines most probably (!) hold at Christ's supper, or between his resurrection and ascension.” Thus a matter of so great uncertainty as to require an *alias* is put forth by Rome as a *term of communion*, to be received unhesitatingly as part of that faith without which no man can be saved! So again, when asked for the visible sign of “matrimony,” they answer, “The mutual consent of the parties;” and for the visible sign of “penance,” they answer, “The contrition and confession of the penitent.”||

#### *Necessity of the Priest's Intention for the Validity of the Sacraments.*—A.D. 1563.

The council of Trent was also the first to decree concerning the necessity of the

\* Collatio 22, num. 3.

† Sessio 26.

‡ Sessio 4.

§ Preface to Book of Kings.

|| An Abridgment of Christian Doctrine, by Bishop Dople, of Kildare.



priest's intention, in order to the validity of the sacraments, a doctrine which puts it in the power of every priest to deprive the sincerest and purest of God's worshippers of the grace which they look to receive by partaking in the ordinances of salvation. It had been put forth by Pope Eugenius, in his letter to the Arminians, at the council of Florence, but was not confirmed by the authority of that council. The Tridentine decree is as follows:—

"If any man shall say, that in the ministers, when they perform the sacraments, the intention of at least doing what the church does is not requisite, let him be anathema."

It is thus that the providence of God, by preserving the records of the church in different ages, has enabled us to lay our finger upon the date of the errors which "the earthen vessels" to which he has entrusted the administration of His heavenly "treasure,"\* vainly puffed up with their fleshly mind, have presumed, from time to time, to add to the scriptural and catholic faith. And thus are we of the church of England enabled to shew, that, as the churches of these islands were originally free from the *authority* of the Roman see, so were they, in common with all Christendom, originally free from all the corrupt additions to the catholic faith which from time to time have emanated from that see. And that the difference between us and it arises from this circumstance, that while we have been careful "*stare super vias antiquas*," to ask for the old paths, and to adhere to those doctrines which have been professed "*semper, ubique, et ab omnibus*;" our opponents, desirous of novelty, have departed from them, and by their uncharitable excommunication of all who reject their novel doctrines, have made it open to grave question whether they have not thereby "cut themselves off from the communion of the faithful," and forfeited all just claim to the appellation of "catholic."

Let Rome return to the ancient purity of that faith which she professed before the second Nicene council, and the wounds of the church may yet be healed—we may yet take counsel together, and walk in the house of God as friends—or let her no longer insist upon an assent to the creed of Pope Pius as a term of communion. But if she will do neither of these, there is nothing left for us but to pray for her, that in God's good time she may be brought to a sense of her errors, and repent, and do her first works.

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## SACRED POETRY.

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### THE COUNTRY PASTOR.

#### CONSUMPTION.

HER ways were ways of innocence and joy,  
 But pain is all her dower, and stern disease,  
 While darkness shrouds the shore where sorrows cease;  
 At Death's dim portal, wed with agony,  
 She sits mid sights of fever'd phantasy;  
 While ever and anon Ocean's wild roar,  
 And that dark shadowy boat is at the door,  
 And earth-born vapors veil that star on high  
 That lights Eternity. But yet to Heaven,  
 At each calm interval to anguish given,  
 She lifted her full eye and thankful smile;  
 Meek soul, to sorrow reconciled, awhile;  
 And each dark hour, with thorns of sorrow strewn,  
 Shall add a gem to thine eternal crown.

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\* 2 Cor. iv. 7.

## MORTALITY.

THE good—they drop around us, one by one,  
 Like stars when morning breaks ; though lost to sight,  
 Yet they around us dwell in Heaven's own light,  
 Building their mansions in the purer zone  
 Of the Invisible. When round are thrown  
 Shadows of sorrow, still serenely bright  
 To faith they gleam ; and blest be sorrow's night,  
 That brings the o'er-arching heavens in silence down,  
 A mantle set with orbs unearthly fair !  
 Alas ! to us they are not, though they dwell,  
 Divinely dwell in memory ; while life's sun  
 Declining bids us for the night prepare,  
 That we, with urns of light, and our task done,  
 May stand with them in lot unchangeable.

## THE ADVENT.\*

"In my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another."—JOB, XIX.

MORTAL eye shall see Thee soon,  
 Ear shall hear Thee ! it may light  
 In the calm of summer noon,  
 Or in silence of the night,  
 When thy glory from afar shall be known,  
 As beneath Thy feet the sky,  
 Bends her crystal canopy,  
 Seen in terror's panoply,  
 Coming down.

As on the stricken lyre,  
 When th' unnumber'd trembling goes,  
 Or the flood of morning fires  
 Breaks upon the night's repose,  
 The universe shall rise at Thy coming !  
 When the sun shall make his bed,  
 Moon and stars shall shake with dread.  
 And th' archangel, at whose tread  
 Earth shall ring,

Shall descend with a shout !  
 I, in flesh, shall stand and see  
 Countless multitudes throughout,  
 Thy full countenance on me !  
 'Mid innumerable hosts on each one,  
 As in grains on glittering beach,  
 As in waves in ocean's reach,  
 With his full-orb'd eye in each,  
 Shines the Sun !

Again, as man below,  
 Though for justice armed, yet  
 O'er Thee love's celestial bow,  
 Like a radiant glory set,  
 Encompassing the terrors of Thy throne,  
 As beside Thy tomb of yore  
 Or by Galilean shore,  
 With the form that dies no more,  
 Seen and known.

As caught from Bethany,  
 In a cloud of glowing sheen ;  
 As on the right hand on high,  
 By the dying Stephen seen,  
 Binding in infinity to a span !  
 As when girt with golden zone,  
 As when on the cloudy throne,  
 By thy loved disciple known,  
 Son of Man !

O thought, to spirit frail  
 Soothing sweet, when tremblingly  
 Death withdraws the eternal veil,  
 And th' Accuser standeth by,  
 In pitying flesh to see Thee, form benign !  
 Form the falling hand may hold,  
 And the sinking eye behold,  
 Seen again, as then of old,  
 Power divine !

Not as on Sinai's height,  
 Nor with Glory's withering glance,  
 But to our weak mortal sight  
 Tempering thy full radiance,  
 That we may to our weakness welcome Thee ;  
 To Thy searching, healing eye,  
 Lo, beneath Thy feet I lie ;  
 Lord, a sinful man am I,  
 Stay with me !

Hope's lamp that lit the way,  
 Faith the pilgrim's staff shall fail,  
 With her mantle on that day  
 Love shall stand, Love shall prevail.  
 Let that Love familiar grow with Thee now.  
 Where the lowest place is found,  
 Mercy's hand, or Sorrow's wound,  
 Where chaste thoughts with prayer abound,  
 There art Thou !

\* This Hymn is intended to allude to the consolation to be derived from the personal appearance of the Son of Man, so often alluded to in Scripture.

*Ἦμα Apostolica.*

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XXXI.

## THE ANGEL OF THE CHURCH.

I.

WHY is our glorious Angel seen to mourn,  
 With earth-bent brow forlorn ?  
 Why hangs the cold tear on his cheeks ?  
 Ah me ! his silence speaks,  
 It is the Spoiler's parricidal hand,  
 And the apostate land,  
 Which would herself God's candlestick displace,  
 And put aside her cup of grace :  
 Hence darkly gleaming through the nightly grove,  
 Bow'd down in pitying love,  
 Thou hearest all alone,  
 The short precursive moan,  
 When in their mountain lair th' awakening thunders move.

II.

" Not for the Spoiler's parricidal hand,  
 Nor this apostate land,  
 That I am darkly seen to mourn,  
 With earth-bent brow forlorn ;  
 But that the widowed church, in hour of pride,  
 Her sackcloth laid aside,  
 Slumbering in Canaan's camp, and wakes to mourn  
 Her ancient strength and glory shorn.  
 Where are thy weekly fasts ? Thy vigils where ?  
 Therefore each wandering air,  
 Comes o'er the desolate,  
 And ere it reach Heav'n-gate,  
 Blows frustrate o'er the earth thy feeble-hearted prayer."

III.

The flood-gates on me open wide,  
 And headlong rushes in the turbulent tide  
 Of lusts and heresies ; a motley troop they come ;  
 And old imperial Rome  
 Looks up, and lifts again half-dead  
 Her seven-horned head,  
 And Schism and Superstition, near and far,  
 Blend in one pestilent star,  
 And shake their horrid locks against the Saints to war.

IV.

" Not for the flood-gates opening wide,  
 I fear, nor for the turbulent rushing tide ;  
 But for the Church, so loth at her mysterious board,  
 To see her present Lord.  
 Therefore, around thine altars deep,  
 The Angels bow and weep ;  
 Or oh, in strength of Heaven's ennobling might,  
 How should we see the Light !  
 And one a thousand chase, ten thousand turn to flight !"

V.

Again I hear thy plaintive tale  
 In the autumnal gale,  
 But, since thou passed'st through the fires,  
 With our old martyr Sires,  
 Thou seem'st as one escaped the flame,  
 But looking back for something left behind;  
 The unshackled high resolve, the holier aim,  
 Single-eyed faith in loyalty resign'd,  
 And heart-deep prayers of earlier years.  
 And, since that popular billow o'er thee past,  
 Which thine own ken from out the vineyard cast,  
 Now e'en far more  
 Than then of yore,  
 An altered mien thy holy aspect wears.  
 And oft thy half-averted brow  
 Doth seem in act to go,  
 With half-outspreading wings,  
 And foot that heaven-ward springs;  
 Therefore to thee I draw, by fear made bold,  
 And strive with suppliant hand thy mantle skirts to hold.

VI.

" Can they who flock to Freedom's shrine,  
 Themselves to me resign?  
 There lift the Heav'n-defying brow,  
 And here in meekness bow?  
 There to put on the soul aggrieved,  
 And attitude their high deserts to claim;  
 Here kneel from their deserts to be relieved,  
 Claim nothing but the cross, and their own shame?  
 And now, behold and see  
 In holy place the ABOMINATION stands,  
 Whose breath hath desolated Christian lands,  
 In semblance fair,  
 And saint-like air,  
 The Antichrist of heathen liberty!  
 E'en on Religion's hallowed ground,  
 He hath his altar found;  
 And now ere Winter's net  
 Is o'er thy pathway set,  
 Haste and arise, to Judah's mountain's flee,  
 And drink the untainted Fount of pure Antiquity."

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## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

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### ON THE IMPORTANCE OF THE TERMS *MATERIAL* AND *FORMAL* IN THE ROMAN CATHOLIC CONTROVERSY.

SIR,—The importance of the terms *material* and *formal* in the present state of the controversy existing, and likely to proceed, between the Protestant-catholic and Roman-catholic churches, cannot be too strongly

inculcated. There are many *distinctions* without a difference; and they ought to be banished from all rational discussion. There are other distinctions with a *substantial and important difference*; and the one just stated has the highest claim to that character. It is the more entitled to notice, because there is not a form of logic under which papal controvertists more effectually and generally conduct the sophistications which their religion requires. And it is done, as I hope to make appear, by merging and concealing the difference between what is material and what is formal, and transferring at pleasure the argument from one to the other.

As the terms, however, are rather remote from ordinary usage and understanding, and it is important that the present observations should be made as intelligible and extensively serviceable as possible, it will be desirable to give them a popular explanation.

It may be observed in the outset, that with authors who wrote in the dialectic style common in the seventeenth century, the terms in question are sometimes varied and amplified by calling the one the *subject matter*, and the other the *formal manner*. The same distinction precisely is intended as by the single words.

The subject to which the epithet *material* is applied signifies the *substance or being* of that subject, whatever it may be, and particularly if a virtue or a vice, a truth or a falsehood. And the term *formal* expresses the *consciousness or intention* of the individual who may be the agent in respect of the thing specified. In short, the first term expresses the *thing*, the other the *person*, here of necessity considered as an *intelligent and moral person*.

To illustrate by instance, which is the most satisfactory explanation, assume the fact of drunkenness. The *material* portion is, the act of being overcome by intoxicating liquor so as to be deprived of the use of reason. This is sufficient for a general definition. The *formal* portion belongs to the consciousness, intention, or motive, or any other mental accompaniment, of the individual who may be so overcome. Now here it is plain enough that, although drunkenness is *materially*, in its own essence, a vice; yet *formally* the person who falls into the act may have so done without any consciousness or knowledge—with, indeed, a persuasion to the contrary—that the liquor of which he partook had in it any intoxicating quality whatever, or to the extent which was the fact. In such a case, evidently, the man has not been *guilty* of drunkenness—he has been free from guilt in the action. But this by no means alters the *substantial quality*, or *materiality* of act: and *that* is *vicious*, and entailing *guilt*, wherever it is committed with knowledge or intention.—We might give several other illustrations, as murder, or theft.

We are now to shew how Romanists work with the instruments thus provided for them; and it is generally in the way of self-exculpation.

Their *church* is accused of *idolatry*. I carefully say their *church*, for they usually commence their subterfuge from this very point. They assert *their own* freedom from idolatry, and think this is the same thing as exonerating their *church*. The fact may be so as to them—

selves; but we assert, and offer to prove, that it can only be so by their disagreement with their church—their ignorance of her doctrines, or their personal rejection of them. In the latter case, however, they take refuge from idolatry in hypocrisy. To confine myself to one specimen of alleged idolatry, the adoration of the consecrated host, or bread and wine, in the Eucharist, Romanists justify themselves from the charge, and treat it as a calumny, because, according to the creed of their church, and here assumed to be their own, they believe that the elements, when consecrated, are converted into the person, divine as well as human, of our Lord Jesus Christ, and to adore him is no idolatry. We may allow this to be the fact, and that they are *formally* innocent. But even themselves allow, that if their doctrine on the subject be not true, idolatry is, by the fore-mentioned adoration, *materially* committed. So that their own authorized Manuals do not hesitate to declare, that when ignorant priests exhibit the host before consecration in such a way as to lead the people to believe that consecration has taken place, *they force the people, in their act of adoration, to commit idolatry*—i. e. *materially*, in fact *really*. What is this but to give up the point, and allow *their church* at least to be guilty? And what are we to think of those Romanists who force Protestants to receive the Eucharist *after their form*? We do not ransack the consciences of our papal brethren: we confine ourselves to their church; only reminding them, that there is a Judge of their very consciences. Every one at all versed in the polemics of Rome, will recollect the unfair representation which is currently made of the sentiments of Bishop Taylor on this subject; and he will hope, in charity to such misrepresenters, that they were ignorant, or not aware at the time, of the distinction, which sets all right.

In the most authentic documents of Rome, principles are inculcated which will justify *breach of faith to the extreme point*; and therefore it is no wonder that *perjury* has been imputed to that church. There certainly have not been wanting instances, and they are not far to seek, of those who have appeared to avail themselves of the encouragement, or comply with the injunctions, of so authoritative a church. And what is the course taken, in the case of plain, grammatical violation of the most sacred obligation—an oath? Why, the *conscience of the juror*; who may think fit to understand it in any sense which may suit him. The consciences of some persons are doubtless very inscrutable things. Yet, in secular affairs, it would hardly be tolerated that a person under bond to pay a certain sum to another should say, that *he understands* the bond of money to be paid to him. At least the strong arm of law, and of justice too, would teach him a better lesson. In worldly matters, it is possible for words to have a definite meaning; but in the sacred business of a religious appeal to the Almighty, it seems this is impossible; and, according to what are now esteemed liberal views of the subject, *perjury has become an impossible crime*. Without, however, dwelling longer upon an argument which is a mockery both of common sense and of common morality, let us admit cases of ignorance, doubt, or misconception, which may really exempt the false juror from guilt; this is only *formal* exemption, not *material*;

and if the plain grammatical meaning of an oath be to a certain purpose, the violation of that oath is in itself *material*, substantial perjury, and he who is guilty of it is guilty in the sight of God, and ought to be, perhaps is, in the sight of his own conscience, whatever he may say or pretend. It is sickening to observe how a loose and perverse morality, from whatever motive, will often concur with the most profligate speculations of men who are universally *believed* to make conscience of nothing.

There is another point on which the sophistry of Romanists, aided by a perverse use of the distinction which we are considering, is employed. Individuals of the Italian communion are rather sore under the imputation of *exclusiveness* and *intolerance*, particularly at a time when they wish for every credit for liberality and charity. They not only profess to decline passing a judgment upon individuals, but they allege various circumstances occasionally attending heresy which may deprive it of its condemning quality,—necessary ignorance, absence of wilfulness, idiotey, &c. This refers entirely to the *formal* character of the act or state of heresy, and is just nothing at all: no individual or body of men presuming to pass actual sentence as to the final guilt and future state of particular persons.\* But will any priest of the church of Rome who has sworn the creed of Pius IV., which banishes from salvation all who do not hold the articles of that creed, turn round and eat his own oath, and admit, in flat contradiction to that oath, that those who *bona fide* and simply, and with no extenuation, reject the creed of his church, and are therefore *proper heretics*, can obtain salvation or escape damnation? He cannot—he dares not. No: the wilful and obstinate heretic, whether the indulgent censor can or will point him out, is both a material and a formal heretic, and condemned to eternal damnation. It would be worth while for the reader after this to run over in his recollection the articles, truly the pope's, which compose the final and main body of the creed of Pius IV. It must, however, be acknowledged, that the garment of liberality, politic as it may be at times to use in this country, hangs but awkwardly on the shoulders of a genuine Romanist. He is far better at ease when, as he sometimes ventures to do even in this country, he endeavours to intimidate into conversion by this argument: “You admit that we may be saved in our religion; we do not admit that you may be saved in yours. It is therefore your most prudent, because safest, course, to adopt ours.” But this at once lets in all the intolerant exclusiveness alleged against the Roman church. No matter for that *if it succeed*.

Upon the whole, let me impress it upon all who would be Protestants more than in name, to keep a constant eye to the distinction which is the subject of this communication. It will serve as a clue in most of the mazes of papal controversy. It will detect error and sophistry: it will guard against them; and, in so doing, it will give fair play to truth, if it does not positively promote it. This of itself and alone is an important point.

J. M.

\* The sermons, however, at an Auto da fé, generally, if not universally, make sure of the damnation of the victims.

## MR. MOORE'S HISTORY OF IRELAND.

SIR,—The following observations on those parts of Mr. T. Moore's "History of Ireland,"\* which relate to the introduction of Christianity into that country, are offered for insertion in the British Magazine, with the hope that they may in some degree serve the cause of truth.

It would be needless to inform such of your readers as are aware that Mr. M. is a Roman Catholic, that he considers the "mission of St. Patrick to form the principal feature" in the early history of the Irish church. Nor will it be necessary to canvass the truth or falsehood of the glowing description which Mr. M. gives (p. 203) of his, St. Patrick's, ministry among the Irish, because all who have read the observations to be found on this subject in the two last numbers of your Magazine, must be satisfied that the saint of Mr. M. and the true apostle of Ireland are totally distinct personages. Preliminary, therefore, to an examination of some of Mr. M.'s statements and quotations, it shall suffice to protest against the unchristian principle involved in the following passage and note:—

"The same policy by which Christianity did not disdain to win her way in more polished countries, was adopted by the first missionaries in Ireland; and the outward forms of past error became the vehicle through which new and vital truths were conveyed.† The days devoted from old times to pagan festivals, were now transferred to the service of the Christian cause. The feast of Samhain, which had been held annually at the time of the vernal equinox, was found opportunely to coincide with the celebration of Easter; and the fires lighted up by the pagan Irish to welcome the summer solstice, were continued afterwards, and even down to the present day, in honour of the eve of St. John." (pp. 204, 205.)

If in this passage for the words "Christianity" and "Christians," we substitute "*popery*" and "*papists*," Mr. M. may be considered as giving a very fair representation of the practices of the church to which he belongs; but of such a palpable compromise between Christ and Belial the "*early Christians*" knew nothing. In justice to Gregory, however, it ought to be stated, that in a letter to Ethelbert, which Bede gives two chapters further on, the pope exhorts that king to root out the worship of idols, and to *destroy* their temples—"idolorum cultus insequere; *fanorum ædificia evertē*" (Bede, lib. i., c. 32): whence we may conclude, either that Gregory did not always recommend the policy attributed to him by Mr. M., or that (like a true papist) he gave secret instructions to his agents which were in direct opposition to the advice tendered by him to the king. But be this as it may, it has ever been a fixed principle with the Romish church to

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\* "The History of Ireland," by Thomas Moore, Esq., Vol. I.

† "The very same policy was recommended by Pope Gregory to Augustine and his fellow-labourers in England. See his letter to the Abbot Mellitus in Bede, (lib. i. c. 30,) where he suggests that the temples of the idols in that nation ought not to be destroyed." [Then follows a translation of part of the letter in question, and a reference to Hume's "Remarks on the Policy of the first Missionaries," vol. i., chap. 1; and Mr. M. proceeds:] "With similar views, the early Christians selected, in general, for the festivals of their church, such days as had become hallowed to the pagans by the celebrations of some of their religious solemnities."



make every other consideration yield to the establishment of the pope's supremacy over those nations which, in evil hour, may have been visited by popish missionaries. Hence, whether we regard the labours of those missionaries in former or modern times, we shall be at no loss for examples of their toleration of all kinds of idolatrous rites among their heathen converts, provided the latter were willing to yield implicit obedience to "Christ's vicar upon earth." Nay, the use of incense and holy water, and shrines and images, and wax lights and votive offerings, and the many other superstitious practices which the Romish church revived from the ceremonial of the defunct heathenism of the empire, would seem to indicate that allegiance to the holy see is only to be expected in proportion as the religion of a nation is assimilated to paganism.\*

That the effect of a mode of conversion which leaves "ancient ceremonies and symbols of faith" unmolested, should prove somewhat extensive, is not to be wondered at; for when heathens are permitted to retain the substance of their idolatrous rites, the new name under which idolatry is perpetrated is not very likely to create opposition. When Mr. M., therefore, tells us, that his "great apostle" of Ireland employed such gentle methods and skilful, to procure converts, as left the ancient Irish in possession of their pagan festivals and ceremonies, we are prepared to credit such glowing language as, "Christianity burst forth at the first ray of apostolic light, and, with the sudden ripeness of a northern summer, at once covered the whole land," (p. 203); or the assertion of old Giraldus Cambrensis, "*Baptizatis itaque catervatim populis*" (*Topog. Hib., Dist. iii. 16.*) Nor need we be surprised that there was "not one drop of blood shed on account of religion throughout the course of this mild Christian revolution," (p. 203); for why should there be any resistance to the labours of an apostle who, according to Mr. M., carefully abstained from touching "that prejudice in favour of old institutions which is so inherent in the Irish," (p. 204.) Mr. M., however, is in a great wrath with the old writer above mentioned, for adducing this "bloodless triumph of Christianity" as a serious fault in the Irish nation. In a note, page 204, he observes—

"Giraldus Cambrensis has been guilty of either the bigotry or stupidity of adducing this bloodless triumph of Christianity among the Irish as a charge against that people:—*Pro Christi ecclesia corona martyri nulla. Non igitur inventus est in partibus istis, qui ecclesie surgentis fundamenta sanguinis effusione cementarat: non fuit qui faceret [i. e. faceret] hoc bonum; non fuit usque ad unum.*—*Topog. Hib., dist. iii., cap. 29.*"

Now, independently of this reference to Giraldus being given wrong, there is a want of good faith in the use made of the quotation itself. In the *Topog. Hib.*, Dist. iii., c. 28, Giraldus Cambrensis is not discussing the "bloodless triumph of Christianity," but the great negligence of

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\* It is scarcely necessary to remind your readers of the fifth of Pascal's *Provincial Letters*; of the accounts contained in the celebrated *Lettres Edifiantes et Curieuses*; and of the Abbe Dubois's *Lettres*, &c., on the conversions to Christianity in the East Indies.

the bishops and others, who left unproved and uncorrected a people guilty of such enormous offences as were chargeable upon the Irish. He asserts that there was not an individual who would "lift up his voice like a trumpet—none who would contend to banishment and death in behalf of that church which Christ had purchased with his precious blood. "Mirum itaque," he adds, "quod ubi gens crudelissima et sanguinis sitibunda, fides ab antiquo fundata et semper tepidissima, pro Christi ecclesia corona martyri nulla, &c. . . . Sunt enim pastores, qui non pascere quærunt, sed pauci sunt prælati, qui non prodesse cupiunt, sed præesse. Sunt episcopi, qui non omen, sed nomen; non onus, sed honorem amplectuntur." It may, therefore, be now demanded, What other conclusion could the most *liberal* and quick-witted person deduce from such premises, other than that arrived at by Giraldus? And what "stupidity or bigotry" is there in bringing the "bloodless triumph of" such "Christianity" as that described by Giraldus, in the form of a "charge," not "against the people" generally, as Mr. M. would lead his readers to suppose, but against their superior clergy—that class of persons among whom martyrs were, in other nations, plentifully found? One can conceive many reasons why a writer, attached to a party which professes to entertain a righteous horror of a "sinecure church," should have no pleasure in the contemplation of such a priesthood as that which Giraldus reprobates, or why "that sort of retrospective imagination which for ever yearns after the past," (p. 203,) should be disappointed to find that "the finest peasantry in the world" has not been rendered "exceedingly cruel and blood-thirsty" by any *modern* device; but it is scarcely to be credited that even Mr. M. would in this instance have hazarded his reproof of Giraldus Cambrensis if he had happened to have read that author for himself. Nor can Mr. M. be considered more fortunate in fixing on the "Feast of Samhin," (which occurred on the *first of November*,) as "opportunistically coinciding with the celebration of Easter;" and it may be added, in passing, that few advocates for the *Romish* original of the church in Ireland would care to number among their proofs in favour of such an opinion, the lighting up of fires "in honour of the eve of *St. John*."

C. E. G.

## DISSENTERS' FUNERALS.

MY DEAR SIR,—Through the pages of your Magazine I asked the following questions:—

(1.) Whether or not a clergyman ought to refuse to permit dissenters to sing a hymn in the churchyard after a funeral? Since that, the opinion of Dr. Lushington, as I find by the papers, has been taken on the subject. This, I suppose, will be considered as settling the matter at rest, as to the *right* of the dissenters' claim, but does it follow that we ought to refuse to permit such a performance to take place after we have finished the service and left the grave?\*

\* The only answer to this question must be, that the clergyman who gives such permission to sectaries as this question contemplates, voluntarily encourages irregular

so, does this responsibility fall on the officiating minister, whether incumbent or curate, or on the person (whether clerical or lay) in whom the freehold of the churchyard is vested?

(2.) My second question remains altogether unanswered, as to whether a clergyman may permit a psalm to be sung in the church on such an occasion.

Yours, faithfully, D. I. E.

### POPERY IN ENGLAND.

POPERY IN ENGLAND.—We feel *pleasure* in announcing to our readers, that a new catholic chapel was opened for Divine service at Weobly, in Herefordshire, on Thursday, the 15th instant. The Rev. Richard Boyle delivered a strong and impressive discourse from Matt. xxi. 13, to a respectable assembly, the greater proportion of whom were Protestants, who had come from a considerable distance to witness the imposing ceremony. The mass was celebrated by the Rev. Leonard Calderbank, the much-respected pastor of the congregation. *This is the first catholic chapel which has been solemnly opened in this country since the days of the Reformation.*—*Andrews' Orthodox Journal.*

To the sincere friends of Protestant Christianity, it must ever be a subject of the deepest regret to behold their Protestant brethren countenancing and encouraging, by word or deed, the extension of a religion, to which every rightly-informed Christian must feel such insuperable objections. They who, by their conduct, render themselves amenable to the above imputation, either *are* sincere Protestants, or they *are not*; either they are the adversaries of popery, or they are its advocates. If the latter character be theirs, what avails it to wear the flimsy mantle of hypocrisy? Why, outwardly, and to the eye of the world, be Protestants, when, in their inmost hearts, and in the eye of God, they are, to all intents and purposes, *papists*? "*How long will such as they halt between two opinions?*" E'en let them adopt the advice of the prophet—"If the Lord be God, to follow him, but if Baal, then to follow him." If, on the other hand, they, to whom I refer, include themselves among the number of sincere Protestants, let them reflect calmly and dispassionately on the unavoidable result of this *seeming* approbation, on *their part*, of a system, to which, if Protestants, they must necessarily be adverse and opposed; let them consider, that the *outward* countenance given to an *unscriptural* and idolatrous faith will be construed, by the world, as an *inward* approval of it; with the world, the *wish* will be assigned as "*father to the deed.*" Let them consider, that each recurrence of such conduct gives a fresh stimulus to the instruments of Rome, who are even now "*compassing sea and land to make proselytes;*" the incessant object of whose exertion is again to establish in these realms the tyrannical sway which was destroyed at the Reformation. Let them read, reflect upon, and act according to the reply given by God's chosen people by their heavenly-commissioned leader, Joshua, when exhorting them to religious obedience:—"If it seem evil unto you to

practices, which the law does not sanction. The consequence can hardly be doubtful. Doubtless, on the occasion of a funeral, one would wish to gratify all *reasonable* wishes. But if there are persons dissatisfied with our services, and wishing to add to them, why do they not bury in their own grounds?—Ep.

serve the Lord, choose you, this day, whom ye will serve; whether the gods which your fathers served, which were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell. And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods: we will serve the Lord.” R. S.

## CHANGE OF LESSONS.

SIR,—Can you, or any of your numerous correspondents, point out to me an authority for the following deviation from the directions laid down in our Book of Common Prayer?—

Some time since I attended the church of a fashionable and populous parish, situate at no great distance from the place where I reside, during evening service on the Sunday, and was much surprised to find that instead of the first Lesson appointed for the service of that evening, the clergyman read a chapter from the book of Daniel. An extemporary exposition of the chapter (evidently not the first of a course,) was afterwards delivered from the pulpit. My desire is, to know upon what authority (if any) the minister took upon himself to alter the usual arrangement.\* Requesting you to give mention to this, I am, Sir, with all consideration, your obedient servant,

A GLOUCESTERSHIRE SUBSCRIBER.

## ORDINATION SERVICE.

SIR,—May I beg the favour of your inserting the following question in your Magazine. Perhaps some of your correspondents will notice it, and be kind enough to send you an answer to it.

Why does the Church of England appoint *Acts*, vi. 2—7, to be read at the ordination of deacons?

You are aware, no doubt, that in the controversy which is carried on between dissenters and churchmen in the present day, this passage is referred to by dissenters as proving the right of the people to *elect their own spiritual ministers*, and the propriety of the reference is denied by churchmen, inasmuch as this passage records the election, not of *spiritual* ministers, but of persons to be appointed over a “business” which was, strictly speaking, *secular*. The word *deacons* does not occur in the text; but our church, by appointing this passage to be read at the ordination of deacons, considers, of course, that the “seven” were ordained to this office. Hooker is of the same opinion, (see book v., sect. 78.) If the church and her ablest defender are right in the application which they make of this passage of scripture

\* Similar questions to this have been repeatedly answered. Such practice is extremely irregular, and it is a sad pity that wherever it occurs it is not stopped in the only way in which such wilful irregularities ever are stopped—by a complaint to the ordinary, with the names of the parties who will authenticate the complaint.—Ed.

to the establishment of the order of deacons, how is the argument drawn from it by the dissenters, in support of their system, to be refuted?

I am, Sir, your obedient servant, B.

# ST. PATRICK.

SIR,—I do not know whether the shape in which the essay on St. Patrick is presented in your Magazine leaves me at liberty to comment on it. But, whatever may be the origin of the tracts ascribed to him, they do not suffice to persuade me there was such a person, and that he is not a creature of mythology and fable.

The confession of Patrick certainly confesses rather more than I am disposed to believe, viz., that a dream warned him to go to Ireland, and promised that he should find a ship ready to take him there, and that he accordingly found the vessel ready to sail. Ships to Ireland were not common in those days, when its inhabitants were cannibals, as we know from St. Jerome's positive testimony. Besides his own dreams, we have the inspired visions of his friends. To inquire, why this document is less loaded with miracle and fable than others relating to him, is like asking why Jove's satellites are less than Jove?

Nothing cited from the epistle to Coroticus has any tendency (in my opinion) to shew that it was of earlier date than 430. What is meant by the last Roman legion leaving Britain in 404, I do not well know. Honorius renounced the management of this island, by solemn letters of renunciation, addressed to its cities, and directing them, *φυλαττεσθαι*, i. e., *res suas curare*, in 410 or early in 411. And subsequently, on two occasions, he sent a legion to their assistance; one was commanded by Gallio of Ravenna, and the year is known, but I have not opportunity of referring to Prosper and the other chronicles. I cannot discern what the legions have to do with it; though the renunciation of Honorius might. But it may well be questioned whether the provincials of Britain thereby lost their rank of "Roman citizens," even in the courts of law; and assuredly they did not in mere common parlance. Perhaps the author is not aware that the descendants of those citizens, retaining the Roman language and manners, were distinguished from the tribes of the British and Gaelic tongues by the name of *y Romani*, and spoken of as a belligerent power in the disturbances of the island, until after the middle of the sixth century. The words which I remember Prosper uses, "*Pharamundus regnat in Francia*," do not imply that he was in possession of Gaul, or any part thereof. The country there styled *Francia*, is the modern circle of Franconia; and the head-quarters of Pharamond were at Wurtzburg or Herbipolis. Clodion, his son, made good his footing in the Northern Gallia, Belgica, or low countries. This paragraph should have been better considered before the article was converted into a penny tract.

\* A sovereign may renounce his own privileges, and *resume* those of his subjects, if forfeited by misconduct. But no man can *renounce* the rights of another; and, least of all, can it be done by implication.

The mission of Saint Pallady is an undoubted event. The ministration of Patrick is attested by no document or historical proof; and the accounts of it are not merely fabulous, as all the *Legenda Sanctorum* from Sulpicius Severus downwards are, but they bear peculiar marks of fiction. His best friend, Father Colgan, divides or multiplies him into four Irish saints, independent of sundry foreign ones. He was born in Gaul, in Ireland, and in this island. He was buried at Down, at Kirkpatrick, and in Glastonbury church. His father's name was Calphurnius, it was Mawon, and it was Aloryt. His own name was Patricius, it was Nannus, it was Succath, it was Cothirlagh, it was Magonius, and it was Tailghean. Iris herself could scarcely boast of more appellations than this obscure character. The Welsh catalogue of the saints, called *Bonead y Saint*, asserts that he was great grandson to Gwydion ap Don. Now, if anything be clear in these obscure Celtic tales, I believe it is clear that Gwydion ap Don is nobody at all, but a mere god or dæmon of the Celtic paganism, generally deemed to be identical with Mercury.

I know it may be answered, that all these incongruities were added, as miracles and old-wife's tales were added, to his legend in later times. And I will reply by asking, whether the corrupted church, in her lying moods, was wont so to deal with her saints? Certainly not. It was never her fancy to give to her champions as many fathers, cradles, and tombs as there are leaves in a shamrock, and more names than there are eyes in a potato. St. Gregory Thaumaturgus and St. Anthony had no such pluralities, neither had that most notorious and detestable personage (St. Patrick's reputed uncle) Martin of Tours. It may be rejoined, that the saints connected with Celtic countries stand in a different predicament, owing to the different style and humour of those countries. But that again will prove false. No such thing appears in St. Alban, in Germanus (Patrick's reputed tutor), or Lupus Trecassensis, who divided their time between Gaul and Britain, in St. Illud, St. Samson, St. Paul de Leon, or any other authentic and historical saint of Celtica.

Some few there may be who, although they have not these peculiarities, are scarcely more authentic than himself; and their fables, I believe, grew out of the fusion of heathenism with what its corrupted and compromising teachers called Christianity. The calendar honours St. Bacchus, St. Nereus, and St. Mercury. We may guess how they got there. At any rate we must admit, that if there ever were such men, they had no namesakes beneath Olympus. That disgraceful system was not limited to classical heathenism, but extended itself to Celts and Teutons.

That Ireland, in the apostolic age and afterwards, heard the gospel; and that, in the fifth century, her doctrine (so far as she had any) was widely different from the superstition which now prevails, cannot be doubted. That it was such in the fifth century as to merit praise, even in comparison with popery, is more doubtful. In arguing with the deceived and ignorant of that country, it is a just argument that, *if there ever was such a being as Patrick*, the most ancient and only plausible evidences of him shew that he was no papist or envoy from

Rome. But that there was such a man, and that he wrote those works, is hard to credit.

From the seventh to the tenth centuries, there was a wish and endeavour among the people of these islands to pass off for real Christianity, and so consign to oblivion the semi-druidical sort of heresy which had been prevalent in the fifth and sixth. And I should look upon these works as having been composed in that spirit and intention, by Culdean, or other British priests, not being Romanists.

I will conclude by just observing, that Coroticus is not a corruption of Caradawg, but of Cereticus. Ceretica was a district of Britain, (nearly coinciding with Cardiganshire,) where St. Patrick sojourned, and from whence he set out on his expedition to Ireland. See Girald. Cambr. ap. Wharton Angl. Sacra., p. 629. H.

### SUNDAY CLOTHING CLUBS.

SIR,—The fact is notorious, that, (notwithstanding increased and increasing accommodation,) the attendance of the poor upon public worship falls infinitely short of what it should be. The reason assigned, almost invariably, for this habitual neglect of the public means of grace, is a want of decent clothing. The question is, "How can this objection be removed?"—I answer, (and I would modestly submit it to the careful and deliberate study of every Christian person,) by the establishing of "*Sabbath Clothing Societies*." Children in our National Schools take home with them, on the Saturday afternoon or evening, the clothing in which they appear on the Sunday, returning that clothing at the school-house on the following Monday;—the same plan, to prevent the possibility of pledging, &c., to any extent, might be adopted regarding the parents. The funds requisite for carrying into effect this project, would, I am aware, be somewhat considerable; but a weekly payment of three pence, or less, until three-fourths of the value of the articles of apparel were paid off, would greatly meet this difficulty—and as a large majority of the poor obtain their articles of dress at tally-shops, this arrangement could not, I conceive, be objected to upon their part. After a year's wear, the Sabbath suit could be presented to them for week-day use: and they would thus be furnished with a succession of reputable apparel, at a very inconsiderable outlay. Many difficulties would, no doubt, meet the whole project, but none, to my mind, which could not, by perseverance, be overcome.

I am, Sir, your obedient servant, U.

### SIR JAMES MACKINTOSH AND HIS TUTOR.

MY DEAR SIR,—Sir James appears to have been a great admirer of Fenelon, (*Life*, vol. i., 370, *Quarterly Rev.*, July, No. cvii., p. 275,) and, if I do not greatly err, he has unremittingly borne the strongest testimony to that true saying of the archbishop, (*Pious Reflections*, 24th day,) "The love of liberty is one of the most dangerous passions

of the heart of man." Sir James, (i., p. 12, Review, p. 258,) speaking of his tutor, Dr. Dunbar, says—"but I shall ever be grateful to his memory for having contributed to breathe into my mind a strong spirit of liberty, which, of all moral sentiments, in my opinion, tends most to swell the heart with an animating and delightful consciousness of our own dignity; which again inspires moral heroism, and creates the exquisite enjoyment of self-honour and self-reverence." Now it is from my perfect accordance with Sir James's opinion, that I say, if I know anything of the gospel of Christ, and if its promises for the life that now is, and that which is to come, are anything but a cunningly devised fable, the *moral sentiment* which Dr. Dunbar breathed into the mind of his pupil was the greatest curse that he could have inflicted; in fact, I should say that he was serving the god of this world in the most efficacious manner. With this strong impression, how false soever it may have appeared to Sir J. Mackintosh and his tutor, I fancy to myself that I shew unto you a more excellent way. I have ever endeavoured to breathe into my own mind and that of those whom I have had to instruct, not what shall tend to swell the heart with a delightful consciousness of our own dignity, but what shall tend most to *sink* it with a *sad* consciousness of our own *unworthiness*. I make you, it is true, by these means, to feel yourself wretched and miserable, and blind and naked, in your highest and best exaltation over the highest and best of your species. "But I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of nakedness do not appear; and anoint thy eyes with eye-salve, that thou mayest see." I admit that I cut up, by the root, all "the exquisite enjoyments of self-honour and self-reverence;" but I think that I compensate it with the infinitely higher enjoyments that flow from the honour of another, the respect of another.

Sponte cadis, majorque accepto robore surges. In the "animating and delightful consciousness" of having *his* merits to plead, *his* grace to support you, you will be *inspired with a moral heroism*, that can work—aye, that has worked moral miracles. FRANCIS HUYSHE.

#### BURIAL FEES.

SIR,—The following Canons of the English church may help to throw light upon the subject which "N. C. T." has brought under notice:—

*Canons of Elfric.* A.D. 957.

Canon 27. That no priest sell his ministrations for money, nor make demand of anything for baptism, or any other ministration, &c.

*Provincial Canons of Westminster.* A.D. 1126.

2. We charge that no price be demanded for chrism, oil, baptism, visiting or anointing the sick, for the communion of the body of Christ, or for burial.

*Provincial Canons of Westminster.* A.D. 1135.

1. Following the canonical institutes of the fathers, we forbid, by apostolical authority, any price to be demanded for chrism, oil, baptism, penance, visitation of the sick, espousals of women, unction, communion of the body of Christ, or burial, under pain of excommunication.



*Provincial Canons of London.* A.D. 1175.

7. The holy synod detests simoniacal heresy, and ordains that nothing be demanded for orders, chrism, baptism, extreme unction, *burial*, communion, nor the dedication of a church, but that what is freely received be freely given; let the offender be anathema.

*Provincial Canons of Westminster.* A.D. 1200.

8. According to the Lateran council,\* we forbid anything to be demanded for inducting or instituting priests, or other clerks, *for burying the dead*, or giving the nuptial benediction, for chrism, or any of the sacraments; let the offender have his portion with Gehazi, &c.

*Diocesan Canons of Durham.* A.D. 1220.

16. And since the covetousness of some has grown to such a height that they strive to set a price upon the inestimable grace of the sacraments, we, being desirous to extirpate from the clergy that love of money (which is the root of all evils), strictly charge that nothing be extorted for the administration of the sacraments, or sacramentals; but let them freely give what they have freely received. We order that no priest, under pain of suspension, demand anything for *funeral rites*, or the nuptial benediction, &c.

*Diocesan Canons of Worcester.* A.D. 1240.

36. We strictly charge the priests, that they exact nothing from those committed to them for nuptial benediction, *burials of the dead*, &c.; but, at the same time, we do not wish to obstruct the pious customs of the faithful, which they may be willing to observe of their own accord.

On the other hand, compare—

*Provincial Canons of Westminster.* A.D. 1102.

26. That corpses be not carried out of their parishes to be buried, so that the priest of the parish lose *his just dues*.

*And Provincial Canons of Oxford.* A.D. 1222.

27. We firmly forbid that ecclesiastical burial, or baptism, or other ecclesiastical sacrament, be denied to any on account of money, or matrimony be hindered: since, if by the pious devotion of the faithful, anything is wont to be bestowed, we will trust (Wilkins has *nolumus*, but the sense requires *volumus*, and so Johnson translates it,) that *justice be done to the churches*, in this matter, by the ordinary of the place, as is more largely set forth in the general council,† &c.

\* Council of Lateran, iii. c. 7. A.D. 1179.—“Whereas, in the church all things should be done of charity, and that which is freely received be freely given. It is too horrid that in some churches the love of gain has taken up its abode; so that, for installing bishops and abbots, and inducting presbyters, moreover, for *burial and funeral rites*, and benedictions of married persons, and other sacraments, money is demanded. That this may not be done for the future, we strictly charge that nothing be demanded for installing ecclesiastical persons, or instituting priests, or *burying the dead*, or nuptial benedictions, or the other sacraments.”

† Council of Lateran, iv. A.D. 1215, c. 66.—“It has come to our knowledge, by frequent complaint, that certain of the clergy exact money for the *rites of the dead*, nuptial benedictions, and the like, and, if their cupidity be not satisfied, fraudulently interpose fictitious hindrances. On the other hand, some of the laity, through heretical pravity, under the pretence of regard for the canons, strive to infringe the laudable custom which the pious devotion of the faithful has introduced toward the church. Wherefore we both prohibit these disgraceful exactions to be made in this matter, and also charge that the pious customs be observed: ordering that the ecclesiastical sacraments be *freely given*; but that they who endeavour to change the laudable custom be restrained by the bishop of the place, having knowledge of the truth of the case.”

SOCIETY FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS.

SIR,—In offering the remarks which follow, I take for granted that every minister of the church of England is deeply interested in the prosperity of the venerable Society for the Propagation of the Gospel in Foreign Parts.

The question, then, in this matter is—*How can we, the parochial clergy, be most instrumental in increasing the efficiency of the society?*

In one of your Numbers for last year, I noticed the recommendation of a plan, which was adopted, with considerable success, in the parishes in which I am professionally interested. Your readers may remember that the plan recommended last year was—that the minister of the parish should, on the Sunday before Christmas-day, bring distinctly before his parishioners the claims of the society to their affection and support, and should exhort that the head of each family, throughout the parish, should call together his children and servants on the morning of Christmas-day, and, having set before them the blessings of the Gospel and the duty of all Christians to assist in its propagation to distant nations, should encourage them to join him in his labour of love, and, according to their respective means, contribute to the funds of the society.\* These contributions should be sent to the minister to be forwarded to the society.

\* As my short experience has proved to me that our people not only require to be urged to the performance of duties not laying immediately before them, but also to be assisted in the detail of their arrangements, it might, perhaps, be productive of good, if, in populous parishes, some such short address to the parishioners as the following were printed, and placed in the pews, and in the free-sittings, in the church, on the morning of the Sunday before Christmas-day.

ADDRESS,

*To the Parishioners of ———.*

MY CHRISTIAN BROTHER,—I am entitled to presume that you are all anxious to extend to others the religious blessings which are so happily enjoyed by yourselves; and that you not only feel it to be your duty, but find it also a pleasure, to be in any degree instrumental in promoting the salvation of your fellow-creatures. My object, therefore, in laying this paper before you is, not so much to exhort you to the performance of your duty, as to offer a few suggestions as to the manner of making your exertions most effectual.

I would therefore submit to you the following PLAN FOR YOUR ADOPTION, as a means of increasing the funds of the Society for the Propagation of the Gospel in Foreign Parts.

Let each person into whose hands this paper may fall humbly desire that he may be made, in some degree, useful in extending the knowledge of our Lord and Saviour; and then meekly, but firmly, resolve that he will adopt some plan for the purpose; for instance:—

Let him, on the morning of Christmas-day, the anniversary of that day on which to us was born a Saviour, which is Christ the Lord, call together the various members of his household—children, servants, and dependants—and, in few words, explain to them the blessings of Christianity, and the claims of the Society for the Propagation of the Gospel upon every good churchman; and then exhort them to contribute according to their ability to its support; which might be done in some such terms as these:—

Our blessed Lord hath said—"I am the way, the truth, and the life; no man cometh unto the Father, but by me." This passage, and many other parts of Scrip-

I will now state the results which followed the adoption of this plan, in our united parishes, last year, in a *pecuniary* point of view :—

I.—In the united parishes of W—— and T——, containing together a population of between 4000 and 5000, we received and transmitted to the secretary of the district committee, in the neighbourhood, the sum of 12*l.* 11*s.* 2*d.*, making a return of about 2*l.* 10*s.* for every 1000 persons. Allowing the whole population of England and Wales to be 13,894,574, according to the census of 1831, the benefit to the society at this rate would be 34,736*l.* 8*s.* 6*d.*, in one day. However, reducing the average, for reasons which need not to be detailed, from 2*l.* 10*s.* to even 1*l.* per 1000 persons, the benefit to the society would be 13,894*l.* 11*s.* 5*d.*

II.—If the result of our labours should be less satisfactory than it ought to be in a pecuniary view, still, in addition to the positive increase of means, to whatever amount it may be, we have reason to believe that great spiritual benefit will be the effect of an earnest ap-

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ture, abundantly assure us that the knowledge of Christ is salvation. The most essential service, therefore, we can render to our fellow-creatures is to make known to them the Gospel of Christ, and, for this purpose, we must be *willing*—nay, we must be *glad*, to make some sacrifice of those things we have received of a bountiful God; for unless we are ready to do this, we cannot be said to love one another, and we must not forget the words of Christ—"By this shall all men know that ye are my disciples, if ye have love one to another." Let it therefore be our satisfaction, as it is our duty, to assist in carrying into distant lands the knowledge of Jesus Christ, and bringing the consolations of the Gospel of liberty and peace to those who mourn in the captivity of ignorance and sin. Let us joyfully contribute our mite to increase the funds of that excellent and venerable Society for the Propagation of the Gospel, which has a claim to our affection and support as having for its object the salvation of sinners, and as having so long used those means of accomplishing its great purpose which are in strict accordance with the Word of God, and the principles of the established church. For, let me tell you that the great object of this society is to place the Bible in the hands of those who know not the true God, to afford facilities of worshipping in those pure and scriptural services which are the glory of this church and the great bulwark of Christian doctrine in this nation, to reform the hearts of the wicked, to lift up the spirit of the contrite ones, and to direct all to the cross of Christ as the way of salvation, and to the Spirit of God as the sanctifier of his people. As to the means by which this venerable society would secure its object, it is by sending abroad good and able men as ministers of God, lawfully appointed to the work of evangelists, that by means of these preachers the people may hear of Jesus Christ; and hearing, may believe in him, and believing, may call upon him, and calling upon him may be saved.

The master or mistress of the house may then express a willingness to receive, in the course of the day, from the several members of the family, such little offerings as they may be disposed to make in support of the society; or they may leave a box in some fixed place for the reception of contributions, having first written on the front, or on the lid, the following words—

"SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

"*Box for Contributions.*"

All contributions thus received by heads of families should be sent in the course of the week to the officiating clergy, to be forwarded to the parent society; or to the secretary of the district committee in the neighbourhood.

That the God of peace may make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, is the hope and prayer of

Your pastor and faithful servant, A. B.

peal to our people upon this subject, and a strong statement of the gladness with which the truth has been again and again received by multitudes of the heathen.

The *great* argument in favour of this particular method of increasing our efficiency is, that machinery of vast power may be set in motion, without any very unusual exertion; and that, by a single effort on the part of the clergy, we secure the interest and co-operation of large numbers in the work we design to further; besides, no labour is lost according to this plan. You have no two persons walking over the same ground, and no one person going over the same ground twice; but each individual is working powerfully in his own independent sphere; and the matter is brought before the great mass of the people, by their own natural advisers and friends, and in a manner highly calculated to secure the point.

Every Christian family is, in truth, a little church of God, in which the head of that family is the officiating priest, for the maintenance of piety and charity, and all the families in a parish form together one large family, of which the minister of God is head; and all the parishes in a diocese form one large family, of which the bishop is the head; and all the dioceses in Christendom form one large family, of which Christ is head. Surely, then, no plan is better calculated to promote the glory of God, our Saviour, and the good of our fellow-creatures, than one which recognises and acts upon this simple classification of all Christian people.

Would any of the rural deans, who approve of this suggestion, bring the matter under the notice of the clergy within their districts?

Your obedient servant, D.

#### LESLIE ON THE USE OF ECCLESIASTICAL HISTORY.

SIR,—The opinion of the early church is an invaluable test of religious truth. Yet, however, in accordance with common sense, this assertion is, at the present day, frequently impugned. It is openly scoffed at and derided by the sectarian, and meets with hardly better treatment from some members of our own church. To be fettered by the opinions of early writers, who after all were but mere men, is considered, by many, an intolerable hardship, and restraint of Christian freedom. To form our own theories on religious subjects, without reference to the recorded opinions of the primitive church, is esteemed an essential part of a Christian's liberty. Any attempt, moreover, to control this, is looked on as an approximation to the system of popery. Yet this was confessedly the principle of the early church. "*Quodcunque prius, verum, quodcunque posterius falsum,*" is the sound rule of interpretation adopted by Tertullian, and still more fully developed at a subsequent period, by Vincent, of Lerins; and is, undoubtedly, the principle on which our church proceeded in reforming herself from the errors of popery. That this sound test of truth may again be applied, in opposition both to popery and puritanism, is much to be wished; and the republication, in the "*Tracts for the Times,*" of parts of the two treatises just alluded to, may, it is hoped, help to

restore to its former influence this principle of catholic interpretation. With the same view I venture to recal to the memory of your readers some passages from Leslie's "Letter on the Study of Ecclesiastical History." Such sound and judicious views deserve to be more generally known.

"Of all history, the ecclesiastical is the most beneficial; as much more as the concerns of the church are above that of the state—our souls above that of our bodies—and our eternal state more than the moment we have to stay in this world. . . . . These, and these only, I may say, is the division of all controverted points in divinity, either as to doctrine or discipline; for every one of them must be determined by *matter of fact*. It is not refining and criticisms, and our notion of things, but what that faith was which was once delivered to the saints. This is *matter of fact*, and must be determined by evidence; and where any text of the New Testament is disputed, the best evidence is from those fathers of the church who lived in the apostolical age, and learned the faith from the mouth of the apostles themselves,—such as, Clement, Ignatius, Polycarp, &c. These must know the best sense and meaning of the words delivered by the apostles; and, next to them, they to whom they did deliver the same; and so on, through the several ages of the church, to this day. And those doctrines, and that government of the church, which has this evidence, must be the truth. And they who refuse to be determined by this rule are justly to be suspected; nay, they give witness against themselves that they are departed from the truth. Thus the church of Rome will not be concluded by the evidence, but by what they call the authority of the church; then they make this authority the same in all ages, and so settle all upon the authority of the present church. The same method would baffle and silence our vile sectaries, of several sorts. For example, Who can read that history of Eusebius, and doubt that episcopacy was the government of the church at that time and before all over the Christian world? In which we find nothing of the papal supremacy, or presbyterian purity, but flagrant episcopacy everywhere in all churches; yet, with this difference, that whereas our dissenters (may we not add, too, some of the clergy?) have this plea only left to bawl and wrangle, as if our bishops took more upon them, and assumed greater authority than those primitive bishops did pretend to, over their presbyters and people. The case is so far otherwise that, if our bishops should speak now in the language used by those early apostolical bishops, that rout would be ready to stone them, and cry out, blasphemy! If they were told that the bishop does immediately represent the person of Christ; that, therefore, as the apostles and disciples were obedient to Christ, so ought the presbyters, deacons, and laity, to be obedient to their bishop; that who kept not outward communion with his bishop, did forfeit the inward communion with Christ the head. . . . . for that he is the principle of unity in his church, and who is not in communion with him is out of the unity of the catholic church,—this would be called high-flying with a witness. Yet this was the language of the holy Ignatius, and those primitive, and even apostolic times. . . . . The state and history of the primitive church shews, by a stronger argument, i. e., *of fact*, what was the government of the church, as established and left by the apostles. For that is, after all, what must determine us: it is not what schemes and contrivances we may fancy, but what that government was which, *de facto*, the apostles left in the church; and that must continue till a greater, at least as great, an authority shall alter it. . . . . But some think that the apostles left no standing government in the church, but what might be altered by the church in after ages, according to occasions and emergencies; and so episcopacy, presbyters, or anything else, may come in. These make no great matter of the government of the church, so as they cry, the doctrine be sound. But they consider not that the *government was ordained to secure the doctrine*, and no instance can be given, from Jeroboam downwards, when the change of the government did not bring along with it a change of doctrine."

This latter assertion Leslie illustrates by reference to the state of the early church of England during the great rebellion, and of Holland; to which we may now add the case of Geneva, as an instance of the lamentable effects of spurious and ultra-protestantism.

CATHOLICUS.

## ON THE POSITION OF PADAN ARAM,

*In reply to the Remarks of Dr. Paulus upon the subject, contained in his Review of Mr. Beke's Origines Biblicæ.*

SIR,—In the Hebrew Scriptures we find frequent mention made of *Padan Aram* or *Aram Naharaim*, which is described as being the country into which Abraham and his family first went after their departure from Chaldea, and in which, when Abraham proceeded thence into Canaan, Nahor and his descendants continued to reside. This country was, by the Jews of Alexandria, considered to be identical with the *Mesopotamia* of the Greeks; and accordingly, its name was so rendered in the Greek Translation of the Hebrew Scriptures made in that city, which bears the name of the Septuagint version. This identification (although from Judith v. 5—7, and Acts vii. 2—4, it is manifest that it could not have been universally admitted at the times when those two books were written,) was, together with many other Rabbinical opinions in Geography, adopted without question among the early Christians; and notwithstanding that it has always been attended with difficulties which commentators have not been able entirely to surmount, its general correctness appears never to have been doubted.

In my *Origines Biblicæ*,\* however, I have taken upon myself to deny altogether the correctness of this identification; and I have in that work (pp. 122—133,) given my reasons for the opinion therein expressed, that *Padan Aram*, so far from being represented by *Mesopotamia*, was situate very much nearer to the confines of Canaan; and that, in fact, its true position is to be looked for in the neighbourhood, and probably to the southward of Damascus.

The opinion thus expressed has met with the most decided opposition from Dr. Paulus of Heidelberg, who, in a Review of my work published in the *Heidelberger Jahrbücher der Literatur*,† at the same time that he scoffs at my belief in such a *vulgar error* as that “the Bible is the written word of God,” manifests not less his indignation at the presumptuous attempt thus made—and that above all by an Englishman,—to disturb, in this as well as in other particulars, the “received orthodox, and truly Rabbinical interpretation” of the Jews of Alexandria, to whom he would appear to attribute an infallibility which he denies to the writers of the text itself.

It is not my intention upon the present occasion to comment on the subject of that review generally: my object is simply to confine myself to the learned reviewer's criticism of my opinion on the subject of *Padan Aram*.

In order to do this with justice, both to my reviewer and to myself, it is necessary that I should discuss his observations in detail.

He begins thus, then: “I will now proceed to notice a single special example of the (most assuredly not rational) method of the author. The Haran of Gen. xxvii. 43, xxviii. 10, cannot be the Charræ so well known from its connexion with the history of Cræsus. And why not? Why, because, although it be true from Gen. xxxi. 22, that

\* “*Origines Biblicæ*; or, Researches in Primeval History,” vol. i., London, 1834.

† For January, 1835, pp. 43—61.

Jacob, when he fled, was three days in advance before Laban knew of it, yet still it would not have been possible for him to reach Mount Gilead in 10 days; for Charroe being distant about 400 miles from Gilead, his flocks and herds could not have travelled at the rate of 60 miles a day." Now this is so far from being a correct statement of my argument, that it altogether omits what is the real question between us, which is simply as to the meaning of the "seven days' journey" of Laban. It is unnecessary, however, to say any thing *here* on the subject, as the point will be sufficiently brought out before the termination of the present observations. The "60 miles" (instead of 40,) is, of course, merely a clerical error.

"The correctness of the latter portion of this statement may perhaps be admitted. But straightways the author comes to the conclusion that there must have been *another Haran*, and that Padan Aram (Gen. xxviii. 2,) is to be looked for in the neighbourhood of Damascus. One cannot but admire the author's observation and reflexion; but one is, nevertheless, not a little surprised that so many different places bearing similar names have always to be sought after." One would have greater reason to be surprised, if mere similarity of name were all that was considered requisite to establish the identity of a place in the present day with one which existed three or four thousand years ago; and I presume that the reviewer does not wish it to be understood that such is his opinion. But if such were really the case, a place in *Elhedja*, south of Damascus, called *Harran*, which is mentioned by Burckhardt,\* would be a far better representative of Haran than even Charroe itself, as being actually *identical* in name with the Hebrew הרן.

The reviewer then proceeds to say: "Let us, therefore, examine the text (rationally) a little closer. Is it any where said that Jacob's flocks travelled a distance of 400 miles in 10 days,—that is, 40 miles daily,—in their journey from Haran to Mount Gilead? This would certainly not have been possible. But neither does the text say that Jacob travelled that distance in 3+7 days." The reviewer is, no doubt, entirely correct in these remarks; but on my part also, at the same time that I assert the impossibility of Jacob's flocks having made such a journey, I expressly state (p. 130,) that "the time employed either by Laban in his pursuit, or by Jacob in his flight, is not mentioned."

"Jacob had waited" (the reviewer continues) "until Laban was gone to shear his sheep at so great a distance (to the eastward of Haran) that he did not receive intelligence of Jacob's flight until three days afterwards (Gen. xxxi. 19—22)." Dr. Paulus doubtless possesses far more penetration than myself, and he may, therefore, see far more in the text than I can; for although I will not deny that Jacob would naturally have availed himself of the opportunity afforded him by Laban's absence, yet I confess my inability to discover where it is stated that he "waited until Laban was gone to shear his sheep." But that Laban went "to the *eastward* of Haran" is certainly neither stated, nor is there any thing to lead to the presumption that that was the direction (more than any other) in which he went from

**Haran.** Neither is it said that Laban "did not receive intelligence of Jacob's flight *until three days afterwards.*" The text says "it was told Laban *on the third day* (בַּיּוֹם הַשְּׁלִישִׁי) that Jacob was fled;" which, according to the Hebrew mode of computation (see *Orig. Bibl.*, p. 82), might have been at any time on the *second day after Jacob's flight.* These misrepresentations of the history are of no real importance as regards the actual point in dispute; but they of themselves evince, better than any comment that might be made upon them, the general fairness and correctness of the reviewer.

"But how quickly Laban was able to return, and commence his pursuit of Jacob, and especially how soon he found out that Jacob had fled in the direction of Gilead, (which was not the nearest way to Canaan,) is not told us." All this I admit; for the history simply says, "And it was told Laban, on the third day, that Jacob was fled; and he took his brethren with him, and pursued after him seven days' journey, and they overtook him in the mount Gilead;" from which succinct statement (in the absence of all evidence to the contrary,) the legitimate inference unquestionably is, that the pursuit was *immediate*; besides that, common sense teaches us, as it would have taught Laban also, that the longer he delayed his pursuit, the less likelihood there would have been of his overtaking the fugitive, who (even as it was) had already obtained at least two days' start of him. The assertion, however, that "Gilead was not the nearest way to Canaan," is a *petitio principii* unworthy of a logical reasoner, such as (I presume,) Dr. Paulus would wish to be considered. If Padan Aram were situate *to the southward of Damascus*, in the neighbourhood of the Haouran, then Gilead *would have been the nearest way to Canaan*; and in that case all the reviewer's arguments founded upon his illogical assumption to the contrary must naturally fall to the ground. But even if it be conceded that Gilead was *not* the nearest way to Canaan, it is quite certain, nevertheless, that no great time would have been spent by Laban in ascertaining that Jacob had gone in that direction; for it is not possible that the immense droves of the latter (out of which 580 head of cattle were selected as a present to Esau alone, Gen. xxxii. 13—15,) would not have left traces of their progress; besides that, it is an assumption entirely gratuitous (not to say unreasonable,) that the same persons who informed Laban of Jacob's flight, would not also have made him acquainted with the direction of that flight: independently of which, I will ask whether it be at all likely that so remarkable a passage as that of the great body of persons and beasts accompanying Jacob, could have been made through any country that was not totally uninhabited without being the subject of remark to persons who could have informed Laban of its course, supposing him at any time to have been in doubt respecting it.

"The text merely says this" (continues Dr. Paulus): "that, with respect to Laban, the pursuer, the journey that he made amounted to a *seven days' journey*, (Gen. xxxi. 23,) meaning thereby that the distance which he rode between Haran and Har Gilead was so much. In how many days Jacob was able to travel the direct road thither with his slow-footed flocks and herds, is, however, not to be ascertained from the text, because no one can tell how many circuits (umwege)



had to be made by Laban, who of course could not have known in the first instance whether Jacob had gone towards Mount Gilead, or in any other direction. For a pursuing, and therefore mounted, Arab, 400 miles in seven days would have been much too little." How many gratuitous assumptions are here made in order to obscure, rather than to explain, the plain words of the text! Of these assumptions, that of comparing Laban to a mounted Arab, or Bedoween, is, perhaps, the most pregnant with error. I know full well that it is much the fashion to regard the manners of the times described in the book of Genesis as being represented by those of the Arabs of the present day; but the only authority to which we can refer upon the subject most assuredly leads to a directly contrary conclusion. The wandering life led by Abraham (who has *poetically* been described as an Arab Sheik!) and his descendants, Isaac and Jacob, will be adduced as an instance; but the whole scripture history manifests that this was *not the rule, but the exception*. When Abraham left Chaldea with his relatives, they first "came unto Haran, and dwelt there" (Gen. xi. 31); and when that patriarch, with Lot, subsequently proceeded into Canaan, Nahor and his family remained permanently fixed at Haran, in which identical spot they continued to reside during a period of nearly two centuries, (see Gen. xxiv. 4, 10; xxviii. 2, 10; xxix. 4; xxxi. 55;) without the slightest appearance of migration or wandering. So Lot, when he separated from Abraham in Canaan, at once relinquished a migratory life, and "dwelled in the cities of the plain" (Gen. xiii. 12); and the comparison of Gen. xviii. 1—9, and xix. 1—3, will plainly shew how very different was the manner of living which he then adopted, from that which Abraham continued to retain. So also from the descriptions given of the "children of Heth" (Gen. xxiii. 3—18), and the inhabitants of the "city of Sichem" (Gen. xxxiii. 18, 19; xxxiv. 20—23), may be inferred what was those people's usual manner of living, in contradistinction to the wandering lives of the patriarchs. I will say nothing here of *the reason* which is given in Heb. xi. 9, for Abraham's "dwelling in tabernacles with Isaac and Jacob:" all I have now to do with is, *the fact* that the mode of living of the inhabitants of Syria and Canaan, generally, was widely different from that which was adopted by the patriarchs during their "sojourn in the land;"—which *fact* I dare Dr. Paulus to deny, unless he at the same time think fit to reject the evidence of the scriptural history altogether;—and (with reference to the particular subject of the present argument,) I assert that Laban, *the permanent resident in the city wherein his father Bethuel and his grandfather Nahor had constantly resided before him*, is not, in any manner whatever, to be compared to a wandering Arab of the desert.

But let us leave these *fancies*, and proceed to the consideration of *the verbal import of the text*; which is, in fact, the real point in dispute, notwithstanding that the reviewer has needlessly mixed up with it so many wholly irrelevant matters. Now the text says, that Laban "pursued after him [Jacob] seven days' journey"—שָׁבַע יָמִים *שָׁבַע יָמִים*—that is to say, (as I have already expressed it in *Orig. Bibl.* p. 130, although the reviewer does not in the least allude to it,) "not

as meaning a journey seven days in duration, but as a measure of distance,—‘*a seven days’ journey*,’—in the same way as Laban is said (Gen. xxx. 36) to have ‘set [a distance of] three days’ journey betwixt himself and Jacob.” This *seven day’s journey*, therefore, has (in itself) no more relation to the time which Laban may have employed in travelling it, than it has to the time which Jacob had taken to go it before him. Even in the Hebrew language, one may sufficiently distinguish between a *distance of a day’s journey*, and the actual *journey during a day’s time* (comp. Numb. x. 33, and Exod. xv. 22)—in like manner as one may distinguish in German between the *stunde* as a measure of distance, and a journey during a *stunde’s* time.\* It is in the former of these senses, I repeat, that the words “seven days’ journey” apply; and this, and this alone, is to be our guide (as I have stated in p. 130,) in “computing the distance gone by Laban, *without considering the time which may actually have been employed either by him in the pursuit, or by Jacob in his flight*, which is not mentioned.” At what length the standard of measurement, a day’s journey, is to be computed, remains to be determined. I have considered it (p. 130) as equal to about 15 English miles, which is certainly not far removed from the truth: at all events it would be as absurd to estimate the “day’s journey” of scripture at the distance which “a mounted and pursuing Arab” can go in a day’s time, as it would be to suppose that, in Germany, a *stunde* is measured by the distance which a horseman can gallop in an hour.

But it is really surprising what inconsistencies the reviewer is guilty of in his attempts to support his untenable hypothesis. Having first decided that the *distance* which Laban went is to be measured by the *time* which he employed upon it, he is at the next moment compelled to admit, that the actual distance between his Rabbinical Haran and Gilead does not at all correspond with that time:—“four hundred miles” (he says) “in seven days was much too short a distance for Laban,—the mounted and pursuing Arab!” Hence he is driven to take the words of the text *וַיִּרְדֵּף אַחֲרָיו* not in their plain import and common-sense meaning, “and pursued after him,”—in precisely the same manner in which the identical words are used in the account of Pharaoh’s pursuit of the Israelites (Exod. xiv. 9), and in many other places of scripture,—but as conveying the further meaning of “looking for,” “going in search of,” and “making circuits,” in order to account for the circumstance that Laban was seven days employed upon a pursuit which ought not to have occupied him half the time. Independently of which, it is not to be forgotten that the whole of these ingenious speculations are founded upon the illogical assumption of the very point which the reviewer has to prove, namely, that Charre is Haran, and Gilead, consequently, not the direct road from thence to Canaan.

From the sum of the reviewer’s arguments (such as they are), it appears, therefore, that there are two points (and two only) which

\* The German word “*stunde*” (an hour) independently of its primary signification as a measure of time, is used to denote the distance which a foot passenger commonly travels within the time of a *stunde* or hour. Hence, distances are usually calculated by *stunden*, two of which are equal to a German mile.

are regarded by him as *positively fixed*; the others being such *reasonable* and *probable* assumptions as ought to satisfy the mind of any *rationalist*! These two fixed points are; 1st, the position of Haran, which is established upon that *tradition* in which the reviewer is so *sincere* a believer; and 2ndly, the time which Laban took to go from Haran to Gilead, which is determined by a misrepresentation, or at least a misconception, of the verbal import of the Hebrew text. But even let these two fundamental points be conceded,—and what then? The *distance and time of Laban's journey* are settled in an entirely rationalist, and consequently most satisfactory, manner. So too is the *distance gone by Jacob*. But what is to be said about the *time* in which the latter went that *distance*? The reviewer remarks, indeed, that “in how many days Jacob was able to travel the direct road with his slow-footed flocks and herds is not to be ascertained from the text;” but whether the text *expresses* it or not, it may not the less assuredly be affirmed that *many more than seven days* would have been absolutely requisite. For a large drove of mixed cattle, 20 *consecutive days* would be too short a time, even in Germany or England, to travel 400 English miles. This point the reviewer has evidently well considered, although in framing his argument he is most careful to suppress any thing like allusion to it. For he knows full well that the whole of the quickly-moving Laban's time must be accounted for, up to the moment of his overtaking at Gilead “the slow-footed flocks and herds of Jacob;” and it is, in fact, in order to fill up this time which weighs so heavily upon him, that he finds it *convenient* to assert, (in direct contradiction of the words of the text,) that “Laban went to shear his sheep at so great a distance, *eastward of Haran*, that he did not receive intelligence of Jacob's flight *until three days afterwards*,”—and to assume (without the slightest grounds for so doing,) that Laban could not return quickly;—that he did not at once commence his pursuit of Jacob;—that he did not immediately find out that Jacob had gone in the direction of Gilead;—that Gilead was not the nearest way to Canaan;—that Laban was a mounted Arab;—and yet that he employed seven days to do what any mounted and pursuing Arab of the present day would have done in half the time. Is it possible that there should have existed such a *rationalist* expounder of scripture?

“How, then, does this only self-tied knot become undone? As soon as the text is examined a little more closely, and not merely for the purpose of discovering something new, every reason vanishes for the creation of a second Haran, and for the removal of Padan Aram, which, according to the Syriac and Arabic, as well as in Hosea xii. 13, is called *Aramœa Campestris*.” It is simply from this closer examination of the text that I oppose the creation of a second Haran at Charrœ, and the removal of Padan Aram into Mesopotamia; both of which have been effected by the Jews of Alexandria, at probably the worst period of their national existence, and both of which, in this present age of reason, are so strenuously, and so *consistently*,—I leave others to say how ably,—advocated by the reviewer.

With respect to the meaning of the *שָׂדֵה אֲרָם* of Hosea xii. 13, I confess myself unable to perceive what advantage is afforded by it to

the reviewer's argument more than to my own, unless the extent of *Aram* be first determined;—that is to say, until it be decided whether or not *Mesopotamia* be correctly comprised within that designation.

Upon this subject, I have not formed the opinion expressed by me merely from the consideration of the single text which Dr. Paulus has so rationally expounded. In my arguments in pp. 124, 125, I have mentioned that the several cities enumerated in 2 Sam. x. 6, as belonging to *Aram*,—of which “*Damascus was the head*” (Isa. vii. 8),—were all, like that city itself, situate at a short distance only from the north-eastern extremity of the land of Canaan:—see for Beth-rehob, Judg. xviii. 28; Zobah, 2 Chr. viii. 3; Maacah, Josh. xiii. 13; and Ish-tob (Tob), Judg. xi. 3. Why, then, is the plain country of *Aram*,—Padan-Aram, or Seder-Aram,—alone to be placed at so great a distance from the other portions of *Aram*? I have also remarked (p. 132,) that the Kingdom of Cushan-rishathaim (Judg. iii. 8,) is, with far more reason, to be regarded as a country in the vicinity of Canaan, (like those of Moab, Ammon, and Amalek, mentioned at the same time with it in the text,) than as the distant land of *Mesopotamia*, beyond the Euphrates. And, lastly, I have referred (also p. 132,) to the fact that “*Pethor of Aram-Naharaim*” was the residence of Balaam (Deut. xxiii. 4;) “*which is by the river of the land of the children of his people*” בְּנֵי עַמּוֹ (Numb. xxii. 5)—or more correctly “*of the children of Ammon*” בְּנֵי עַמּוֹן, as the Samaritan and Syriac versions, and many Hebrew MSS. have it. Should, however, this text be not considered sufficient in itself, I may farther refer to Numb. xxiv. 25, in which it is said, that “*Balaam rose up, and went, and returned to his place;*” and to Numb. xxxi. 7, 8, from which we find that when the detachment under Phinehas went and “*warred against the Midianites,*” they not only “*slew the five kings of Midian,*” but “*Balaam also, the son of Beor, they slew with the sword.*” How, then, could “*his place*” have been beyond the Euphrates, or anywhere, indeed, except close to Midian?

In spite, then, of the opinion of the Jewish Rabbis of Alexandria, however long those opinions may have been allowed to remain unquestioned, and notwithstanding, also, the arguments of their proselyte and champion, my rationalist reviewer, I have in conclusion to repeat, that the position attributed by me to Padan Aram or Aram Naharaim—a country in the neighbourhood (to the south) of Damascus, and at no great distance from the other cities of Aram above enumerated—in which country was Haran, the residence of Laban, situate seven days' journey (about 100 English miles) from Gilead—in which also was Pethor, the residence of Balaam, situate by the river of the land of the children of Ammon, and close adjoining to the territories of the Midianites—and which, at a later period, formed the neighbouring kingdom of Cushan-rishathaim, the oppressor of the Israelites—is, in every respect, more in accordance with the whole tenour of the scriptural history, unbiassed by tradition, than is any portion of the distant country of *Mesopotamia*, beyond the Euphrates.

C. T. BEKE.

## ON THE DAYS OF CREATION.

SIR,—I have read, with some attention, the observations of the Rev. W. B. Winning on the Days of Creation, and will confess that, so far as they go, they offer the most plausible explanation I have seen of the subject. But there are several difficulties connected with his views, which must not be lost sight of. As truth, and the elucidation of Scripture, is the only object which Christian men and ministers can have before them, Mr. Winning will pardon a few remarks upon his paper in the two last Numbers of this Magazine, where those difficulties appear. I shall reserve any further remarks upon the subject, and confine myself, at present, to those difficulties.

Mr. Winning concedes at once to those who conceive that, by "*days*," *indefinite periods of time* are meant, one of the great arguments of the mere geologist. But, at the same time, he reverts (page 166) to the usual interpretation of the word *day*, where he confines the *day* to a revolution of the earth upon its axis, but extends the terms "*evening*" and "*morning*" to many regular alternations of day and night. It is clear, however, that though such a use of these terms may be consistent with themselves, the objectors to geology will not be satisfied with such a phraseology. My own opinion is, that, before this interpretation can be firmly established, the facts relating to the creation in the 1st chapter of *Genesis*, (from 3rd to 25th verse) must be shewn to be *in unity with themselves*, as to the *propriety of the order* pursued. This is easy; but there will still be the necessity of shewing why the word *day* can be employed in two such differing modes without doing violence to the unity of language.

Mr. Winning observes, on the *third day*, that the earth brought forth a vegetation totally different from that which it produced on the *sixth*: and he introduces the coal measures as illustrating the fact. Geologists, as he observes, have certainly believed that the vegetation of the ancient earth was solely confined to what we now call tropical vegetation; and that "the gigantic rushes, ferns, palms, bamboos, &c., indicate, not only a tropical, but an insular climate." Will Mr. Winning pardon me remarking, that, if the ancient earth was subject to convulsions of such a nature as we may suppose, under the idea of *days* implying periods of a kind totally distinct from anything we know now, that we have nothing better than *conjecture* to go upon when we assume, that the "first vegetation of the earth must have grown on islands in a very moist atmosphere, and in a heat as great, or even greater, than that of the *West Indies*?" (page 167.) The Mosaic account distinctly states, that (to use Mr. W.'s own version) this occurred "*when the Lord God rained not on the earth; but there went up a mist from the earth and watered the whole face of the ground.*" I may hereafter attempt an explanation of this phenomena upon natural principles, but I now merely point Mr. Winning's attention to it. It is evident, that if the vegetation of the ancient earth was simply such as we have traces of in the coal measures, and if it did not rain when that vegetation grew upon the earth, the climate in which it grew was not exactly a tropical climate; for rain is one of the most usual of

tropical phenomena, such rain as is not known in more temperate regions: nay, it can be proved from observation of what goes on in the West Indies to this day, that, if such vegetation as is supposed existed solely upon the ancient earth, it must have *rained*, unless the ancient atmosphere, or the ancient vegetation, had properties totally different from what is supposed when a West India climate is alluded to. I have in my possession several private memoranda of the Rev. Lansdown Guilding, late of St. Vincent's, (and one of them I have published in the Magazine of Natural History for 1st Sept. 1835,) which prove, that one of the causes of the great rains in the tropics is the gigantic vegetation. Now this certainly throws a difficulty in the way of Mr. Winning. The coal measures do not contain indications of such vegetation as is pointed out in the 11th and 12th verses of Genesis i. If, then, there were *no ruminantia before Adam*, why was there grass, or green herb? We may be certain that *they* were not created without a use; and I believe that Moses has stated nothing respecting the Creation which is not *strictly* and *scientifically* true. It has been much insisted on, that, if these grasses existed, their traces are now not to be found. Is Mr. Winning aware that Professor Lindley has recently demonstrated that the conclusions usually arrived at from an investigation of the coal strata are not justified by experiment upon vegetable matter immersed in water? the very condition of the geological and theological theories. "*La Géologie et la botanique*," (says M. Adolphe Brongniart, "*Prodrome d'une Histoire des Végétaux fossiles*," p. 183,) "*nous paroissent donc s'accorder pour annoncer qu'à cette époque la surface sèche de la terre étoit bornée à des îles peu étendues, disposées par archipels au sein des vastes mers, et sur lesquelles croissoient les végétaux, dont nous trouvons les restes dans la formation houillère.*" Such was, till seven years since, the opinion of most geologists, and such is the opinion of many still. But, as Mr. Lindley has observed, in a note to his "Fossil Flora," it was always doubtful "whether such data as we possessed concerning the flora of the coal measures could be considered of a nature sufficiently precise to justify geologists in entering into such calculations." "It was, moreover, perfectly clear that the numerical proportion borne by ferns to other plants was rapidly diminishing as the examination of the vegetable remains of the coal measures became more carefully conducted. The very remarkable fact, that ferns are scarcely ever met with in fructification in a fossil state was also a circumstance upon which no light was thrown by the theory of a high temperature and damp insular atmosphere. Taking all these into consideration, along with the constant state of disintegration of vegetable remains,—a disintegration unquestionably not the result of drifting,—I was led to suspect that, possibly, the total absence of certain kinds of plants, the as constant presence of others, and several other points of a like nature, might be accounted for by a difference in the capability of one plant beyond another of resisting the action of water. Accordingly on the 21st of March, 1833, I filled a large iron tank with water, and immersed in it 177 specimens of various plants, belonging to all the more remarkable natural orders, taking care in particular to include representatives of all those which

are either constantly present in the coal measures, or as universally absent. The vessel was placed in the open air, left uncovered, and untouched, with the exception of filling up the water as it evaporated, till the 22nd of April, 1835—that is, for rather more than two years. At the end of that time, what remained was examined, with the results stated in the following list [omitted here for want of space]; in which it is to be observed, that where no observation is added to the name of a plant, no trace whatever of that species could be found." Of the 177 species, 121 were not to be traced. "This experiment," continues the Professor, "appears to me to lead to most important conclusions. These things seem clear: Firstly, that Dicotyledonous plants, in general, are unable to remain for two years in water without being totally decomposed; and that the principal part of those which do possess the power are *Coniferae* and *Cycadeae*, which are exactly what we find in a fossil state. Secondly, that Monocotyledones are more capable of resisting the action of water; in particular, palms and seitameneous plants, which are what we principally find as fossils, but that grasses and sedges perish; so that we have no right to say that the earth was not originally clothed with grasses because we no longer find their remains. Thirdly, that fungi, mosses, and all the lowest forms of vegetation disappear, and that even equisetum leaves no trace behind, which seems to settle the question of calamites being an extinct form of that genus. And, finally, that ferns have a great power of resisting water if gathered in a green state, not one of them having disappeared during the experiment; but that the effect of immersion in water is to cause their fructification to rot away.

"Hence the numerical proportion of different families of plants found in a fossil state throws no light whatever upon the ancient climate of the earth, but depends entirely upon the power which particular families may possess, by virtue of the organization of their cuticle, of resisting the action of the water wherein they floated previously to their being finally fixed in the rocks in which they now are found."

We have, then, no right to assume that the vegetation of the pre-Adamitic earth\* was at all different from what it was afterwards; and, therefore, there is no scientific argument to justify Mr. Winning's notion respecting the creation of fresh vegetable substances in the sixth day. Indeed the very mention of grasses, and herbs, and fruit trees, in the 1st chapter of Genesis, strikes at the conclusion he deduces from the mention of plants, herbs, and trees, in the 2nd chapter. I do not say that his conclusions are incorrect; but I am anxious to have all difficulties canvassed, that Mr. Winning's labours may be more satisfactorily recompensed. In the Twelfth Essay on the Antediluvian Age, Mr. Winning has given several reasons why he does not think that there was rain before the flood. Now, if so, the new vegetation, which he sees in the 2nd chapter of Genesis, was fed by the dew.—Why, then, could not that new vegetation have thriven as well before Adam's existence as after? But it was necessary, he will say, for the new creatures, and for Adam himself. And here lies the

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\* By this term, I mean the earth as it was on the fifth day.

difficulty of reconciling the use of the grass, &c., in the 1st chapter. It is true that the production of *thorns* and *thistles*, after the fall, (Genesis, iii. 18.) seems to favour the idea of new creations in succession; but, nevertheless, the words used do not imply more than a curse upon the soil, which was so altered by some, probably, chemical or mineral change, as to produce an excess of vegetation of that sort; such, indeed, as there are many examples of in countries visited by terrestrial convulsions in the present age. As to the *dew*, upon which so much depends, the country at the foot of the Andes, in Peru, offers the spectacle of a prolific vegetation supported by *dew*, I may say, *alone*: for when it rains at Lima, the rain is almost invariably the result of some visible terrestrial and consequent atmospheric convulsion. Feuillée informs us, that on 7th Sept., 1709, the fall of a shower of rain was an event that had not taken place for twenty previous years; and it is certain that this rain was the result of some convulsion produced by a terrestrial commotion. But; be this as it may, will the productions of the neighbourhoods of Lima, so nourished by dew, justify the inference, that the fossil plants of the coal measures might be fed by dew alone, or the greater inference, that, if so, (i. e. if they are actually the remains of the vegetation of Gen. i. 11 and 12,) the plants contemporaneous with Adam were different in nature or constitution? It is evident that these questions affect the assertion of a new creation of animals, as well as plants, at the first coming into existence of Adam, for the vegetation, we are told, was for the use of the animals.

Now, as to the second creation of *animals*, Mr. Lyell ("Principles of Geology," vol. ii., page 124) has already supposed, that "species may have been created in succession at such times and in such places as to enable them to multiply and endure *for an appointed period, and occupy an appointed space on the globe.*" I do not intend to quote the deductions by which this idea is enforced; but must take one remark applicable to the present purpose. "*The above-mentioned herbivorous animals, in their turn, (viz., sheep, deer, goat, &c.) must be permitted to make considerable progress before the entrance of the first pair of wolves or lions,*" (page 125.) Now, if wolves and lions &c. were not created before the epoch mentioned in Gen. ii. 19, they were created *afterwards*, or *at that time*. If *at that time*, or *before*, were they compatible with each other? I presume that there is no supposition of their being created *immediately* afterwards. These ideas raise a great difficulty for Mr. Winning; and I think "A Plain Reader" (vol. viii., p. 45,) has the advantage of him in what he says respecting the animals before the flood. But, allowing that all the ferocious animals were destroyed by the flood of Noah, and that none but harmless and domestic creatures entered the ark, do not the facts furnished by naturalists respecting the fossil remains of hyænas, bears, &c., which are proved to have been *of the same habits* with those now living, upset, at once, the notion of a *re-creation* of hurtful animals after the flood, of which there is not a word in the Bible, and prove that that *re-creation* was not a *new* creation? Cuvier, quoted by Mr. Winning, (vol. vii., p. 414,) says: "the species of antediluvian animals were



not *precisely the same* as the postdiluvian." But do they differ so much as to constitute a new creation? or is the difference in their organization simply a correspondence with the difference of the climate, suitable, not so much to new habits, as to a modified condition of the earth and the air, consequent in the great catastrophe that had taken place? If we are to build upon such differences, let us know *exactly* what they are. It appears to me to be far more agreeable to reason and analogy, and to what is revealed in Scripture, to suppose, that whilst man was innocent, and "*every thing*" on earth continued "*very good*," the ferocious properties of the beasts of prey were not developed; and that when sin had introduced *death* into the world, then it was that death of and by animals first took place; [and it would appear that the brute creation suffered at the deluge equally with man on that account, (Gen. vi. 11—17) as co-partners in corruption and violence;] and that, at the deluge, the same power which afterwards "shut the mouths of the lions" so that they hurt not Daniel, shut their mouths when they entered the ark; (for though Noah was then saved, the decree of temporal death was only suspended, and men were afterwards, as well as animals, to be born in their natural condition;) I say, it seems more reasonable to suppose this, than to suppose that after Noah, who was then the representative of Adam, in a state of comparative righteousness, had survived the flood, fresh races of ferocious and blood-thirsty animals should be created anew, when the creation of such creatures would only imply the creation of so many scourges for the family so recently and so mercifully spared. It is far more probable that the animals which took possession with Noah of the baptized earth, retained their restored ancestral simplicity so long as Noah's family remained untainted, and that the curse upon Adam's posterity, awhile suspended, returned in all its force when disobedience to the law expressly given at that time (Gen. x., 5) was shewn. I see nothing more extraordinary in the notion of "the lion" *literally* "eating straw like the ox," which Mr. Winning has, in previous papers, rejected, (vol. vii. p. 414,) than I do in the fact of Nebuchadnezzar "eating grass like oxen," which, we are told, did take place, (Dan. iv. 33). The Scriptures bear frequent testimony to the conclusion, that the Almighty has, for a specific end, temporarily changed the characters of brute creatures; and it is no less contradictory to reason to say, that there must have been a new creation at Noah's deluge, than to say, that when God opened the mouth of Balaam's ass, he created an animal of a species not precisely like that of the animal usually known by that name.

Mr. Winning must be aware what a powerful weapon would the doctrine of *new creations* be in the hands of those who are jealous of ONE UNIVERSAL CREATOR, and how dangerous it would be to truth to let them create *ad libitum*, which Mr. W. has actually done in this instance, though with a different aim.

As for any conclusions drawn from the at present undiscovered traces of human bodies in the strata of the earth, such conclusions must be premature, till the earth has been thoroughly investigated, especially those countries where the probability is the first men lived

and died. And who shall say that human bones are as capable of preservation as animal remains?

It is not altogether to the present purpose to allude to any other writer than Mr. Winning; but as that gentleman has quoted Mr. Fairholme's "Scriptural Geology," in his notes to the "Twelfth Essay on the Antediluvian Age," I take the liberty of observing, that although it is painful to say anything disrespectful of an anxious defender of revelation, Mr. Fairholme's testimony, as a geologist, does not rank very high: he has betrayed so much ignorance respecting the contemporaneity of the coal measures, and other much more recent formations, and has blundered so materially, that his evidence is not worth much where geology is simply involved. The same might be said of Dr. Ure, whose errors have been pointed out by Professor Sedgwick before the Geological Society. It is certainly a great pity that the persons who have most strenuously contended for the match between theology and geology, have shewn occasionally most manifest misunderstanding of what geology teaches. If we would meet the Philistine philosophy of the day with David's success, we must not only go forth "in the name of the Lord of Hosts," but arm ourselves with weapons that we can manage. So long as men try to refute geological heresies, they ought, at least, to know what those heresies have of truth wrought into them; and to use the earth as a comment on the Bible without actually knowing what the earth exhibits, is about as absurd as it would be to attempt to determine the correct reading of an obscure passage in an antediluvian manuscript with no knowledge of the alphabet used at the period when the work was composed. This is pretty much what Messrs. Bugg, Fairholme, and some other "Scriptural Geologists," have tried their hands at, to the infinite amusement of those who, receiving all that the natural eye traces out in the structure of the globe, close their mental vision against the records of revelation.

*Longfleet, Dorset, 9th Sept., 1835.*

W. B. CLARKE.

#### MUSICAL FESTIVALS IN CATHEDRALS.

SIR,—The propriety of using our cathedrals for the purpose of musical festivals has often occurred to my mind: and is especially brought before me, at this time, by the announcement of the approaching meeting at York. That a musical festival is a mere matter of amusement, few persons, I should fancy, would be bold enough to deny. Whatever it may be *in theory*, however dignified by the name of charity, or palliated by the paltry excuse that it tends to excite devotional feeling, few persons (if any), in *fact*, frequent it but for the mere purpose of immediate gratification. Many, I believe, are not aware that charity is at any time the professed object of the festival, and would rush, therefore, to the amusement, with the same eagerness, were that out of the question. When called on to defend their conduct, to justify their desecration of our venerable cathedrals, they call to mind, perhaps, the nominal purpose for which the festival has

been instituted. But I should much doubt, nay, should venture to deny, that *any* feeling of charity leads them to purchase their tickets, and to incur the great trouble and expense with which such amusements are always attended. That persons shall travel, frequently, a considerable distance, that they should hire lodgings at an exorbitant rate, and necessarily involve themselves in many incidental expenses, to add a comparatively trifling sum to the funds of a public charity, is worse than absurd. If the interests of the charity were really at heart, they could surely serve them much more effectually, and with less expense to themselves, by a liberal donation at once. So that, admitting the charitable intentions of such persons to be real, they certainly adopt a very clumsy method of carrying them into effect. But a very small portion, sometimes no part of the sum expended in tickets only, is made over to charitable uses. But even supposing that it were all made available to the purpose intended, we may yet fairly ask whether the house of God is devoted to a right purpose. "Have ye not houses to eat and to drink in?" says the apostle; and may we not ask in similar phrase, "Have we not houses in which to hear the voice of singing men, and singing women?" The early church, whom we profess to follow, would assuredly tell us, "Yes." They who entered into the church, as Chrysostom says, as into the Palace of the Great King, with fear and trembling, who revered it as consecrated with solemn rites, set apart from ordinary and profane uses, and made holy unto the Lord, would not for a moment have tolerated the indecent and irreverent way in which our churches are now treated. I would ask any one, who feels within him one spark of the ancient catholic faith and spirit, whether by so acting we are not favouring both popery and puritanism, those two fatal innovations? The papist laughs at what he must call, at best, a strange inconsistency in our conduct,—that while we professedly consecrate buildings for the service of our Maker, we use them for other purposes than those for which they were set apart. And the puritan is confirmed in his profane notion, that the consecration of inanimate things is a vain and empty form, savouring of Jewish formality, but inconsistent with gospel freedom. Yet such irreverent practices are indeed but too common with members of the church. In confirmation of my deliberate opinion of them, I will subjoin the words of an anonymous writer, whom I recognize by his style, and reverence for his piety:—"To board over the altar of a church, place an orchestra there of playhouse singers, and take money at the doors, seems to me as great an outrage as to sprinkle the forehead with holy water, and to carry tapers in a procession."—*Tracts for the Times*, No. 41. Now, if this be the case, it cannot but be a matter of serious consideration how far we are acting rightly in suffering our cathedrals and churches to be used for concert-rooms, for bringing together singing men, and singing women; not, indeed, to praise their Maker, but to make an ostentatious display for the amusement of their fellow men. It may, perhaps, be bold to speculate on the reasons of God's anger, so manifestly, as it seems, displayed against this country. But may not this be one of them: that we have desecrated the buildings which were once dedicated to Him,

and have invited the mixed and profane multitude within those walks which none should dare enter but with the wish and profession of serving Him? But it may be replied, we attend the meetings you object to for the express purpose of gaining and establishing a devotional feeling. Now, in answer to this, I would merely say, that a feeling of devotion is a very indefinite thing. It *may* easily be mistaken for mere bodily excitement, and is, *in fact*, so mistaken, by persons fanatically inclined. It is, in such cases, a mere delusion, a mere luxury of the imagination, and as much a dissipation as what is usually so called. It is quite independent of right conduct, which, after all, is the only true test of religious feeling. But I would confidently ask, has any person ever attended a musical festival for the purpose of improvement? Has he succeeded in that purpose? Has any consequent alteration ever occurred in his conduct? Has he carried his (so called) religious feeling thus excited into practice? Or has he not rather indulged in it as a momentary luxury, and then suffered it to die away? I would then observe, that if it is really a religious fervour, he is but injuring himself by thus violently rousing it, and then allowing it to subside. Religious feeling should tend to religious practice: if not, it is pernicious. But if it is not religious feeling, but (as is most likely) mere bodily emotion, surely the house of God is least suited for producing what may well be called mere sensual indulgence. Other places more suited for this purpose could, I think, be generally found, or at all events, should be built, if necessary, as is the case at Birmingham; and, surely, there can be no doubt, meanwhile, in the mind of a serious man, whether he should forego amusement, or, by the mere act of indulging it, dishonour the temple of his Lord. To another point I will but allude; the necessary suspension of the church service, for some period, both prior and subsequent to, as well as during the celebration of the festival. This is a great evil, and must especially be thought so by those who wish to see the restoration of the daily service of the church. After all, I would not have it supposed that I am an enemy to Oratorios in the abstract. They are a source of the most rational and exalted amusement. But it is because they are but amusement that I would exclude them from the church. There we meet to worship the One great object of our faith, not to excite mere feelings, however pure and refined.

I am, Sir, yours, &c.,

PRESBYTER.

#### PAROCHIAL PSALMODY.

THE first thing to be done towards putting up an organ is to raise a sufficient sum of money. Now, in a country village, this is no easy matter; many object, and often on the ground "that unless you collect a *large* sum, (of which there is no chance,) you can do nothing." "Organs are so expensive," is the remark. So they are; but a little money goes a great way here. Barrel organs are cheaper than finger organs, and do very well for a country church. Finger organs are the best, undoubtedly; but as they require an organist, and that

organist requires a salary, it is not very advisable to have them, unless there be money enough, which is not likely. Having determined on having a barrel organ, take down the dimensions of your church,—the height, width, &c.; for the power and size of the organ ought to be regulated, in some measure, by the size of the church. Having done this, go to any of the London builders and see what can be done for the money. The expense of organs consists in the lower notes, and the number of stops. For a small sum of money they are not able to give you the chromatic scale in the lower notes, which always sound the most effective; consequently, they give you only a limited number of notes. This is apt to mar the effect of the chord, and to prevent its being played as you wish. Organ builders vary much in their prices; but it is always worth while to go to a good builder, and give a good price, in order that the work may be well done, and the tunes *each arranged* on the barrels. If all the notes were here, it would not signify so much; but there being only a certain number, it requires some care in managing the harmony. With regard to the number of stops, it is quite sufficient to use the two diapasons principal, twelfth and fifteenth. At first, the organ is apt to get out of tune, and the barrels to warp: this, in time, will be remedied, when the wood gets seasoned. In some finger organs they have a barrel as well: this is a good plan, in case of the illness or absence of the usual organist. Every organ, whether finger or barrel, ought to be inspected once a year. The church must be free from damp; but I need hardly mention this, as most churches, at the present day, have a stove of some sort. The outside case of the organ ought to correspond with the architecture of the church. A small organ will prove powerful enough to lead a large congregation. One with two barrels, each with twelve tunes, six feet high, may cost about 40*l.* or 50*l.* A larger one, eleven feet high, and five-and-a-half wide, five stops, compass to AA, will cost 80*l.* Having often heard clergymen make the following sort of remarks—"I should be very glad to have an organ put up in my church, but I know little or nothing about music; I do not know what tunes to have, nor whom to employ to build one"—I give a list of some two or three builders, and a list of psalm tunes, which, I hope, may be of use.

Gray, New Road.  
Byam, ditto.  
Ghent and Hill, ditto.

Benington, Greek-street, Soho.  
Liverton, High Holborn.

With regard to the tunes, there are many beautiful tunes to be found in most collections. Among them are the following:—

Morning Hymn.	Old Hundred.	Sion.
Evening Hymn.	Easter Hymn.	Bedford.
Devizes.	Exeter.	St. Matthews.
Westminster.	Highbury.	Portsmouth.
Newport.	Oxford.	Cambridge.
Aldridge.	Bloomsbury.	Carlisle.
Abingdon.	Surrey.	Irish.
St. Martin's.		

In teaching the children to sing, they will be found, at first, to be extremely shy of opening their mouths. This will soon wear off, and

then the difficulty will be to prevent their singing too loud. Never let the principal stop be pulled out, unless it be for the first or last verse of the psalm. Of course there are some psalm tunes which require a change of stops in different parts. Let the children pronounce their words in singing in *unison*, *time*, and in *good time*. Should you chant the Gloria Patri, or any of the responses, remember that they sound best when sung *slowly* and *piano*. Draft all squeaking or cracked voices. A clergyman must take some little trouble in this way, at first, and attend to these minutia—but, when once done, he will then have good devotional music; he will make himself independent of the whims and oddities of a country choir; he will materially improve a very essential part of the service, and very likely draw some of his parishioners away from the meeting-houses. R.

### CARE IN DEVOTIONAL COMPOSITION.

DEAR SIR,—In the first review in the last number of the *British Magazine* (on the “Book of Family Worship”), I find the following observations, which, though applied there only to books of prayer, appear to extend with much force to every species of religious writing:—“The extreme difficulty of devotional composition, on every account, ought to be remembered; and where the feeling seems right, finding fault with words appears contemptible, if not worse. Yet, on the other hand, it is reasonable and right that greater care and caution should be felt on a subject of such extreme weight and delicacy.” And, as I conceive the spirit of these remarks to reach, on one hand, to every species of religious writing, so I interpret them, upon the other, as deprecating every form of hypercriticism.

In a small volume of poems (procured by a friend, from whose copy I quote, on recommendation of the *British Magazine*), by Mr. R. C. Trench, occur these lines, with the subjoined note appended to them, (“Lines written at an inn”):—

“..... we may learn  
Unto the soul's great good to turn  
What things soever best engage  
Our thoughts toward our pilgrimage,  
Which teach us this is not our rest,  
That we are here but as a guest.  
As, doubtless, 'twas no other thought  
That in his<sup>a</sup> holy bosom wrought,  
Who not alone content to win  
In life the shelter of an inn,  
Was fain to finish the last stage  
There of his mortal pilgrimage.”

\* “He (Archbishop Leighton) used often to say, that if he were to choose a place to die in, it should be an inn; it looks like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He added, that the officious care and tenderness of friends was an entanglement to a dying man, and that the unconcerned attendance of those that could be procured in such a place would give less disturbance; and he obtained what he desired.”—*Burnet's History of his own Time*.

Now, it will be no credit to those who love poetry of a tender and devotional cast; if Mr. Trench's little volume does not become popular; and of course the name of Archbishop Leighton is likely to attach weight to any sentiment recorded as his; more especially, when the feeling conveyed is of a quaint and somewhat fascinating character; and still further, when it is recollected that he (the Archbishop) "obtained what he desired," having actually died at an inn. Are there not dispositions that will be prepared to look on this even as a sign of providential favour, and as an all but distinct approval of the sentiment?

Yet, is that sentiment really commendable, or one through which it is desirable to enforce a readiness to depart from life? With every reverence for the name and memory of Leighton, I cannot think so. But to avoid the tediousness of *arguing* the question, let it be brought to the test of a comparison with the last hours of another great and good Christian, Bishop Bull.

When he found he could not live many hours, "he sent (says Nelson.) for his wife and children, and the rest of his family, and desired them to pray with him, and for him. And when prayers were over, he took his solemn leave of every one in particular, giving each of them some serious exhortation and advice. And this being done, he gave them his benediction and dismissed them.....During the time of his last conflict, he scarce troubled himself, or those that waited upon him, with taking anything; but he passed it all entirely in acts of piety and devotion. Sometimes he joined with those that were present in the prayers of the Office for the Visitation of the Sick; the latter part whereof was, by his direction, frequently repeated in this interval; but the greatest part of it he spent in pious meditations and private ejaculations,—upon what subjects can be no further guessed at, than by observing his eyes and hands frequently lifted up towards heaven, and sometimes tears and smiles interchangeably succeeding each other in his countenance, one might think, that as the former were the attendants of his repentance and confessions, so the latter were the result of that joy and comfort which he felt in his mind, from the sense of the pardon of his sins, and of the peace and favour of a reconciled God; which might also receive no small addition at this juncture, from the near prospect he had of his deliverance from this mortal and painful life, and of his entrance into a state of everlasting happiness."

I will not lengthen a quotation so easily referred to, although what follows is even still more to my present purpose, further than by the addition of one short passage.

"He recommended his wife and children to the Divine providence and protection in so moving and affectionate a manner, as is difficult to express. And he thanked all his servants for the pains they had taken with him in his sickness."

This is, to my own mind, peculiarly touching and impressive. And merely to advert to two other instances still more familiar, where would have been the lesson taught in the death of Addison, had he cherished notions about dying like those of the Archbishop? Would no loss have been incurred *there*? or could we well have had the bright example set before us in the death of Hooker, had *that* happened amidst the "unconcerned attendance" of an inn?

I am aware how utterly impossible it is for any man really to choose the time and manner of his own death; how vain and wrong it were to give the rein to *any* cherished fancy upon such a subject. But, looking only to sound general principles upon a question far too

serious to be submitted to the freaks of individual *taste*, can it (broadly speaking) be other than a high blessing to every pious Christian, to be permitted to die calmly in his own home, amidst his natural and dearest connexions? Both as respects ourselves and others, *this* surely ought to be regarded, so far as anything may lawfully be desired in the matter, as *the desirable thing*.

Hence it was, that a sort of commendatory introduction, by so amiable a man as Mr. Trench appears to be, of that which I must think really an infirmity of judgment on the part of good Archbishop Leighton, gave me concern. When there is set before us, upon every hand, so much that is untenable, and weak, both in sentiment and doctrine, as is the case in these days, I am always sorry to perceive additions needlessly made to the great stock of sickly or erroneous judgment, by such means and through such channels. At a season like the present, whenever the great and shining lights of our own church are held out to us, let it, for the sake of all, be in their strength, and not in their weakness.\*

Yours, truly, R. B.

#### THE OCTOBER FESTIVAL.

SIR,†—Had your correspondent "W. F. H." thought fit to have vindicated himself from the "severe censure" which certainly must have been impertinently passed (he does not tell us where) upon those clergy who exercised their own judgment in declining to notice the fourth of October in their sermons; or if he had even contented himself with passing that censure, which he deprecates in his own case, upon others, who, in like manner, exercised their judgment in noticing that day, I should not have deemed a reply necessary. But as he has, (not wilfully, but erroneously,) in my judgment, misrepresented the case, and certainly the *subject*, recommended to notice, I hope you will allow fair play, and act upon the good rule—"Audi alteram partem." This I have the better ground to claim in respect of the *note*, in which you have in some degree backed up this letter.

That good churchmen ought to obey the laws of the church is a doctrine to which I most readily and reverently subscribe. But I should have been enlightened a little if "W. F. H.," instead of pronouncing judgment *ex cathedra*, had condescended to inform us *what* law of the church has been broken by either those who preached against popery on the fourth of October, or those who *submitted to public consideration* reasons which would render that an appropriate subject for their sermon on that day. He tells us, indeed, that it is a "fundamental principle," that *nothing* is to be done without the decision of the bishop." Indeed! Did the bishop choose the subject of "W. F. H.'s" sermon last Sunday? I ask no more questions, but

\* The Editor is quite sure that, in inserting this letter, he shall give pleasure, not only to others, but to his highly-valued friend, Mr. Trench, whose *deliberate* opinion on this subject will, perhaps, be given through the same channel.—ED.

† To the main points of this letter "W. F. H." will reply, doubtless, as he is well able. The Editor has said a few words below on what refers to himself.



you will see that if I were to go on with my cross-examination, his *nothing* would soon be converted into something. But if "W. F. H." would be better satisfied with authority, let him read the *first canon*. We are there directed to preach against popery *four* times a year at least. Does any episcopal prohibition exist that a clergyman might not select the fourth of October as one of those days?

But he says (and you also, Mr. Editor, in your note, intimate the same,) that a festival was *appointed*. Now with all deference to you and him,—and I really feel great deference for you both, perceiving that in main principles we fully agree, yet in this little matter I must demur to your decision,—there was no festival appointed; and of that we need no other evidence than "W. F. H." acting according to his own judgment in the affair, as I did according to mine. I am sure he is not much *damaged* by the *censure* he complains of; and I should not even have complained, if he had only censured, and not *misrepresented*, me. The simple fact is this,—no festival was appointed—no *special service* or fast attempted to be imposed; but a *suggestion*\* put abroad, through the press, that it would be a favourable opportunity to notice from our pulpits the doctrines of the Reformation. Those who were convinced by the *arguments* offered, did so; and those who were not, acted accordingly. This is the real state of the case, and I regret that it should have been made the subject of an article charging us with *appointing* a festival in the church. How far the plan of petitioning, as recommended by you and "W. F. H.," would have been prudent, is a matter to which *Sir Roger De Coverley's observation* might well be applied.

But this is not all; "W. F. H." is pleased to build up a house of

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\* "Luther's" defence is an ingenious *advocate's* defence, but does he think it can really stand? Of course, no special service, no festival, no fast, was, or could be, *appointed* by private authority, in the strict sense. If there had been an *appointment* in that sense, there must have been competent authority, and then the objection would have ceased. The objection is against private authority's *attempting* to do, as far as it can, what, as is argued, belongs to public authority only. The answer, therefore, "I could not completely effect my purpose," is no real answer to the charge, "you attempted it," if that charge carries blame with it. The appointment of the observation of particular days has always been looked on, and surely must be looked on, as a matter for church governors to deal with, as *one* of those things which are not to be done without the bishop. It is very true, that if the service is not adapted to the occasion, such an observation is a very unsatisfactory and incomplete one. But if the whole clergy, on one particular day, should address their congregations on a particular subject, this would go as near such an observation as anything without a special service could; and, therefore, such a measure cannot fairly be looked at as in principle one that is competent for any but public authority to attempt. In practice, surely nothing could be less desirable than that, wherever a strong feeling exists or can be excited, individuals should be perpetually calling for such celebrations, and effecting them, as far as their power extends. In critical and feverish times, such power might be very great and very dangerous.

The argument from the order in the canons does not seem to help the matter much. It might be very well for any individual to point out the canon, and call on people to observe the order. But it cannot be said that calling on all the clergy to observe, on a particular day, an event which had happened three centuries ago, was at all like this, or that it was any thing but a wish to effect, as far as was possible (through the press, too, a sad organ for the church,) the celebration of a festival.—Ed.

cards for us, and then knock it down with great apparent triumph and delight. To the amusement of demolishing it he is perfectly welcome; but *we* must disclaim any property in it. He says, it was proposed to celebrate "the publication of Bishop Coverdale's Bible as *the first translation of the Scriptures into the vulgar tongue.*" And he then gravely goes to work in laying open the mare's nest he has discovered, and shewing, as he might have done by a transcript of half a page of *Horne's* Introduction, (the prime mover in the affair,) that there were many translations before Coverdale's. It would, indeed, have been strange if Mr. Horne had committed such a gross A B C blunder. But I do wonder, Mr. Editor, that *you* did not in a note point out the error. For the day was remarked as the tricentenary of the completion of the first PRINTED version of the whole Scriptures in the English tongue. Now this is really too bad.

One more strange charge of "W. F. H." He insinuates that an accusation against the Romish church of prohibiting the Scriptures gives them a "*triumph,*" as being an assertion "*we cannot prove.*" Let me, Sir, recommend "W. F. H." to read his own letter again. His very apology for the Romish church in this, is quite enough to condemn them. He says, "the majority of the clergy in England might preach Calvinism," &c., "yet this would not prove the church of England to be Calvinistic." . . . . "So, *before* the Reformation, the majority of the clergy may have preached popery, but it does not follow that the constitution of the church of England was popish."

But, Sir, if the church of England professed to belong to an *indivisible* church, and acknowledged the decrees of the councils, and the decisions of the head of that church, to be *infallible*,—if a decree of a council of that church established Calvinism, and the *infallible* head of it also concurred in this, and if the vast majority of the clergy preached Calvinism, then Calvinism would be, by both the practice and authority of that church, considered as one of its doctrines. And does not "W. F. H." admit this to be the case with respect to the prohibition of the Scriptures in the vulgar tongue? How does he attempt to set aside the *rule* by a few *exceptions*? The early translations he cites were prior to the council of Toulouse, while the charge applies to the period *subsequent*, and particularly the *time of the Reformation*. Wickliffe is *persecuted* for his translation immediately after the Toulouse decree. Thurby's censure establishes the *practice* of the priests. Queen Anne's was a case of *permission*, of which the right was *usurped* by that church. Arundel's caution is mere jesuitry, to avoid the argument pressed upon him by positively denying the Scriptures. If it were not, it is incumbent on the Romanist to shew us where was the *authorized translation* to be found. None! If they were not to read, unless in the translation approved by Arundel's diocesans or councils, it would have been long enough before they read at all. But if there had been such translation, no man might read even it without the *permission* of the priest. I think "W. F. H." will see that he has been hasty in his letter, and not only undeservedly passed upon others that censure under which he is impatient, but also has fallen into error and misrepresentation. We not only know, but *con-*

*tend*, there was a time when even the Romish church allowed the reading of the Scriptures. But our business is with the practice and opinions of that church for two centuries before, and *especially at the time of, the Reformation*. To consider an assertion that the Romish church at that time usurped the power of prohibiting the laity from the Scriptures in the English tongue, as an assertion not proveable, and dangerous lest it should afford the Romanists a triumph, appears to me to furnish as much reasonable ground of alarm as the assertion that in London there is such a church as St. Paul's. I am, Sir, your most obedient servant,

LUTHER.

#### INTIMACY WITH DISSENTERS.

SIR,—In the “St. James’s Chronicle” of Thursday last I find the following paragraph:—

“On Tuesday evening a public meeting was held at Surrey Chapel to commemorate the third centenary of the publication of the Holy Scriptures in the English language. The place was crowded to suffocation by a most respectable auditory. The Rev. Mr. Sherman, of Reading, presided upon the occasion. The business of the evening was opened by the Rev. G. Clayton, of Walworth, in a very impressive extempore prayer; after which, the Rev. Dr. Kenney, Rector of St. Olave’s; the Rev. Mr. Curling, Chaplain of St. Saviour’s; the Hon. and Rev. Mr. Baptist Noel; the Rev. Mr. Hawtrey, of St. John’s Episcopal Chapel; J. Elliot, Esq., the Rev. G. Clayton, the Rev. Mr. Green, and the Rev. Mr. Davis, addressed the meeting in powerful and eloquent speeches, pointing out the inestimable advantages of a careful and diligent perusal of the holy volume, and enforcing the great necessity of circulating its sacred contents throughout the whole world. A vote of thanks having been passed to Mr. Sherman for his able conduct in the chair, that reverend gentleman returned thanks; and, after pronouncing the benediction, the interesting proceedings of the evening terminated. A very handsome collection was made at the doors for the Southwark Auxiliary Bible Society.”

Now, Sir, as I have spent the most of my days in an obscure place in the country, I hope you will pardon me if I shall appear half a century behind the religious world in your great city in my views of right and wrong. For I confess myself full of astonishment at being told by a neighbour of mine, who is often in London, and is acquainted with those matters, that this Surrey Chapel is nothing more or less than a dissenting meeting-house, that the Mr. Sherman, of Reading, is a dissenting teacher, and so also Mr. Clayton, of Walworth. Moreover, that others, whose names are given, are really, as above described, clergymen of the church.

Surely, Sir, the editor of the “St. James’s Chronicle” must have been imposed on by some ill-designing person, and the whole statement must be a fabrication. For only see what the facts would be if true:—1. On Tuesday evening you find several presbyters of the church in a conventicle, *presided over* by one dissenting teacher, following the extempore prayer of another, consenting to *receive the blessing* from a third,—this on the Tuesday evening. On the Wednesday morning you might go to their churches, and hear these same clergymen solemnly offering for themselves and their flocks no extempore prayer, but one which the church has put into their mouths—“From all false doctrine, heresy, and schism, good Lord, deliver us.”

2. You see clergymen in a meeting-house joining with unauthorized, self-appointed ministers in "pointing out" to a "respectable," but (we are told) a "suffocated auditory" "the inestimable advantages of a careful and diligent perusal of the holy volume." Now, "a careful and diligent perusal" of the Bible, would unquestionably lead men to "take heed what they hear," and "how they hear;" to "mark them which cause divisions contrary to the received doctrine [of the apostolical church,] and to avoid them;" and to see that "all things be done decently and in order," and in "obedience to them that have the rule over us, who watch for our souls;" and to remember that "schism" is one of "the works of the flesh," and that "God is not the author of confusion," and that we may not "do evil that good may come."

3. Part of the priest's ordination vow in the British church is as follows:—"As God is my helper, I will reverently obey my ordinary and other chief ministers, unto whom is committed the charge and government over me; following with a glad mind and will their godly admonitions, and submitting myself to their godly judgments." The worthy editor could not have been aware of this when he inserted such a statement. For the bishops certainly never could sanction the attendance of their clergy at a conventicle, be the occasion what it might. And it would be absurd to suppose that sensible and conscientious men (such as, without question, those gentlemen are,) would take so important a step without first consulting their acknowledged ecclesiastical superiors.

I hope you will excuse my troubling your readers with these my desultory remarks on a small subject. But I suppose it is one principal purpose of the British Magazine to invite attention to matters of this kind, apparently in themselves trifling, but involving important principles. I am, Sir, your most humble servant, E. P.

Nov. 2nd, 1835.

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#### MR. KNOX.

SIR,—A writer so ingenious and agreeable as Mr. Knox (to say nothing of higher qualities), must of course have a good deal of influence; and my intention is to suggest to his admirers one caution,—*not to be hasty in imagining they thoroughly understand his meaning in any matter of PRACTICE.* Let me take one instance:—Suppose a person were in serious doubt (and it is no uncommon case) whether he ought not to unite himself to the Wesleyan methodists, and the writings of Mr. Knox were put into his hands as one of the most distinguished authors connected with that body of religionists; on examining the first volume of the "Remains," our inquirer would find Mr. Knox's opinions declared as follows:—

1. That "Providence...left an open path for John Wesley...to commence his career; and...to facilitate his [i. e. J. Wesley's] work, placed in the see of Canterbury a corrected dissenter."—p. 50. See also p. 161.

2. That "methodism, as to its substance and essential features, is one of the most remarkable wheels in the great machine of the Divine economy."—p. 71.

3. That "none agree with him [Mr. K.] more perfectly, than wise, pious, experimental methodists."—p. 72.

4. That "it, [methodism,] in its original design and scope, was a particular result of over-ruling wisdom and goodness;" that "even the adjuncts of the system are unusually well adapted to the best interests of those who embrace it;"...that, "never, elsewhere, except in the apostles themselves, and in the sacred books they have left, were the true foundation and the sublime superstructure of Christianity so effectually united."—p. 74.

5. That "of all collective [ecclesiastical] systems, John Wesley's has been the very best."—p. 77. "The best that the world had seen."—p. 88.

6. That, "except at Pentecost itself,...that contagious piety,...which penetrates numbers at once," never was seen "more pure or more powerfully, than when J. and C. Wesley first began their truly wonderful career."—p. 87.

7. That "John Wesley's view of first principles," and his "central Lesson,...never was, never can be excelled."—pp. 163, 4.

Enough, (says the supposed inquirer,) it is obvious from these passages that, in Mr. Knox's opinion, Wesleyan methodism and pure religion are synonymous; I will take his advice thankfully, and join myself to the Wesleyans, as one "escaping for his life."

Stay, (says Mr. K.,) though I have said as above, yet I wish you to bear in mind that it is also my declared opinion, recorded *within the compass of the same pages*—

That though "in theory they [the methodists] maintain Christian perfection,...yet their common methods of piety have not a tendency to multiply living instances of it."—p. 65. See 4, 6.

That methodists "have been much better witnesses for the truth of the thing, [Christian perfection,] than guides to the possession of it."—p. 66. See 6, 7.

That "the plan of methodism had in it always too much of a kind of bellows-blowing method;" and "that the activities of the modern English methodists are not so directly spiritual as those of their predecessors."—p. 68. See 1, 2, 4, 5, 6.

That never (but in one "single instance") "could he note any express benefit to himself by means of the methodists;" but "rather otherwise."—p. 70. See 3, 5, 7.

That "to methodism itself, as a body of persons, and a scheme of rules, he rejoices he is not bound."—p. 75. Because he would be obliged to "adopt practices which would unnecessarily abridge his Christian liberty."—p. 76. See 4, 5.

That "John Wesley...was not able to open out consistently (though he has here and there exprest happily) a point" of essential importance in the "Divine plan."—p. 162. See 1, 2, 4, 6, 7.

That "the catching this [the vital spirit of John Wesley's true mission] does not depend on embracing his outward system of societies, and classes, and bands."—p. 164. See 4.

Now, Sir, without offering any opinion on the Wesleyan system, its merits or demerits, I may venture to assert that a person of plain understanding, comparing the above two sets of passages together, would be quite at a loss to know what Mr. Knox's real sentiments were.

The substance of his advice is—

"I firmly believe that John Wesley had a special mission to communicate to the world a purer system of religion than has appeared since the days of the apostles, yet I never will submit to his rules myself; yet again, I would, on no account, dissuade others from so doing."

Bishop Butler says, that—

"Persons of superior capacity and improvement have often fallen into errors which no one of mere common understanding could."

This, I suppose, is the only account to be given of Mr. Knox's

singularity, not of reasoning only, but [as it seems to me] of moral feeling, shewing itself in this and in some other cases.

And I again would caution all admirers of his writings, especially young persons, not to trust implicitly to his [apparent] opinion on any important point which relates to PRACTICE.

I am, Sir, yours respectfully, A. W.

A. KNOX—DOCTRINE OF JUSTIFICATION.—AND ANSWER TO  
MR. SCOTT.

SIR,\*—It is admitted that, in the reformed churches, there were at an early period, (and generally it may be affirmed that there are still,) two statements of the nature of Justifying Faith. The one, that of Calvin, Beza, and their followers, resolving it substantially into personal assurance;† the other, that which the Anglican divines retained, that such assurance might be looked for as the effect, but could not be the cause of, justification; the faith by which the just shall live being a constant assent and adherence to the mercies of God in Christ Jesus, wrought in the soul by his Spirit.‡

It appears to me that this essay throughout runs on a comparison of these two statements and their consequences; and the language on which your query is founded may easily be accounted for by a reference to certain extreme positions which may frequently be met with in other quarters. My object being merely to illustrate Mr. Knox, and not to occupy your pages with controversy, I will merely refer to David Russell's "Practical and Consolatory Letters;" particularly vol. ii., p. 75, 199.

E. C.

P. S.—I have to thank Mr. John Scott for informing me that the error I had pointed out in Scott's "Force of Truth" has, in two different editions, been corrected. Living at a distance from booksellers, it is not easy for me to examine all the different editions of modern books; but, *finding the error still standing in an edition published so late as last year, by the Religious Tract Society*, (see pp. 55-6,) it was not unnatural for me to conclude that it had still escaped detection, as it appears to have done through *seven editions* during the author's life-time. To a reader who has traced the argument of Hooker's Treatise, the error must appear a little remarkable; and, as the impressions containing it are widely circulated, I do not regret having called attention to it. Perhaps it may now appear to

\* "E. C." will see, by a reference to the Notices to Correspondents, that his first sentence was founded on a misprint, or slip of the pen, and is therefore omitted.—Ed.

† Calvin. Instit., iii., c. 2, s. 7. The popular language of the Homily may seem to countenance this statement, but can scarcely be deemed an accurate definition.

‡ "If any particular persons abroad have thought that a special and full persuasion of the pardon of their sins was of the essence of faith, let them answer for it; our divines at home are of another judgment."—Morning Exerc., vol. vi., Sermon. xviii., p. 619, (an authority not to be suspected of bias to the other statement.) See also Arrowsmith's Tacita Sacra., lib. 11, c. vii. s. 4—6, where are many valuable remarks on the two statements, by a writer who had no Arminian sympathies.

Mr. J. Scott, that the sentence, which I still leave in the modest obscurity of its native Greek, belongs rather to the respectable society just mentioned, than to one whose only fault has been that he relied too much on their authority.

Whether a sentence from the *sixth* section of Hooker's Treatise can be quoted as part of his answer to an objection first stated in the *nineteenth*; or, whether a sentence aimed at the Trintine Doctors exactly suits Mr. Knox's case, are points which, I must venture to think, require a little further consideration.

### LEIGHTON'S LATIN WORKS.

SIR,—At the thirty-third page of Professor Scholefield's edition of Leighton's Latin Works, we read: "*animamque corpori solutam non tantum non mori, sed et tum primum vivere, et tanquam exutis secundis in lucem nasci.*" Read *secundis*, "*secundæ, membrana qua fetus in utero involvitur.*"—Facciol. The word occurs in Leighton's favourite, Seneca. (Ep. 92, page 324, of the second volume of the Elgevir ed.) "*Ita ille divinus animus egressurus hominem, quo receptaculum suum conferatur, ignis illud exurat, an feræ distrahant, an terra contegat, non magis ad se judicat pertinere, quam secundas ad editum infantem.*" Should we not also read, *corpore* solutam?—Page 98. *Spiraculum illud divinum, &c., terræ cœtum miscet; non quidem prout phrasis illa vulgo sonat, res tam dissitas promiscue confundens, sed &c.*" .... Read, *terræ cœlum* miscet; where *terra* and *cœlum* are the *res tam dissitas*.

At page 15, God is spoken of as, *ἀνθελαστον, τὸν ὄντα*. Professor Scholefield suggests *ἀνελέαστον*; I am tempted to propose *αὐθέλαστον*, which is obtained from the word in possession of the text by merely rounding the bottom of *ν* into *υ*, and changing *ι* into *κ*. I must own, however, that I am not able to quote a passage where this word is applied to the Deity. Passow, after giving the meaning of it according to its composition, says, "*consequently, ἀπλοῦς, simple, (i.e., uncompounded,) &c.*" As it is, I must leave it to others to verify or disprove my conjecture.

At page 107, for *Illi*, [Scil. Homini,] which makes the passage awkward, as *hominem* is expressed in another clause, I would suggest *Ille*, *emphaticè*. At page 114, *males* would agree better with *amplecteris*. The sentence at the top of page 133, seems to require *ut*: *quam ut...possit*. At page 301, the nominative *ἀμνηστία*, cannot stand. Quære, *ἀμνηστία plenissimè obliuiscendi*? At page 312, the words, *omnia sint pontus, desint quoque littora ponto*, should be distinguished in some way as a quotation, or an adaptation rather, of a well-known line from Ovid. At page 316, we have, "*quod fidei radices quasi viritus incursans, altius figat.*" Quære, *ventus*? I have omitted to remark that at page 128 the following distich is printed as prose:—

"Atque ita sat dignus, si quem dignatur amare,  
Qui, quos non dignos invenit, ipse facit."

I have also observed three obvious errata:—objiciter, p. 111; con-  
jesta, p. 279; and fine for *sine*, p. 281.

I remain, Mr. Editor, yours &c., T. K. A.

*Lyndon Rectory.*

P.S.—Since I wrote the above, I have had an opportunity of consulting Stephens's Thesaurus (old edition). Besides the passage in the *Ethica*, where I remembered to have met with the word, he quotes several passages from Plutarch, who describes Cato as, ἀραπαίτητος ἐν ἐν τῷ δικαίῳ, ὀρθὸς καὶ ἀνθέκαστος. The explanation he gives is from Budæus,—“Severus naturâ, rigidus, exacte rectum verumque persequens.”

### LIBERALITY OF A CLERGYMAN.

SIR,—In these unhappy times, when the infidel and the dissenter are found in monstrous league with the members of the church of Rome to deny even the semblance of merit to the establishment, it is gratifying to contemplate the unobtrusive efforts which her members are making to improve her efficiency, and put to shame the misrepresentations of her unscrupulous assailants.

In the parish of which I am rector, a school for the children of the poor of both sexes has been built and endowed almost at the sole expense of a clergyman of the name of Bagshaw. The education is to be conducted on the national system, and every arrangement has been made to give full effect to the benevolent intentions of the founder.

Feeling desirous that this act of private munificence should be generally known, that others may be provoked unto the same charitable work, I venture to hope that you will oblige me by inserting this communication in your next number.

I am, Sir, faithfully yours, HENRY CLEVELAND.

*Barkstone, Lincolnshire, Nov. 14th, 1835.*

### NOTICES AND REVIEWS.

*A Letter to the Rev. John King, of Hull, occasioned by his Pamphlet, entitled, “Maitland not authorized to censure Milner.”* By S. R. Maitland. London: Rivingtons.

MR. KING, in the pamphlet alluded to, pursued a course which did not, to the reviewer, seem to be the dictate of “absolute wisdom.” It was this. Mr. Maitland, in two pamphlets, had brought certain specific charges against Milner as an historian, not resting on his own authority, but supported by copious and minute references. Mr. King, instead of noticing these references, and refuting any errors which they might contain, chose to look, or endeavoured to make others look, on the attack as resting solely on Mr. Maitland's authority; and, consequently, he thought it convenient and advisable to endeavour to destroy Mr. Maitland's credit, by shewing that a former work of his was inaccurate. Strange to say, he did not even notice the existence of Mr. Maitland's second pamphlet (the whole object of which was to examine one long portion of Milner, and to shew, by detailed examination of page after page, that where Milner would seem to be referring to original authorities, he is only giving, often incorrect, abridgments of secondary ones—that he is inaccurate, and often quite wrong as to facts, dates, places, and men, as well as really



unacquainted with many of the books to which he refers), and on Mr. M.'s inquiry of him (Mr. King) by letter, whether he had seen it before his own pamphlet appeared, declined to answer. Now, this plan does not appear wise, because he could not reasonably hope that all this could be allowed to pass in silence; and it was clear that, the very moment it was stated that *he does not reply to charges made with reference to chapter and verse*, but makes a personal attack on his opponent, he must lose all the pains he took in preparing his pamphlet, and the warmest friend of Milner must see that Mr. King neither has done, nor can do, any good to his cause. Suppose Mr. Maitland to be as wrong in a former work as Mr. King says,—how does that get rid of *detailed* charges against Milner?

This, however, has mere reference to the expediency of Mr. King's line of defence. Mr. Maitland has sufficiently shown that it is perfectly unjustifiable on much higher grounds, and has shown too that it is conducted in a spirit and on principles which are anything but such as one would wish to see. Altogether, Mr. King will find Mr. Maitland's pamphlet a very disagreeable one for him. It will be disagreeable as affecting him personally, and disagreeable, as he is doubtless a sincere partizan of Milner's work, because it produces yet heavier charges (and yet more forcibly urged) against Milner's own work. This, indeed, is the main question, and it is a matter of sincere regret that Mr. King should have introduced so much personal feeling into a question of a literary nature, and not have discussed it, if he could, or left it to others to discuss, on fair and proper grounds.

After all that has passed, the writer of these lines knows but too well what dreadful offence is given by venturing to insinuate any disrespect for Milner. Abstaining, therefore, from any remark in the way of *opinion*, he wishes to point attention to the very serious nature of the charges now brought, *with full authorities*, against Milner, as an historian. With every respect for his *intentions* and his *piety*, he is alleged not to have known even a fair proportion of the *original* sources of history, not to have known the names of many writers, not to have understood the references to many others, and to have so written as to lead the reader to suppose that he is reading extracts from original works, instead of mutilated abridgments of secondary sources. If these charges are not correct, the only way to refute them is by a detailed examination of a competent number of them. This will be readily seen by every impartial person, and indeed all candid admirers of Milner must be aware that by this test he must stand or fall. The original author of this controversy had not the slightest idea of provoking it, or drawing down such wrath on himself, when, in the discharge of his duty, as he conceived, he was obliged to say what he really thought of Milner. But he cannot now affect to regret it, as he is persuaded that this discussion will tend to fix the real character of Milner's work. Another good, too, has already arisen from this controversy,—that it has shown the world that they possess in Mr. Maitland one who, in extent of learning and diligence of research, recalls the memory of past times. It may be right to mention that, while Mr. M. wisely defers all defence of his former work as beside the present question, he assures Mr. King that he shall shortly hear from him on that subject also.

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*The Roman-catholic Church in Scotland, its Establishment, Subversion, and Present State.* By J. P. Lawson, M.A., &c. &c. Edinburgh and London: Smith, Rider, and Co. 1835. 12mo. pp. 320.

THIS is an useful and interesting volume, not controversial, but simply historical and statistical. It describes the sees, their extents and revenues, the colleges, monasteries, &c., of the church of Scotland before the Reformation; the circumstances of its fall, of the destruction of the buildings, &c., and the present state of Roman-catholic congregations and church government. It

contains much information in a small space, and does great credit to Mr. Lawson, whose principles and diligence are such as to merit great respect.

*Hymns for Young Persons.* London: J. W. Parker, West Strand. 1834. pp. 118.

THIS book requires farther weeding. For example—hymns 1 and 2 are unobjectionable, but tame. In hymn 3, the three first stanzas and the last might be well omitted; 4, is miserable; 5, much better; 6 and 7, tolerable; in 8, the fourth stanza has little or no meaning; 9, is a well-known and spirited hymn, with a singularly bad concluding verse; 10, is as poor as can be; and 11, quite terrible—("Oh! help me when *my spirits bleed!*") 12 and 13, common place; 14, is the well-known "How are thy servants bless'd, O Lord;" 15, tolerable; 16, nonsense; 17, has no clear object; 18, is vague; 19, poor; and in 20 the taste is very bad—"He smiles in heaven, he frowns in hell," &c. &c.) In the other twenties there seem to be more enthusiastic hymns. There is little of objectionable in all now mentioned, perhaps not above five or six stanzas seriously so. But what is the use of making all children learn a great deal of common place moderate verse? Again, there are a great many modern hymns, of a good deal of poetical spirit, but with so little of what the writer thinks the genuine, calm, gentle, simple tone of *sacred* poetry, (such are several of Bishop Heber's,) that they are anything but desirable for children. Bad taste often leads to bad feeling and bad doctrine.

The collector of these hymns is entreated to believe that all this is said unwillingly. But the country is deluged with collections of sacred poetry for children; and, very injudiciously, teachers and directors of national schools are crying out for more fresh ones. The answer to that cry will be a supply of cant, common place, and bad taste. It can be no other, for the world cannot produce sacred poets whenever national schools please to call for them, and therefore, if they will have a supply, they must have a bad one. The effect in those schools will be a love of a certain canting tone and phrases with which these works will familiarize them. In the higher orders more mischief still will be done, because the taste also will be spoiled.

*An Examination of Dissent, &c.* By Theron. London: Seeleys. 1835.

THIS is a repetition of what we have had fifty times before,—of fat rectors, who preach only morality; the great improvements from extempore preaching and Gospel divines; pluralities and non-residence; altering the Liturgy; and thus curing the evils of dissent. It is about as dull and as self-complacent as the rest of the works in the same line.

*Reasons for Conformity to the Church of England Defended.* By T. Gibson. Exeter. 1835.

THESE local discussions often do more good than general ones, by exciting attention in particular districts. Mr. Gibson seems able and earnest. It is only to be regretted that he and his antagonist are so personal.

*Hore De Decanica Ruralis, &c.* By the Rev. W. Dansey. London: J. Bohn, and others. 1835. 2 vols. Small 4to.

MR. DANSEY gave us, two or three years back, a small publication on the subject of Rural Deans, containing an old treatise on the subject, with commentaries by himself. The present is one of the most elaborate works of the kind which the present day has seen. It contains a complete account of this useful and important office, as exercised here and abroad, and goes back to the earliest periods in which we find any account of it. Mr. Dansey adds to the fondness of a genuine antiquary for his own pursuit, that diligent research, ex-

tensive reading, and knowledge of primitive antiquity which distinguished the scholars and divines of other days. The work is most elegant in its form and appearance; and has no other fault than that it may be too costly to get into all the hands in which one would wish to see it.

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*The Air.* By Robert Mudie. Ward and Co. 1835. Royal 18mo.

THIS work seems entitled to the same praise as Mr. Mudie's other works of a similar character.

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It is hoped that every one interested about education will read a most excellent pamphlet, entitled "On the Study of Mathematics as a part of a Liberal Education. By the Rev. W. Whewell, M.A., Tutor of Trinity College, Cambridge." It is a matter of sincere pleasure, also, to notice the appearance of the second of Mr. Mitchell's series of plays of Aristophanes, "*The Waspe*," in which he inculcates principles of the most sound and valuable kind, while he gives the student a taste for sound scholarship.

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THE last Number of the *Memorials of Oxford* contains very interesting drawings of two of the old and very curious churches in that city. The views in *Scotland*, and those in *Switzerland*, continue with their accustomed beauty and cheapness. Mr. Churton has commenced a series of Illustrations of the New Testament, by Messrs. Westall and Martin.

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A SECOND Part of the *Psalmist*, by Vincent Novello (a collection of psalm-tunes), has been sent to the office, but there is no account of the plan; and the first number, which probably contains it, has not been sent.

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## MISCELLANEA.

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### THE PATRIOT.

(From the *Gloucestershire Chronicle*, Oct. 31.)

WE have been told so often that we are quite tired of hearing it (to say nothing of its being a lie), that it is most unkind, uncharitable, and even unjust, to charge people with intentions which they disavow, and projects such as they profess to abhor. But, be this as it may, we cannot help doing it; and have never been able to muster liberality enough to get over the confirmed habit. On the contrary, we think it very possible that, both at the Old Bailey and elsewhere, we may have heard people most fervently disavow intentions with which they were very justly charged, and for which the judge and jury, uncandid as it might be, had them hanged. And, really, were we to look out of our window about midnight, and to see a gentleman prowling up and down the road, with a dark lantern in his hand, and a very investigating eye kept towards the hedge of a rick-yard, we should somehow instinctively suspect that he was one of the Swing family. He might tell us, in a chatty good-humoured way, that he abhorred all such vile proceedings, and was the last man in the world to think of any such thing—that he was only taking the air for the benefit of his health—that the lantern was only to light his pipe, as anybody might see by his carrying it dark—and that he had a right to walk on the king's highway, without being suspected of rick-burning, unless he openly avowed the intention. Still—somehow—something would remain in our minds, like what Dr. Caius felt, when he asked, "What shall the honest man do in my closet?"

Something like it, too, we feel with respect to the proceedings of the dissenters. They tell us that they do not wish to create disturbance, or produce revolution—that they are a remarkably quiet, inoffensive, loyal, and religious people, and for their own sakes we hope that many of them are so, though they have a very odd way of shewing it. Indeed we wish that we could believe this feeling to be as general as some persons pretend: but if it is so, what can they mean by setting up and maintaining a newspaper like the *Patriot*? Our readers know, or ought to know, that this paper is the acknowledged and accredited organ of the most respectable part of the dissenters. A leading article in the *Patriot* is not an expression of mere private opinion. What is so printed and published is not to be got over by saying, “Oh! there will always be in the best and the most select societies, some weak and violent persons who (all that one can do) will say foolish things, which grieve their pious friends and injure the cause of truth.” The *Patriot* is not even a private speculation, which, though opposed to the great body of respectable dissenters, has somehow or other contrived to keep on its legs, and to ricket along through a few years, by catching at anything which might happen to come in its way. Very far from it. The publication of the *Patriot* was, we believe, determined on “At a Meeting of Evangelical Dissenters of different Denominations, held at the Congregational Library, December 23d, 1831. Thomas Wilson, Esq., in the chair;” and the “Provisional Committee” then appointed, consisted of the Rev. T. Binney, Rev. John Blackburn, Rev. John Campbell, Rev. J. Clayton, jun., M.A., Rev. F. A. Fox, L.L.D., Rev. Joseph Fletcher, D.D., Rev. John Leifchild, Rev. Isaac Mann, M.A., Rev. Robert Philip, Rev. Thomas Price, Rev. Arthur Tidman, together with several other gentlemen—among others less known, John Wilks, Esq., M.P., Thomas Wilson, Esq., and Joshua Wilson, Esq. Now a paper thus set up is, if any thing can be, the organ of a body; and if anything else could be required to shew that this is really the case with regard to the *Patriot*, it is furnished by a fact which has lately transpired. In the accounts of the late solicitor and secretary of the deputies, and the united committee—those who know anything of the dissenting interest will know that we are speaking of the representatives and acknowledged leaders of the dissenters throughout the country—in the accounts, we say, of the late secretary, (for he fairly told his employers that he was afraid they were sinking into a mere political party, and wished them good day,) which have been printed, if we remember right, within this twelvemonth, we find one item to be for three thousand five hundred copies of the *Patriot* newspaper. Let our readers, then, take a sample from the *Patriot* of this week. We reprint the whole article (which stands as a second leader) with its own italics; and if any person can say that he ever read anything more completely radical and revolutionary, he will do us a particular favour by informing us where he found it.

“We need scarcely invite the attention of our readers to the able speech of the Attorney-General on meeting his constituents at Edinburgh. It embraces most of the topics of pressing interest at the present moment; but it evades, rather than meets the great problem—How is the king’s government to be carried on with a hostile majority in the House of Lords, who court, rather than shrink from a collision with the representatives of the people? The great difficulty is to find a constitutional remedy for this result of the long reign of toryism, which has left this spawn of ennobled boroughmongers and trimming lawyers behind. But a remedy must be found.”

May we consider this as speaking the sentiments of the great body of dissenters, and particularly of the provincial dissenting ministers? We ask this question, because we know that it will meet the eye of a good many of them. Are we to understand it as *their language*? Or, if it does not express their feelings, will they DARE to say so? If they are silent, will it not lead churchmen to ask, why?

## THE PRIESTS AND THEIR THEOLOGY.

*(From the Dublin Evening Mail.)*

"We beg to call the attention of our readers to the following communication:—

"TO THE EDITOR OF THE EVENING MAIL.

*"Corkhill House, Nov. 6th, 1835.*

"SIR,—In reading this morning the last *Evening Freeman*, I find a letter addressed to the editor of that journal, signed 'W. J. O. Daunt,' in which the writer commences—'In my speech of the 6th inst., I adduced some reasons which appeared to me conclusively to prove that Dens, in his persecuting tenets, *was never regarded among the catholic clergy of Ireland.*' And the writer goes on to observe, 'That if Dens's book had been, ever since 1808, the standard of opinion to our clergy, it was wholly unaccountable why none of the priests, who have exchanged the Catholic faith for protestantism, during the long interval from that period to the present, should have so much as once adverted to a system of tuition so odious and so unchristian,' &c.

"Now, for the information and edification of the correspondent of the *Freeman*, I beg to refer that gentleman to a work published in 1822, entitled, 'The Second Part of a Development of the Cruel and Dangerous Inquisitorial System of the Church of Rome in Ireland, by the *Rev. L. Minny, parish priest* of Oning and Templeorum, in the diocese of Ossory,' &c., &c. In page 244 of that work, he will find the following statement,—viz., 'A respectable divine, called *Dens*, wrote the course of theology; *this author is highly recommended by our bishops and superiors to parish priests, and all those who have the care of souls and government of the people*; this same author was reprinted in Dublin, by a Roman-catholic bookseller, a few years ago, and distributed among the Roman-catholic clergymen throughout Ireland. In his treatise on faith, he explains and inculcates what punishments are, and *should be, inflicted on heretics.*'

"Who those heretics are, and what punishments ought to be inflicted on such, have been already sufficiently brought before the public.

"I remain, Sir, your obedient servant, A. H. IRVINE,

*"Curate of Kilsberry, Diocese of Clogher."*

## DOCUMENTS.

## LEARNING OF THE CLERGY.

*(From the Bishop of Gloucester's Sermon before the University of Cambridge, July 5, 1835.)*

"But if we indulge in such reflections as these, amid the burst of triumph and congratulation, a still small voice will be heard to demand—'Are these the main objects for which your colleges were founded and endowed?' Truth must confess that the first and greatest object of their institution is the glory of God, and the promotion of the religion of our Redeemer. It will indeed be alleged in justification, that the various studies promoted by the favour and honours of this place do on the one hand exercise and strengthen the faculties of the mind, and on the other enlarge the knowledge, and form the taste of the student, by the constant contemplation of the noblest models of human genius. Nor will it be omitted that the physical sciences reveal the hand of an all-wise and benevolent Creator; while an accurate knowledge of the languages of Greece and Rome is necessary for a full understanding of the Gospel of Life, and of the writings which explain and illustrate the Holy Scriptures. Just and irrefragable as are such remarks upon the studies here encouraged, the question will still recur—whether divinity occupies its proper

ank, and is adequately upheld in your academical course; and, whether there is not a danger of that which you profess to be 'the end of all your studies,' being made to give place to such as are followed by prizes, distinction, and emolument. If it be rejoined that of late years an increased attention has been paid to the study of the Greek Scriptures and the evidences of revealed religion, that some knowledge of these subjects is the indispensable passport to a degree, that a small approach has been made to the principle of honouring excellence in this department by prizes of private foundation, and that individual colleges have considerably enlarged their sphere of instruction in elementary theology; I answer, that the church acknowledges this improvement with gratitude, and that the enlarged range of acquirement visible among candidates for holy orders may in some degree be assigned to this cause. But so long as other pursuits are the main avenues to distinction and reward, sacred literature will not hold the station which its importance demands, and the real interests of the university recommend. Courses of theological lectures, however learned, judicious, and appropriate they may be, can never supply the deficiency, or furnish a satisfactory proof that those who attend them are engaged effectually in the pursuits recommended and illustrated by the lecturer. The only substantial test is examination: and until there be established a system of theological distinctions, similar to those which operate upon the classical and philosophical student with such eminent success, that knowledge which deserves the pre-eminence, and to which all other accomplishments are but the handmaids, will experience comparative neglect. An open competition in theological knowledge, at a suitable period after all the other trials of juvenile proficiency, will be found at once the most effectual and the most practicable measure. This university possesses a peculiar and admirable mechanism for the conduct of its examinations, gradually improved and matured by practice, and applicable to every department of competition. In regard to the inclination of young men themselves, I shall merely appeal to the experience of all persons conversant with academical tuition, whether there be any branches of knowledge upon which the student shews more interest, or which he pursues with a keener relish, than those which illustrate the language, the allusions, and the history of the Sacred Volume. The precise and critical accuracy with which students are here taught to examine and dissect the language of the Greek classics will be found eminently useful in furthering the correct knowledge of the New Testament. There is no more fruitful source of error than the imperfect or mistaken acceptance of versions in living languages, where the variation of usage produced by the flux of time unavoidably gives to words and phrases a force and sense different from that in which they were designed by the translator. Nor is it possible that the doctrines of the Gospel can be safely expounded by those who are not able themselves to examine and comprehend in its full force the language of the original."

(From the Bishop of Bristol's Charge, October, 1835.)

"AND here I hope that my reverend brethren will bear with me a little, if I express myself freely as one who has long reflected upon the subject before us, and has had himself some experience in the duties about to be laid before you.

"Now, although there are many honourable exceptions to the remark I am going to make, and many amongst us who reflect the greatest credit on their sacred profession by their extensive erudition, yet speaking of the elder clergy as a body, I fear we must admit that they are not as conversant in the studies of the closet as they ought to be. I allow that there are important excuses to be made for those who are deficient in this respect. Our avocations are such, and our interruptions so many, that if we are not much upon our guard, year after year will pass over our heads without bringing along with it that improvement in our professional knowledge which alone can make our characters truly respectable. But these impediments in the way of our advancement in know-

ledge, *as well literary as strictly professional*, may be got over by attention, and an orderly arrangement of our time, insomuch that there is not perhaps a studious person who hears me this day who does not recollect seasons of urgent business and unavoidable distraction, which have not through increased vigilance and better management, been seasons also of considerable improvement in the different pursuits in which he has been engaged. And in estimating a clergyman's character, the labours of the study are highly to be esteemed, not only on account of the acquirements sought after, but also on account of the healthy state of mind which they produce, and the aptitude for the due discharge of the higher duties of our profession to which they so directly lead. For without strict and regular application to study, I do not understand how 'the priest's lips can keep knowledge,' nor how 'the people can with success seek the law at his mouth.' In the early times of the Reformation, the want of this knowledge amongst the reformed clergy was a great hindrance to the spread of protestantism; and, moreover, was the cause of that sectarian spirit which then sprung up, and still continues to divide and disturb the peace of the protestant church; and it was the great proficiency in the various branches of learning amongst the regular orders of the Roman-catholic clergy, which kept up the reputation of their numerous religious institutions long after their ill effects were plainly perceived, and their dissolution eagerly sought after. When, therefore, to uprightness of life and true Christian humility such stores of knowledge are united, how bright'y does the character of such a teacher shine, and how great will be his influence in turning many unto righteousness!"

#### FIFTEENTH ANNUAL REPORT OF HIS MAJESTY'S COMMISSIONERS FOR BUILDING NEW CHURCHES.

In their last report, His Majesty's commissioners stated, that 208 churches and chapels had been completed, in which accommodation had been provided for 279,049 persons, including 153,568 free seats, to be appropriated to the use of the poor.

They have now to state, that four churches and chapels have since been completed at the following places, viz.:—At Bollington, in the parish of Prestbury, in the county of Chester; at Norbury, in the parish of Stockport, in the county of Chester; at Cross Stones, in the parish of Halifax, in the county of York; and at Spotland, in the parish of Rochdale, in the county of Lancaster.

In these four churches and chapels accommodation has been provided for 4,506 persons, including 2,370 free seats, to be appropriated to the use of the poor. Thus, in the whole, 212 churches and chapels have now been completed, and therein a total provision has been made for 283,555 persons, including 155,938 free seats, to be appropriated to the use of the poor, the number of sittings being estimated according to the scale laid down by His Majesty's commissioners.

His Majesty's commissioners beg leave further to report, that five churches and chapels are in the course of building, at the following places, viz.:—In the parish of St. Mary the Virgin, Dover, in the county of Kent; at North Shields, in the parish of Tynemouth, in the county of Northumberland; at Carmarthen, in the county of Carmarthen; at Tredegar, in the parish of Bedwelty, in the county of Monmouth; and at Habergham Eaves, in the parish of Whalley, in the county of Lancaster. The state of the works in each of these churches and chapels, on the 10th day of July, is fully detailed in the schedule accompanying this report, marked (A.)

His Majesty's commissioners have further to report, that plans for four other chapels have been approved of, to be built at the following places, viz.:—At Sheerness, in the parish of Minster, in the county of Kent; at Lough-

borough, in the county of Leicester; at Newport, in the parish of St. Woollos, in the county of Monmouth; and in the parish of St. John the Evangelist, Westminster, in the county of Middlesex. The buildings, in the two first cases, will be commenced as soon as the contracts have been entered into for the performance of the works; and in the two last cases, as soon as the subscriptions promised are paid to the board.

His Majesty's commissioners have further to report, that they have proposed to make grants in aid of building churches and chapels at the nine following places, viz. :—At Dawley, in the county of Salop; at Oldbury, in the parish of Hales-Owen, in the county of Salop; in the parish of St. George-in-the-East, in the county of Middlesex; at Bridgewater, in the county of Somerset; at Staley-bridge, in the parish of Ashton-under-Line, in the county of Lancaster; at Duckinfield, in the parish of Stockport, in the county of Chester; at Tipton, in the county of Stafford; in the parish of St. James, Westminster, in the county of Middlesex; and in the Wilderness, in the parish of Halifax, in the county of York: the plans for which have not yet been laid before the board.

His Majesty's commissioners annexed a schedule to their last report, containing a list of applications which had been made to them from various places for pecuniary aid towards building new churches and chapels; a copy of which, and of the applications which have since been made, accompanies this report, marked (B.)

Since the last report, the parish of Wrockwardine, in the county of Salop, has been divided into two distinct and separate parishes, under the provisions of the 16th section of the act of the 58th George III., c. 45.

Ecclesiastical districts, under the 21st section of the same act, have been formed out of the respective parishes of St. Philip and Jacob, in the city of Bristol; Wantage, in the county of Berks; Alfreton, in the county of Derby; and district chapelries have been assigned under the 16th section of the 59th George III., c. 134, to St. Peter's chapel, St. James's chapel, St. Margaret's chapel, St. Paul's chapel, and Shaw chapel, in the chapelry of Oldham, in the parish of Prestwich-cum-Oldham, in the county of Lancaster; to St. Paul's, All Saints, and St. John's chapels, in the parish of Portsea, in the county of Southampton; to St. Mark's and Hanover chapels, in the parish of St. George, Hanover-square, in the county of Middlesex; to St. James's, Holy Trinity, and St. Nicholas's chapels, in the township of Whitehaven, and parish of St. Bees, in the county of Cumberland; and to the chapel at Saint Day, in the parish of Gwennap, in the county of Cornwall.

His Majesty's commissioners have, since their last report, and without any aid from the parliamentary funds, afforded or expressed their willingness to afford facilities for obtaining additional burial grounds for the parishes of St. George, Stamford, in the county of Lincoln; St. Peter the Great, in the city of Chichester; Banbury, in the county of Oxford; Upton-upon-Severn, in the county of Worcester; Ashton-under Line, in the county of Lancaster; St. Ives, in the county of Cornwall; and Hinckley, in the county of Leicester; and also for obtaining sites for new churches and chapels, at Harlow, in the county of Essex; Shildon, in the parish of St. Andrew-Auckland, in the county of Durham; Eling, in the county of Southampton; Brightlingsea, in the county of Essex; Brentwood, in the parish of Southwold, in the county of Essex; in the parish of St. Sidwell, in the city of Exeter; in the parish of St. Giles, in the county of Oxford; Hampstead Norris, in the county of Berks; Hadlow Down, in the parishes of Mayfield and Buxted, in the county of Sussex; Appledore, in the parish of Northam, in the county of Devon; St. Botolph, Colchester, in the county of Essex; Upton-cum-Chalvey, in the county of Bucks; Shirley, in the parish of Croydon, in the county of Surrey; at Salisbury, in the parish of Titchfield, in the county of Southampton (also



for a parsonage-house and glebe); and at Aveley, in the county of Essex, for a parsonage-house.

His Majesty's commissioners have also to report, that, under the powers vested in them by the Church Building Acts, they have, with the necessary consents, re-united the rectorial and vicarial tithes of the parish of Orwell, in the county of Cambridge, and formed the same into a rectory.

Several applications have been made to the Board by persons who have built or who propose to build and endow chapels under the act of 1 and 2 William IV., c. 38; and in the following cases, being within the jurisdiction of the board, His Majesty's commissioners propose granting the perpetual patronage to the person or persons respectively building and endowing the same, their heirs and assigns,—viz., At Bude, in the parish of Stratton, in the county of Cornwall; Fareham, in the county of Hants; Mincham, in the parish of Gnosall, in the county of Stafford; Levens, in the parish of Heversham, in the county of Westmoreland; Ivybridge, in the parish of Cornwood, in the county of Devon; Ettingshall, in the parish of Sedgeley, in the county of Stafford; Brathay, in the parish of Hawkshead, in the county of Lancaster; Southend, in the parish of Prittlewell, in the county of Essex; and Edgbaston, in the county of Warwick.

The Exchequer-bills issued to this day, amount to 1,500,000*l*.

W. CANTUAR.	J. LINCOLN.
MELBOURNE.	C. J. LONDON.
LANSDOWNE.	G. O. CAMBRIDGE.
T. S. RICE.	JOSHUA WATSON.
J. RUSSELL.	S. LUSHINGTON.
DUNCANNON.	BEXLEY.
HARROWBY.	H. LICHFIELD & COV.

*Church Commissioners' Office, July 28, 1835.*

### CHURCH BUILDING SOCIETY.

MR. EDITOR,—Should you think the following statement of the sums contributed, by our nobility and clergy, to one of the most excellent, (but nevertheless one of the worst supported,) of the societies in connection with the established church, worthy of insertion in your Magazine, you are welcome to it. It is drawn up from the Report of the Church Building Society for 1834, and you may depend upon its general accuracy.

The whole amount of money spent by the society, from its establishment in 1818 to March 1834, is 168,412*l*. Out of this the nobility of the land have contributed, in donations, 10,905*l*. 13*s*.: nearly one-fifteenth of the whole. The private clergy have given, in donations, 14,824*l*. 14*s*. 10*d*.: nearly one-eleventh of the whole. The dignitaries of the church, (under which name I include bishops, deans, and chapters,) have given, in donations, 13,852*l*. 16*s*.: nearly one-twelfth of the whole. And taking these two last items together, the clergy, collectively, have contributed 28,677*l*. 10*s*. 10*d*.: more than one-sixth of the total sum expended since 1818. And, in addition to this, the two Universities of Oxford and Cambridge, and the Royal Colleges of Eton and Winchester, have bestowed upon this society, in their corporate capacity, no less a sum than 8382*l*. 10*s*.:—most of which comes, of course, from the clergy, who form a large majority in these collegiate bodies. The amount of annual subscriptions received during the year, ending in March 1834, was only 367*l*. 17*s*.: out of which the nobility have contributed 24*l*. 14*s*.: the private clergy 193*l*. 19*s*.: and the dignitaries 27*l*. 6*s*.: leaving no more than 291*l*. 18*s*., arising from other sources. And when we remember that a large proportion

of the sum still unaccounted for, under the head of donations, was furnished by a King's Letter, sent round to every parish, in 1828, we shall see that we have not yet ascertained all that the clergy have done towards the good work of supplying the poorer classes with better and more adequate accommodation in our churches. Out of 41,393*l*, 13*s*. 2*d*., collected on that occasion, no one, who knows how such collections are made up, especially in country parishes, can accuse me of overstating the case when I assign one-twelfth of this sum to the contributions of the clergy and their families. And besides all this, as the above calculations only comprise the contributions made to the *Parent Society*, whatever clergymen have contributed through district committees still remains unnoticed.

Surely there is here discovered by far too great a disproportion between the efforts of the clerical and lay part of the community,—and that, too, in furtherance of an object, which is undoubtedly a popular one,—one, too, which the zeal now everywhere displayed in building new churches, proves to be not altogether contrary to the “spirit of the age,” which, whatever evil tendencies it has, is certainly, in this respect, well-disposed. For my part, I am convinced that the comparative want of support, of which this society may justly complain, as far as regards the middling ranks of laymen, arises from no unwillingness or deficiency of zeal. Persons of that class expect the thing to be brought home to their own doors by means of a district committee; and when this is done, many, who would never think it worth while to carry their mite of assistance to St. Martin's Place, will gladly come forward and contribute it in their own neighbourhood. Judging, as far as is possible, from a cursory survey of the lists of some of the diocesan or district committees, the number of laymen contributing small annual sums, or single donations of a trifling amount, seems to be considerable. The Canterbury Diocesan Committee seems particularly well supported. And it is, after all, these numerous, though trifling, contributors, that swell the annual income of a society, and excite an interest generally in its behalf. But then the committees in connection with the Church Building Society are so few. How many wealthy districts, full of zealous clergymen and laymen attached to the church, are as yet without any such establishment? For example, throughout the whole diocese of London, in which I happen to live, there is not one that I know of. Nor was there, in 1834, (as it appears from the report of that year,) one in either of the vast and opulent dioceses of York and Lincoln. How many pounds might be annually collected, in these three dioceses, towards enlarging the accommodation in our present churches, and building fresh ones, which now, for want of some such instrument as district committees, are never applied to any such beneficial purposes! But I shall say no more on this topic, though I do think a few hints from such a Magazine as yours, Mr. Editor, might induce the influential clergy of the dioceses I have named and others to take some steps to remove the reproach, which now hangs upon them, and follow the example set them by the friends of the church in the dioceses of Canterbury, Chester, and Exeter, where so much has been done in the good and holy work of building and enlarging churches for the worship of Almighty God. I remain, yours, &c., W. P.

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#### SUBSCRIPTIONS FOR CHURCHES.

##### I.—GAINSCROSS CHAPEL, STROUD, GLOUCESTERSHIRE.

THE provision of a church has been undertaken by the inhabitants with exemplary zeal, and in no place is such a provision more necessary. Very great exertions have been made, and extraordinary interest has been taken by the parties concerned, as is evinced by the various offers, on the part of indivi-

duals in the district, of labour in the work of digging, and of hauling the materials from the quarry. But notwithstanding these aids, a sum of nearly 900*l.* is yet wanting for the completion of the work. Under these circumstances the building committee have put forth a circular, appealing to the public for assistance. The borough, which contains 40,000 souls, abounds with dissent, on account of the want of accommodation in the church; a strong reason for the support of this measure, with all who have the desire and the means to uphold our holy cause.

Cainscross is situated at the extreme points of three parishes, Stonehouse, Stroud, and Randwick, the united population whereof exceeds 12,000.—The churches of these parishes are at considerable distances, and offer accommodation for less than 2800, and of which a very small proportion indeed is open to the poor.—The population of the village and neighbourhood amounts to upwards of 1500, and is chiefly composed of the working classes in the clothing factories.—A few of the inhabitants have opened subscriptions, and formed a committee for the erection of a church.—It is intended immediately to endow the church with the seat rents of the private pews, and to pray the bishop to assign to the church a convenient district.—It is a positive instruction to the building committee, to provide an adequate number of free sittings for the use of the poorer part of the population.—The expense (exclusive of endowment) is estimated to exceed the sum of 2100*l.*, but the subscriptions amount at present to only the sum of 1100*l.*, and the inhabitants of the village are unable to raise the whole sum required.—The committee, having received so large an amount of subscriptions, *have already commenced the building*, feeling confident that the work will not be impeded by the want of means in a case of which the necessity must be apparent; they therefore beg leave to lay this statement before the public, and to pray their aid in this very desirable work.

Subscriptions will be received in London, at the banks of Messrs. Jones, Loyd, and Co., and Messrs. Ladbroke, Kingscote, and Co.

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## II.

THE following is a very remarkable document :—

### RESOLUTIONS FOR ERECTING A CHAPEL FOR THE POOR EPISCOPALIANS OF GLASGOW.

At a meeting of Protestant Episcopalians, held at Claythorn-street infant school room, on Monday, the 5th of October, 1835, to consider the propriety of erecting a new episcopal chapel, the Rev. W. Routledge, of St. Andrew's episcopal chapel, having been called to the chair, the following resolutions were unanimously adopted :—

1. We, the undersigned Protestant Episcopalians, have long experienced the want of a chapel, where we may worship God according to the rites of the church in which we have been baptized, and to which we are much attached.
2. For the space of three months last past we have attended service, on Sunday evenings, in a school-room, where the Rev. David Aitchison, M.A., of Queen's College, Oxford, officiated; but as we cannot there enjoy the blessings of the sacrament, nor instruction for our children in the Christian faith and the doctrines of our church, we are desirous to have a convenient chapel for the regular celebration of divine worship.
3. Being most of us poor persons, it is not in our power to erect, at our own cost, a sufficiently commodious chapel, but we are willing to contribute something to the utmost of our ability.
4. We earnestly solicit the assistance of our richer brethren, to enable us to obtain for ourselves and our children the benefit of that spiritual instruction which our poverty prevents us procuring by our own means.

5. We, the undersigned, further agree to place ourselves under the ministry of the said Rev. David Aitchison, and do humbly beg to be admitted into communion with, and to be recognized as members of, the Scottish Episcopal Church; and we do promise to render all canonical obedience to our diocesan, the Right Rev. the Bishop of United Dioceses of Edinburgh, Fife, and Glasgow.

W. ROUTLEDGE, St. Andrew's chapel, Chairman.

William Scott, weaver, Bridgeton; William McGovern, weaver, Bridgeton; James Rowan, weaver; James Mc Cormick, labourer, Bridgeton; Alexander Porter, potter, Calton; Hugh Adams, weaver, Glasgow; Charles Mc Connell, shoe maker, Main-street; James Knights, weaver, Calton; George Spence, labourer, Claythorne-street; Hugh Donnal, labourer, Main-street, Calton; William Graham, weaver, Calton; Robert Wright, weaver, Bridgeton; Thomas Kerr, 57, Gallowgate; George Gray, weaver, Main-street, Bridgeton; William Morison, labourer, Dalmarnock Road; David Mc Williams, tailor, Calton; Thomas Hull, Havannah-street.

N. B. The congregation for whom the chapel is required amounts to 1000 persons, and there are still above 7000 episcopalians without any place of religious worship.

Having duly considered the foregoing resolutions, I hereby formally approve and sanction them; and while I appreciate as I ought the valuable GRATUITOUS services of the Rev. David Aitchison, it is with peculiar satisfaction that I grant him my episcopal licence, praying most fervently that the blessing of God may accompany and prosper his labours. Done at Edinburgh, this 3d of Nov. 1835.

JAMES WALKER, D.D., Bishop, &c.

Mr. Aitchison states, in a private letter dated 6, Somerville-place, Glasgow, that he came here on the 19th of July, by the permission of the Bishop of Edinburgh, to endeavour to assemble a congregation, and that, on every successive evening, the number of the congregation gradually increased, and the room, which holds nearly 300, is quite filled. In consequence of not being able to obtain the use of the school-room during the day, he opens another room for a school and morning service. In the school he has eighty-two children, and expects a considerable increase, as the school was only commenced three weeks ago. These poor people are *almost all of them Irish*, quiet, industrious, and intelligent; and so desirous are they to have a chapel, that they have already subscribed (in small sums varying from 1s. to 1l.) 32l. 9s., but without aid from the public they cannot hope for a speedy accomplishment of their wishes. He asks nothing for himself, but only for funds to erect a place of worship for the poor, and a school and books for the education of their children; and if this object can be attained, he is quite willing to devote his services to them. His letter concludes thus:—

Pray, sir, can you inform me whether the Society for Promoting Christian Knowledge would make us a grant of books? I have distributed a great many prayer-books, but the demand is still more than I can supply. In the hope (if you will be good enough to publish the above resolutions) of obtaining a chapel for my poor flock, I remain, Sir, your faithful servant,

DAVID AITCHISON.

6, Somerville-place, Glasgow, Nov. 7, 1835.

### III.

AN APPEAL TO PROTESTANTS.—The township of Eccleston, in the parish of Prescott, Lancashire, containing upwards of *six thousand* souls, has no place of worship, either of the established church, or of any denomination of protestant

dissenters. About one-fourth of the inhabitants consists of Roman catholics, who have two chapels, fully and constantly attended. For the remaining 4500 protestants there is no place of worship, or resident clergyman! The population has doubled itself in the last ten years, and increases rapidly. A resident gentleman liberally offers 1200*l.* as an endowment for a resident clergyman, on condition that an episcopal place of worship is erected. The estimated expense of the church is 2000*l.* With a donation of 500*l.* from the Chester Church Diocesan Society, 1300*l.* are raised. For the remaining sum of 700*l.*, this appeal is made to the Christian public. Donations may be paid to the "Eccleston Church Fund," at the Bank of Messrs. Jones, Lloyd, and Co., and at Messrs. Hatchard and Sons, 187, Piccadilly, London.

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## CHURCH MATTERS.

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THE great number and interest of the Letters in "Correspondence" this month, will be a sufficient reason for this and other parts of the Magazine being curtailed.

The one point requiring particular notice is, that the Irish government have denied to the Irish clergy the aid of even the civil power to enable them to assert their just rights. This is announced in two letters from Lord Morpeth. Abstaining, as this Magazine does, from party politics, it is yet impossible not to say that this is merely an attempt to induce the clergy, by the most biting distress, to give up their recorded principles, and assent to the spoliation measures proposed in parliament. What would be thought, in daily life, of him who attempted to take advantage of the pangs of want to induce a man to give up his honesty, or a woman her virtue?

Under these circumstances, the laity have come forward—and let the clergy mark their names with the gratitude that they deserve—to supply to the clergy the means of resorting to the courts of law (their last *earthly* refuge) for the justice denied them by their enemies, and the protection refused to them by the government. This most excellent plan appears to be prospering; and no one can doubt that they who have relied on the poverty of the clergy to refuse the payment of their just debts, will be startled at finding that the friendless are not so wholly friendless, nor the deserted so wholly deserted, as they thought. The clergy, too, there is little doubt, will, in every case but those of absolute destitution and famine, far prefer this mode of aid to any other which can be devised, as less grating to their feelings. They have shewn, and are shewing, as every account proves, a spirit of courage, patience, and generous feeling for others, and carelessness about themselves, which can arise from one source alone. May they be enabled to draw from that source continued and increased supplies of aid and support.

It may be as well to give here, instead of under *Documents*, the details of this Lay Society.

## IRISH LAY ASSOCIATIONS.

*For aiding the Protestant Clergy in the protection of Church Property.*

At a special meeting of the Committee of this Association, on the 15th of October, the following resolutions were unanimously adopted :—

“ That the session of Parliament having passed without the enactment of any effectual measures for the better regulation of church property in Ireland, and the recent determination of Government having thrown upon the Irish clergy increased difficulty in the recovery of their composition rents (which must oblige them either to abandon their rights altogether, or institute suits in the superior courts, the expense of which they would be unable to bear), the circumstances of the clergy have thus become such as to demand from our society a still greater degree of sympathy and increased exertion on their behalf.

“ That we feel it, therefore, our imperative duty to call upon those, in both countries who respect the rights of property, and are desirous to support the law, to co-operate with us in extending more widely the benefits of this society ; and for this purpose we deem it right to submit to them the following statement of its objects and proceedings :—

“ The difficulties under which the clergy laboured in consequence of the extensive and well-organized combination against them, induced a few influential individuals (in September, 1834) to form a fund for the protection of church property, to be solely applicable to the purpose of aiding the clergy in resisting that combination, and in asserting their just rights by process of law. The fund was vested in the names of six noblemen, who consented to act as trustees ; and a committee was formed, whose duty it was to investigate, consider, and decide upon the best means of forwarding the objects for which the fund was raised. It was not, however, deemed necessary to take measures for giving general publicity to the existence and proceedings of the society, whilst the efficiency of its operations remained to be proved by experience. The committee have great satisfaction in being able now to state that the results of their proceedings have fully realized the expectations entertained ; no case, undertaken with their sanction, having been unsuccessful, and in most instances the opposing parties having been obliged to pay the debt with all costs. Before the accession of the late administration, it was confidently hoped that the question of church property would have been honourably and finally settled ; and the session of Parliament having been so long protracted, the committee, in the uncertain state of public affairs, did not deem it advisable to extend its operations, or to make any appeal to the public. The committee, however, feel that the time has now arrived when they are called upon to make known their readiness and fixed determination to afford every aid that their means will admit of to resist the flagrant violation of the rights of property under which the clergy are suffering ; and they most earnestly invite all whose properties have not been as yet invaded, and who sympathize with those who have been deprived of the enjoyment of theirs, to furnish them with funds to carry their objects more completely into effect. By the fundamental principle of the society, the fund (which is placed, to the credit of the trustees, in the Bank of Ireland) is solely applicable to the purpose of contributing to reimburse the clergy the necessary expenses they shall have incurred in asserting their legal rights by process of law, in cases which, after due investigation, are approved of in all respects by the committee.”

The trustees of the above association are, the Earls of Roden, Enniskillen, and Bandon, Viscount Lorton, and Lord Farnham ; and among the committee are the Right Hon. William Saurin, Frederick Shaw, M.P., and Thomas Lefroy, M.P., the Dean of St. Patrick, George Moore, Edward Lytton, R. B. Warren, Alexander Hamilton, and James S. Scott, K.C., Serjeant Jackson,

M.P., Sir George Rich (Treasurer), G. A. Hamilton (Secretary), &c. &c. Among the principal contributors to the funds of the society are—the Duke of Northumberland and the Earl of Winchilsea, 500*l.* each; and Marquis of Waterford, 400*l.*; the Marquis of Downshire, 350*l.*; Earl Roden, Earl Bandon, Viscount Lorton, and Lord Farnham, 300*l.*; the Earl of Longford (deceased), 250*l.*; the Marquis of Ely, the Earl of Enniskillen, the Earl of Mayo, the Earl of Clancarty, the Earl of Clanwilliam, the Hon. Gen. Taylor, James Hans Hamilton, Esq., George Woods, Esq., and Col. Forde, 200*l.*; the Marquis of Hertford, the Marquis of Thomond, the Earl of Rathdowne, Earl Norbury, Viscount de Vesci, Viscount Castlemaine, Lord Fitzgerald, Lord Mountsandford, Lord Downes, Lord Clanbrook, Rt. Hon. F. Shaw, M.P., Rt. Hon. Thomas Lefroy, M.P., Sir Hugh D. Massy, Bart., Arthur Annersley, Esq., Col. Conolly, M.P., The Dublin Evening Mail, and a Friend by the Lord Primate, 100*l.*; the Earl of Hillsborough, Viscount Lifford, Rt. Hon. W. Saurin, Hon. R. Plunket, M.P., Sir A. Fitzgerald, Bart. (deceased), Hugh Barton, Esq., Rev. Dr. Prior, R. B. Warren, Esq., J. B. West, Esq., R. H. Eyre, Esq., Rev. M. Beresford, and J. D. Jackson, Esq., 50*l.* each.

#### RELIGIOUS DESTITUTION OF GREAT TOWNS.

THE following calculations and remarks (supplied by the kindness of two friends) may appear to belong to *Documents*, but they are, in fact, a most impressive continuation of the paper on "Great Cities" in the last number.

It may be necessary to notice here a statement respecting Brighton made by the Attorney-General at Edinburgh. He there said, that the voluntary system answered perfectly there, for within a few years seven or eight new churches and chapels have been built there, and the clergy appointed to them are of the highest character. Nothing can be more true than both these statements. But they are *nihil ad rem*. No one denies that rich people in great towns will always have churches or chapels for themselves; and at Brighton there have been built seven or eight new chapels on speculation, for the purpose of supplying the demand of the numerous visitors and richer inhabitants. But how has the voluntary system acted for the mass of the people? Why thus,—The inhabitants, as stated in this table, are 40,000. But the visitors are reckoned at 10 or 12,000 more when the place is full. It is for them *chiefly* that the 9 or 10,000 sittings are provided. What becomes of the mass of the inhabitants? First, *one* new church was built, to which the commissioners *gave* one large sum, and lent another, which the popular party is now refusing to pay! And be it remembered, that even in this new church, so far from all the sittings being free, a sufficient share of pews *to be let* was reserved to pay the clergyman and the expenses. This was found so wholly inadequate, that a third small church has been built more for the poor; and on the very Sunday after the Attorney-General's speech, charity sermons were to be preached in all the chapels, in order to raise money to pay off a part of the debt incurred! This, too, unless the writer is mistaken, leaves, according to the active and zealous vicar's statement, very many *thousands* of the poor still without church-room. Is this, then, a successful exhibition of the powers of the voluntary system?

TABLE I.

*Exhibiting the Population and Church Accommodation of Parishes in England containing more than Thirty Thousand Inhabitants.*

(The Metropolis and suburbs are not included in this Table.)

Name of Town or Parish.	Population.	No. of Churches & Chapels.	No. of Sittings in Churches.	Nearest approximate proportion of Sittings to Population.
Ashton-under-Lyne (parish)	33,597	2	3,600	There are three other chapels, contents unknown. One-fourth. One-ninth. One-fourth.
Bath, with Walcot .....	38,053	8	10,000	
Birmingham, with Ashton and Edgbaston .....	146,986	12	15,907	
Blackburn (parish).....	59,791	14	15,005	
Bolton (parish) .....	63,034	9	8,677	One-seventh. There is, however, according to one Report, one more chapel, contents unknown. One-ninth.
Bradford (parish) .....	76,996	8	8,603	
Brighton .....	40,634	8	9,270	One-fourth.— N. B. In this account one small chapel & the King's chapel* are omitted, as they are not in the Report.
Bristol and suburbs.....	103,886	23	19,445	One-fifth.
Bury, Lancashire (parish)...	47,829	3	3,650	There appear, by one Report, to be four chapels more, contents unknown. One-twelfth. One-fourth. One-sixth. One-ninth. One-fifth. One-sixth to one-seventh.
Halifax (parish) .....	109,899	8	9,590	
Huddersfield (parish) .....	31,041	9	6,950	
Hull, with Sculcoates.....	46,426	5	7,900	
Leeds (town and liberty) ...	123,393	16	14,393	
Leicester .....	39,306	7	7,460	
Liverpool, with Toxteth-park	165,175	20	25,258	
Manchester (parish) .....	270,961	26	30,265	One-ninth.— N. B. The Collegiate church, not being returned in Report, is reckoned at 2,000. One-third. One-tenth.
Norwich .....	61,710	41	18,810	
Newcastle-upon-Tyne, with Gateshead, Gosforth, &c. }	74,645	9	7,537	
Nottingham.....	50,680	5	6,600	
Oldham cum Prestwick (parish) .....	67,579	8	9,937	There are two other chapels, contents unknown. One-seventh. One-sixth. One-seventh.
Prestbury (parish).....	47,257	14	6,584	
Preston (parish).....	36,336	7	6,220	
Plymouth, with Devonport, &c. ....	75,534	11	10,760	
Portsmouth and Portsea ..	50,389	7	10,800	One-fifth.
Rochdale (parish) .....	74,427	8	7,252	There are three more chapels, contents unknown.

\* Open part of the year.



Name of Town or Parish.	Population.	No. of Churches & Chapels.	No. of Sittings in Churches.	Nearest approximate proportion of Sittings to Population.
Sheffield (parish) .....	91,692	9	12,050	One-seventh.
Stockport (parish) .....	66,610	7	8,525	One-eighth.
Stoke-upon-Trent .....	37,220	3	4,246	One-ninth.
Wigan (parish) .....	44,486	6	8,230	One-fifth.
Wolverhampton (parish) ...	48,080	8	9,518	One-fifth.

In this Table the word "parish" sometimes includes a large district. A second Table is added, in which the Population and the Church-room of the principal Town in the district is given separately from those of the district.

N.B. In Manchester *parish* the township of Pendleton is sometimes included, called, in the Ecclesiastical Return, Pendleton-in-Eccles, with a church containing 1,500 sittings, which must be added (if Pendleton be included) to the accommodation of Manchester parish. In the town, also, one chapel is mentioned in the Panorama of Manchester, which is not included in Ecclesiastical Return.

TABLE II.

*Separating the large Towns from the great Districts (as given in the former Table) in which they are situate.*

N.B. *E.* means that the population is taken from the Ecclesiastical Report ; *P.* from the Population Reports. If they agree, no letter is affixed.

Name of Town.	Population.	No. of Churches & Chapels.	No. of Sittings in Churches.	Approximate proportion of Sittings to Population.
Birmingham .....	110,914	9	14,927	One-seventh, P.
Blackburn .....	27,091	4	6,900	One-fourth.
Bury .....	15,086	2	2,850	One-fifth.
Halifax .....	15,382	4	4,860	One-third, E.
Huddersfield .....	19,035	5	3,800	One-fifth, P.
Macclesfield .....	23,129	3	3,471	One-seventh.
Manchester, exclusive of Salford .....	142,026	12	17,400	One-eighth.
Oldham .....	32,381	3	5,037	One-sixth.
Preston .....	34,742	5	6,450	One-fifth.
Prestbury* .....	18,571	1	800	One-eighteenth, E.
Prestwich* .....	17,922	1	1,100	One-seventeenth, E.
Sheffield .....	73,672	6	8,850	One-eighth, E.
Wigan .....	20,774	2	3,900	One-fifth.

N.B. Salford has 40,788 population, and four churches.

The table which accompanies this statement has been constructed on the following principle:—The population of each place has been taken from the Population Reports for 1831; and the number of churches or chapels, with the number of sittings afforded by each, has been ascertained from the Report of the Commissioners appointed to inquire into the Ecclesiastical Revenues of England and Wales, and other sources. It is possible that some inaccuracies may have arisen from the circumstance that the churches given in the Ecclesiastical Report are not always under the same name as the townships and dependencies mentioned in the Population Report, but every pains has been taken to check this source of imperfection; and it is hoped, therefore, that it cannot have any material influence in affecting the general result. Thus, for

\* Prestbury and Prestwich are not large towns, but only the mother-churches, with the population given in the Ecclesiastical Report as belonging to those churches.

example, in the district parish of Rochdale, the churches at Friarmear, Littleborough, Lydgate, Whitworth, &c., none of which names appear in the Population Report, have been inserted from the Ecclesiastical Report.\* Maps (such as Walker's, or Sidney Hall's pocket county maps,) and local guides, as well as Lewis's and Capper's Topographical Dictionaries, have been occasionally consulted, in order to ascertain the localities of churches, &c. To illustrate the mode in which the table is compiled, let us take Ashton-under-Lyne. The population assigned to this parish is made up of that comprehended within the districts of Ashton-Town, Audenshaw, Hartshead, and Knott Lanes; and the Report of the Commissioners was referred to for the purpose of ascertaining how far these districts are provided with churches. No return, however, of any churches or chapels in these districts is to be found in the Report in question, and it might thence have been concluded that the two churches, returned as belonging to Ashton Town, and as capable together of accommodating 3,600 persons, are all the places of worship provided by the establishment for the 33,597 persons to be found in the precincts of the parish of Ashton-under-Lyne. But on reference to the Parliamentary Report of the Number of Churches and Chapels in Lancashire (1830), it was found that this parish contains one church and four chapels; but as the number of sittings in each is not given, the proportion of church-room to the population could not be determined. The proportion of the number of sittings to the whole population is, as one glance will shew, only put down in the nearest whole number.

It may, perhaps, seem desirable to some persons that one other column should have been added, for the purpose of shewing the actual destitution of each town in regard to church-room. This was, in the first instance, contemplated; but further consideration decided that it would be best to leave each individual to ascertain for himself the extent of so serious an evil with reference to any particular town. The reasons which led to this decision were, chiefly, the difficulties encountered in an endeavour, even approximately, to ascertain the number of services which are performed on Sundays in the churches of large towns and their dependencies; the proportion which ought to have the means of attending Divine service at any one and the same time; and that proportion of the church-going population which frequents the house of God more than once on each Sunday. The bare mention of these difficulties will be sufficient to shew that the construction of a column which should exhibit anything like an *accurate* statement of the destitution as regards church-room, would be a work requiring local and other information of so minute and extensive a nature as to render the task all but hopeless to private individuals. In the absence, however, of such information, it may be stated, that various calculations have been attempted with a view of arriving, on general principles, at some probable conclusions, which, if they serve no other purpose, may supply a motive for Christian exertion.

It has been assumed, for example, that if the whole population were as desirous of attending the worship of God as all ought to be, a proportion of about one-third would be under the necessity of remaining at home for family purposes. For any given service, therefore, on this calculation, it would be

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\* Some little inaccuracy is, perhaps, unavoidable, as the limits contemplated by the two reports do not always coincide, and also from other causes. Individuals can only take up the subject from public documents, and must therefore be liable to some error from *their* imperfection. Local knowledge also would be highly desirable in checking the accounts, but individuals can seldom have an accurate local knowledge in matters which affect the whole surface of England. If the nation cared for the matter, and would employ a few of the starving Irish clergy as commissioners, at 5*l.* 5*s.* a day, they might obtain accurate information, but the means which have been taken in this case to avoid error are all that can be employed by private individuals.

sufficient to supply church-room for two-thirds of the whole population. Thus for 1200 persons, a church affording 800 sittings would, as respected one service be amply sufficient. If, again, there were two services, and no person went to church more than once on a Sunday, 600 sittings would admit of 1200 persons being brought under Christian instruction in one day; and a church having but 400 sittings would thus accommodate 1200 persons, on the supposition of three services, each congregation being composed of different individuals. Now, if this last hypothesis (the most exaggerated that can possibly be adopted) be applied to such a place as Birmingham, there will remain 77,215 persons without accommodation in the churches of that town, after deducting 15 per cent. for children under five years of age. At Manchester, there would be above one hundred thousand.

Putting aside, however, hypotheses which refer to man as he ought to be, and not as he is, let us apply the principle of calculation suggested by Dr. Chalmers, deduced from an observation of "Christian and Civil Economy of Large Towns."—vol. i., p. 109. This Christian philanthropist supposes that five-eighths of the whole population, in the case of a town parish, will be the church-going proportion. On this supposition, the churches of Birmingham ought to be sufficient for the purposes of worship for 91,866. Now, as it has been calculated that one-third, at least, of the whole church-going population attends twice, Birmingham will afford accommodation only for 26,511, supposing two services; and for 42,418, supposing it possible that the physical strength of every clergyman in Birmingham admits of his performing three services (besides occasional duty) on each Sunday, or that his income is ample enough to enable him to pay for sufficient assistance. In the first case there will be 65,355 persons, and in the second, 49,448, positively excluded from the possibility of attending the ordinances of the established church. It would be easy to apply the same principles of calculation to any other town on the list, but it is apprehended that enough has been said to shew that a fearful amount of guilt has been already incurred from negligence in this matter, to which it becomes us as individuals, and as a nation, no longer to remain indifferent.

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#### CHURCH REFORM.

It is right to notice that the Bishop of Gloucester, one of the Church Commissioners, tells us in his charge that the revenues of the non-residentiary stalls will probably be made available hereafter for the care of parishes in the same patronage, and so of the sinecure rectories; that he hopes that effectual measures (*not* taxation) will be taken to raise all livings to a decent though humble maintenance, without violating equity or property; that the grounds for non-residence and licence will probably be lessened; and that he has no reason to apprehend that the Church Commissioners contemplate the abolition of cathedral dignities.

The bishop states that, by the application of the tenth of his revenue, he has obtained from Queen Anne's bounty 800*l.* for the augmentation of small livings, and has already augmented five small livings.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Carlisle, Durham Cathedral .....	Oct. 25.
Bishop of Peterborough, Peterborough Cathedral .....	Oct. 25.
Bishop of Exeter, Exeter Cathedral .....	Oct. 25.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Blissett, Henry .....	B.A.	Balliol	Oxford	Peterborough
Boucher, James .....	B.A.	Worcester	Oxford	{ Carlisle, by let. dim. from the Bishop of Durham
Burdon, John.....	B.A.	Queen's	Oxford	{ Carlisle, by let. dim. from the Bishop of Durham
Clark, John Dixon.....	B.A.	University	Oxford	{ Carlisle, by let. dim. from the Bishop of Durham
Davis, S.....	B.A.	Christ's	Camb.	Exeter
Dene, A.....	B.A.	Exeter	Oxford	Exeter
Gibbons, G. B.....	B.A.	St. John's	Camb.	Exeter
Hoare, James Raper...	B.A.	Worcester	Oxford	Peterborough
Humble, Michael M...	B.A.	Emmanuel	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Inman, Jas. Wm. ....	B.A.	St. John's	Camb.	Peterborough
James, John Burleigh..	B.A.	St. John's	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Knightley, Valentine...	B.A.	Christ Church	Oxford	Peterborough
Marriott, F. A. ....	B.A.	Oriel	Oxford	Peterborough
Martyn, J. W. ....	B.A.	Exeter	Oxford	Exeter
Melhuish, T. B.....	B.A.	Exeter	Oxford	Exeter
Pigott, Shreeve Botry..	B.A.	St. Peter's	Camb.	Peterborough
Rundle, S. ....	B.A.	Trinity	Oxford	Exeter
Smart, J. ....	B.A.	St. Peter's	Camb.	Exeter
Sweetland, W. K.....	B.A.	Worcester	Oxford	Exeter

## PRIESTS.

Atkinson, Wm. ....	B.A.	University	Oxford	{ Carlisle, by let. dim. from the Bishop of Durham
Bacon, J. ....	M.A.	Corpus Christi	Camb.	Exeter
Brooking, N. ....	B.A.	Wadham	Oxford	Exeter
Bryan, J. W.....	B.A.	Worcester	Oxford	Exeter
Bull, Thomas.....	B.A.	Catharine Hall	Camb.	Peterborough
Cardew, J. W. ....	B.A.	St. John's	Camb.	Exeter
Caddell, H. ....	B.A.	Corpus Christi	Camb.	Exeter
Carwithen, W. T. ....	B.A.	Oriel	Oxford	Exeter
Clyde, J. B. ....	B.A.	St. John's	Camb.	Exeter
Erskine, H. M'Donnell	B.A.	Christ Church	Oxford	Peterborough
Exton, Richard .....		Queen's	Camb.	{ Peterborough, by let.dim. from the Bp. of Norwich
Francis, J. ....	B.A.	Worcester	Oxford	Exeter
Fursdon, E. ....	B.A.	Oriel	Oxford	Exeter
Hine, H. T. Cooper...	B.A.	Corpus Christi	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Holdich, John H. ....	B.A.	Clare Hall	Camb.	{ Peterborough, by let. dim. from the Bp. of Norwich
Ilderton, Thomas .....	B.A.	St. Peter's	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Kell, Wm. ....	B.A.	St. John's	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Kendall, J. ....	B.A.	St. John's	Camb.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Kitson, J. B. ....	B.A.	Exeter	Oxford	Exeter
Martin, G. ....	B.A.	Sydney Sussex	Camb.	Exeter
Nantes, W. H. ....	B.A.	Trinity	Camb.	Exeter
Newby, Geo., Jun. ...	B.A.	St. John's	Camb.	{ Carlisle, by let. dim. from the Bishop of Durham
Richards, T. M. ....	B.A.	Wadham	Oxford	Exeter
Sisson, Michael (Literate)		St. Bee's, Cumb.		{ Carlisle, by let. dim. from the Bishop of Durham
Thomas, C. A. N. ....	B.A.	Exeter	Oxford	Exeter
Thomson, J. R. ....	B.A.	St. John's	Camb.	Exeter
Walker, S. H. ....	B.A.	Balliol	Oxford	Exeter
White, Elisha (Literate)		St. Bee's, Cumb.		{ Carlisle, by let. dim. from the Bishop of Durham

The Bishop of London held an Ordination on Sunday, Nov. 15, at Fulham Church, when three of the students from the Church Missionary College, Islington, were admitted to the office of the priesthood. The Rev. A. E. Eckel and the Rev. J. J. Mühlhauser proceed on their voyage to Trinidad, and the Rev. C. T. Schlenker shortly to Sierra Leone.

The next General Ordination of the Lord Bishop of Gloucester will be held on Sunday, December 20; and the examination will commence on Thursday the 17th.

The Bishop of Chichester will hold an Ordination for the Diocese of Norwich on Sunday, December 20.

The Lord Bishop of Salisbury will hold a General Ordination, at the Palace, in that city, on Sunday, December 20.

The Ordination at Bishopsthorpe, announced for the 15th of December, has been postponed, and no other day has yet been fixed.

### CLERICAL APPOINTMENTS.

Breay, George. ....	Prebendary of Tachbrook, in Lichfield Cathedral
Cattley, Stephen Reed .....	Domestic Chaplain to Lord Scarborough
Dunning, R. ....	Curate of Torpoint Chapel
Hollingworth, A. G. H., of Stowmarket, a Surrogate for the Diocese of Norwich	
Langley, D. B., Vicar of Olney, a Surrogate for the Diocese of Bucks	
Leigh, W. ....	Chaplain to Lord Hatherton
Mills, William. ....	Head Master of the Exeter Free Grammar School
Penny, Edward ....	Domestic Chaplain to Viscount Royle
Rees, S. ....	Head Master of North Waltham Grammar School, Norfolk
Smith, W. B. ....	Chaplain of the Garrison at Stirling Castle
Walsh, Joseph Neate .....	Head Master of Kington Grammar School, Herefordshire

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Armitstead, Wm. .	Garstang C.	Lancaster	Chester	{ Rev. J. Pedder, V. of Garstang
Bayly, E. G. ....	{ St. Andrew's and St. Nicholas V., Hertford }	Herts	Lincoln	{ Chancellor of the Duchy of Lancas.
Booty, M. G. ....	Warkworth C.	Northum.	Durham	Rev. T.C. Winscomb
Boys, J. ....	{ St. Mary-in-the-Marsh R. }	Kent	Canterb.	Abp. of Canterbury
Boucher, James. ...	Hartlepool C.	Durham	Durham	Bishop of Durham

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Burdon, John.....	Easington R.	Durham	Durham	{ Annexed to Archd. of Durham
Cartwright, W. H.	Dudley V.	Worcester	Worcester	
Churton, Edward.	Craike R.	N. York	Durham	Lord Ward
Drage, Charles ...	Westerfield R.	Suffolk	Norwich	Bishop of Durham
Edmondes, Thos.	{ Ashley R. w. Silver- ley V.	{ Camb.	Norwich	Bishop of Ely
Ellacombe, H. T.	Bitton V.	Glouces.	Glouces.	Marquis of Bute
Foley, Richard ...	{ St. Mary's R., King- swinford	{ Stafford	L. & Cov.	{ Prebend. of Bitton in Sarum Cath.
Furness, John R.	{ St. Matthew V., Din- nington	{ Northum.	Durham	Earl of Dudley
Hall, H. B. ....	{ Risley and Breaston P. C.	{ Derby	L. & Cov.	{ Rev. J. Lightfoot, V. of Ponteland
Harding, D. ....	Barton V.	Camb.	Ely	Earl of Stamford and Warrington
Harvey, T. jun....	Cowden R.	Kent	Canterb.	Bishop of Ely
Hill, Arthur .....	{ Chapel of the Stad P. C., in the Pa- rish of Painswick	{ Glouces.	Glouces.	{ On his own Petition Rev. R. Strong, as V. of Painswick
Hilton, G. ....	{ Baddlesmere R. w. Cleveland R.	{ Kent	Canterb.	Lord Sondes
Howorth, Wm. ...	{ Whitton cum Thurl- ton R.	{ Suffolk	Norwich	Bishop of Ely
Jameson, Wm. ..	Rainow P. C.	Chester	Chester	V. of Prestbury
Leigh, W. ....	Pulham R.	Norfolk	Norwich	The King
Leigh, E. Morris	{ Goldhanger R. w. Little Totham C.	{ Essex	London	Rev. Thos. Leigh
Lloyd, M. H.....	{ Nonnington cum Womenswold P. C.	{ Kent	Canterb.	Abp. of Canterbury
Macleod, William.	Biscaythorpe R.	Lincoln	Lincoln	Lord Chancellor
Neale, — .....	Adlingfleet V.	W. York	York	Lord Chancellor
Payne, Samuel ...	Hunstanworth P. C.	Durham	Durham	Robt. Capper, Esq.
Payne, Samuel ..	{ New Biggin P. C., Blanchland	{ Northum.	Durham	Ld. Crewe's Trust.
Pring, J. Charles .	Headington V.	Oxford	Oxford	T. Whorwood, Esq.
Rees, Samuel .....	Horsey V.	Norfolk	Norwich	{ Lord Wodehouse & Govrs. of N. Wal- sham Free School
Skinner, Russell...	Sweffling St. Mary R.	Suffolk	Norwich	T. Williams, Esq.
Thompson, E. ...	Morresby R.	Cumb.	Chester	Earl of Lonsdale
Watkins, H. Geo.	{ St. John's New Church, Potter's Bar, near Barnet	{ Middlesex	London	Bishop of London
Warde, William...	Wilton-le-Wear R.	Durham	Durham	Sir W. Chaytor, bt.
Whiteford, George	{ Newton V., in the Isle of Ely	{ Camb.	Ely	Bishop of Ely
West, T. Dennett	{ Rushmere V. w. Playford P. C.	{ Suffolk	Norwich	Marquis of Bristol
Wilmot, Richard .	Youlgrave V.	Derby	L. & Cov.	Duke of Devonshire

CLERGYMEN DECEASED.

Champneys, Wm. Belton, London Street, Fitzroy Square

Clarke, Wm., Brockham Green, Surrey

Crouch, Isaac ..... Narborough R.

Domett, Joseph... { Shepton Beauchamp R.

{ & Bovey Tracy V.

Gough, Fleming... Ystradgluilais R.

Leicester

Somerset

Devon

Brecon

Lincoln

B. & W.

Exeter

St. David's

Thos. Parcs, Esq.

Robt. Dent, &c.

J. Marshall, Esq.

R. Portrey, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Harvey, John E....	Finningley R.	Notts	York	J. Harvey, Esq.
Hennis, John E.,	Pitsford, Northamptonshire			
Jones, R. Frankard	{ Minor Canon of Gloucester Cathedral, and Brookthorp V.	Glouce.	Glouce.	D. & C. of Gloucester
Kempson, Wm. H.,	Potter Street, Essex			
Lord, James, D.D.	Drayton Parslow R.	Bucks	Lincoln	
Mogg, John Bees,	Cholwell House, Somerset			
Nixon, H. ....	Boroughbridge C.	Yorkshire	York	V. of Aldborough
Rawlings, Edw....	Hatford R.	Berks	Sarum	F. Paynter, Esq.
Smith, Michael ...	{ Sutton V. and a Minor Canon of Rochester Cathedral	Kent	Rochester	D. & C. of Rochester
Steer, Charles .....	Axminster V.	Devon	Exeter	Chancellor of York
Galley, Robert, Tiverton				

## I R E L A N D.

At an Ordination held by the Bishop of Kilmore, at Kilmore, on the 26th of October, the following gentlemen were admitted to *Priests' Orders*—T. T. Adams, H. P. Disney, C. Postlethwaite, G. L'Estrange, W. S. Burnside, T. V. Rodney; and to *Deacon's Orders*—T. C. Cathcart.

## PREFERMENTS.

Rev. Joseph Gabbeth, to the Curacy of St. Michael's, Limerick.

Rev. Dawson Massy, to the Curacy of Rathkeale.

Rev. John Gregg, of Kilsallaghau, to the Chaplaincy of the Bethesda, Dublin, in the room of the Rev. B. W. Mathias.

Rev. Mr. Mullins, brother to the Member for Kerry, to the vacant Rectory of Killoggin, where he had been Curate to the late Rector, Rev. Mr. O'Neill; patron, the Lord Lieutenant.

Rev. Mr. Hales, of Kill, County Cavan, to the Parish of Ross-Inver, County Donegal.

We learn that the different vacancies in the Diocese of Kilmore, caused by the deaths of the Rev. Messrs. Wynne, Druitt, and F. Fox, have been filled up in the following manner:—The Rev. Andrew M'Creight removes to Beltrubet, on the presentation of Lord Farnham; and is succeeded by the Rev. Mr. Knox. The Rev. Joseph Story removes to Cavan from Ballyconnell. The Rev. James Collins, Senior Curate of Cavan, goes to Denn. The Rev. Samuel Roberts, Junior Curate, accepts the perpetual cure of Kill, and is succeeded by the Rev. Mr. Carson, from Cranaghan. It is also believed that the Rev. Thomas Lanauze will be inducted into the Parish of Ballyconnell, and that Mr. Moffett, Curate of Drumnane, will be promoted in his stead to the charge of the Parish of Killinagh.—*Fermanagh Reporter*.

## DEATHS.

Rev. W. Porteus, Rector of Boho, County Fermanagh, aged 75.

Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

Rev. Dr. Snowden Cupples, Rector of Lisburn, alias Blaris, and Vicar General of the Diocese of Down and Connor.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, October 31.

On Thursday last, the following Degrees were conferred:—

*Doctor in Civil Law*—Rev. T. Griffiths, Jesus college.

*Masters of Arts*—Rev. T. French, Scholar

of Jesus; H. B. Donville, University; Rev. J. S. H. Horner, Exeter; Rev. D. W. Goddard, Exeter; Rev. W. B. Trower, Exeter; W. J. Irons, Queen's; R. Barnes, Student of Ch. Ch.; H. G. Liddell, Student of Ch. Ch.; Hon. and Rev. R. C. T. Boyle, Ch. Ch.; G. Cox, Fellow of New college; Rev. W. T. Fortescue, Fellow of New college.

*Bachelors of Arts*—D. Charles, Jesus; J.

Williams, Jesus; B. Williams, Queen's; J. Rump, Trinity; J. J. Campbell, Balliol.

November 7.

On Monday last, the Rev. R. Prichard, M.A., Scholar of Jesus, was elected a Fellow of that Society.

On Tuesday last, the following gentlemen were elected Fellows of All Souls':—The Hon. R. E. Howard, B.A., of Ch. Ch.; F. H. Doyle, B.A., of Ch. Ch.; the Hon. C. A. Harris, B.A., of Oriel; and the Hon. E. H. Grimston, B.A., of Ch. Ch.

On Thursday last, Mr. J. G. Hawkins was admitted a Founder's Kin Scholar of Pembroke, on the foundation of T. Tesdale, Esq., having been elected in Abingdon school on the 3rd of August last.

*Ashmolean Society, Nov. 6.*—(The President in the chair.) The following gentlemen were elected members:—J. P. Hugo, B.A., Exeter; W. L. Hussey, B.A., Ch. Ch.; C. Brooks-bank, B.A., Ch. Ch.; W. B. Heathcote, B.A., New College; F. Holme, M.A., Corpus Christi.

The following presents were received:—Report of the British Association for 1884; the Index to the Asiatic Researches; Researches towards a Theory of the Dispersion of Light—By Professor Powell.

The following query was proposed by a member:—"In what way can we most satisfactorily explain the mode in which spiders carry their threads from one object to another, at considerable distances, through the air?"

Dr. Daubeny made a verbal communication with respect to certain specimens of plants which were laid before the meeting, and also on a remarkable appearance of electric light on plants during a thunder storm.

A paper was read by Professor Rigaud on Halley's *Astronomiæ Cometice Synopsis*; giving an account of the progress of the author's discoveries relative to the verification of the orbits of comets, and especially that which bears his name.

Mr. Kynaston exhibited a specimen of a grasshopper found devoured by a species of worms attached to it.

The President exhibited a portion of a wasp's nest formed in a loaf of sugar.

Dr. Daubeny described two springs in Ireland, evolving gas similar to those at Clifton.

November 14.

*Queen's College*—An Exhibition, on the Foundation of Sir Francis Bridgman, is now vacant. It is open to natives of the counties of Lancaster, Chester, or Wilts. The election will take place on Thursday, the 10th of December. Candidates are required to present certificates of baptism, and testimonials from their College or School, to the Provost, on or before Saturday, the 5th of December.

On Saturday, the 7th inst., a Convocation was holden for the purpose of admitting a Proctor in the room of R. Evans, Esq., M.A., Fellow of Jesus, who had resigned that office.

The Rev. H. Reynolds, M.A., and Fellow of Jesus, having been previously nominated by the Principal of that Society, in pursuance of the Caroline statute, was presented by the Principal to the Vice-Chancellor in full Convocation, and having made the declaration, and taken the oaths prescribed, was regularly admitted to the office of Junior Proctor of the University for the remainder of the academical year.

A Convocation was holden on Wednesday last, for the election of a Vinerian Scholar, when the numbers were—for

C. Reade, B.A., Fellow of Magdalen ... 107  
J. Thomas, B.A., late Scholar of Trinity 89  
H. H. Vaughan, B.A., Fellow of Oriel... 83

On Thursday last, the following Degrees were conferred:—

*Bachelor in Civil Law*—J. E. P. Robertson, Magdalen hall.

*Masters of Arts*—Rev. J. Fry, St. Edmund hall; Rev. G. B. Twining, University; A. J. Sutherland, Student of Ch. Ch.; S. F. Strangways, Student of Ch. Ch.; Rev. W. A. Vaughan, Ch. Ch.; H. J. Hare, Wadham; Rev. P. A. Ilbert, Trinity; T. Harris, Fellow of Magdalen; Rev. J. R. Bloxam, Fellow of Magdalen; Rev. J. F. D. Maurice, Exeter.

*Bachelors of Arts*—J. Burmester, Worcester, grand comp.; H. Dann, St. John's, grand comp.; F. H. Bishop, Trinity, grand comp.; J. Downes, New Inn hall; R. E. Hughes, New Inn hall; W. S. Walker, St. Mary hall; A. L. Winter, University; J. S. D. Scott, Ch. Ch.; Hon. H. G. Spencer, Ch. Ch.; J. Griffiths, Ch. Ch.; F. Parker, Ch. Ch.; T. P. Anwyl, Jesus; D. H. Griffiths, Jesus; J. Puckle, Scholar of Brasenose; G. S. F. Smith, Queen's; J. C. Meadows, Scholar of Pembroke; C. Tomba, Scholar of Pembroke; J. H. Coke, Pembroke; H. Bubb, Pembroke; W. C. Adams, Balliol; R. G. M. Conway, Balliol; G. Hinton, Worcester; W. C. Edgell, St. John's; E. Symons, Wadham; J. Edwards, Exeter; H. Batten, Exeter; F. Salter, Exeter; D. Thomas, Exeter; E. C. Phillpotts, Oriel.

November 21.

In a Convocation holden on Wednesday last, the University seal was affixed to an agreement with the Rev. J. Vane, as executor and residuary legatee to the late Right Hon. M. A. Taylor, M.A., and his widow F. A. Taylor, by which the Chancellor, Masters, and Scholars of the University, upon the receipt of 65,000*l.* sterling, consent to relinquish all further claims under the wills of Sir R. Taylor and the Right Hon. M. A. Taylor, respectively. This agreement, we believe, is entered into with a view of carrying into effect the intention of Sir R. Taylor, (Mr. M. A. Taylor's father,) without incurring the expenses and delay of a protracted law-suit, and has the sanction of Sir C. Wetherell, the University counsel. Sir R. Taylor's bequest was intended for the erection of an edifice, and the establishment of a foundation, for the teaching



and improving the European languages, in such manner as should, from time to time, be approved of by the Chancellor, Masters, and Scholars, in Convocation assembled.

On Thursday last, the following Degrees were conferred:—

*Doctor in Civil Law*—J. E. P. Robertson, Magdalen hall.

*Bachelor in Civil Law, by Commutation*—Rev. W. Young, Oriel.

*Masters of Arts*—Rev. H. V. Russell, Corpus Christi, grand comp.; E. Sampson, Balliol; Rev. L. D. de Visme, Balliol; Rev. W. Pridden, Pembroke.

*Bachelors of Arts*—Rev. H. W. Bellairs, New Inn hall; R. W. A. Smith, Jesus; E. Roberts, Jesus; R. Wynniatt, University; A. C. Onslow, Ch. Ch.; W. H. Brandreth, Ch. Ch.; H. Biahon, Brasenose; B. Wilson, Magdalen hall; G. E. Peake, Magdalen hall; H. Edgar, Magdalen hall; W. Browne, Balliol; A. F. Sheppard, Oriel; E. Geare, Exeter; R. H. Gwyn, Exeter.

On Wednesday last, Mr. R. Bathurst was admitted Fellow of New College, being of kin to the founder.

## CAMBRIDGE.

Friday, October 30.

Yesterday morning a congregation was held in the Senate House for the purpose of fixing upon a plan for the new Fitzwilliam Museum, about to be erected near St. Peter's College. According to a previously published arrangement, each member of the Senate delivered to the Vice-Chancellor a list of the four designs (neither more nor fewer) which he preferred out of the whole number (upwards of thirty) that had been sent in. The Vice-Chancellor announced the four which had the greatest number of votes to be those of Mr. Bardwell, Mr. Basevi, Mr. Poynter, and one without name, bearing the motto, "*palmas qui meruit ferat*." All the other designs were deemed to be finally excluded. Each member of the Senate then gave a single vote for one of the four, and the plan of Mr. Basevi was thus selected by an actual majority of the whole number of votes. The plan, however, is not finally adopted, until a Syndicate, yet to be appointed, shall have reported to the Senate, that it is in conformity with the instructions originally given to the several architects. Much doubt seems to exist as to the last mentioned circumstance; but it now rests entirely with the Syndicate which shall be appointed.

At a congregation on Wednesday last the following degrees were conferred:—

*Masters of Arts*—T. J. Ball, St. John's; W. P. Pinckney, Trinity; F. Brooking Briggs, Trinity, (comp.)

*Bachelor in Civil Law*—J. Ackers, Trinity, (comp.)

*Bachelor in Physic*—T. F. Reynolds, Sidney.

*Bachelor of Arts*—W. F. Kerr, St. John's.

At the same congregation the Rev. Peter Guillebeud, M. A. of Brasenose college, and the Rev. Arthur P. Dunlapp, M. A. of St. John's college, Oxford, were admitted *ad eandem* of this university.

At the same congregation the following graces passed the Senate:—

To appoint Mr. Evans, of St. John's college, Mr. Thurtell, of Caius college, Mr. Hymers, of St. John's college, Mr. Forster, of Catharine hall, Mr. Fendall, of Jesus college, and Mr. Saunders, of Sidney college, Examiners of the Questionists.

To appoint Mr. Isaacson, of St. John's college, Mr. Gibson, of Sidney college, Mr. Hildyard, of St. Peter's college, Mr. Merivale, of St. John's college, Examiners for the Classical Tripos.

To appoint Mr. Shaw, of Sidney college, Mr. Tucker, of St. Peter's college, and Mr. Kuhff, of Catharine Hall, Examiners at the Previous Examination in the Lent Term of 1836.

To affix the seal to a conveyance of land at Clive, in Cheshire, (a small portion of the Hulse Estate, valued at 85*l.*) to the Grand Junction Railway Company.

A grace also passed confirming the following report of the Burwell Syndicate:—

The Syndicate appointed to "consult respecting the re-letting of the rectory of Burwell," and also, "to consider whether any, and, if any, what abatement should be made to the present lessee, Mr. Dunn, for the year ending at Michaelmas, 1834, and to report thereupon to the Senate," beg leave to recommend:—That a deduction of 200*l.* be made to Mr. Dunn from his rent for the year ending at Michaelmas, 1834, and also for the year ending at Michaelmas, 1835, upon the understanding that Mr. Dunn will make a corresponding deduction from the compositions into which the Tithe-payers or any of them entered with him, when his lease (just now expired) commenced. That Mr. Dunn be continued tenant of the Burwell rectory for one year from Michaelmas, 1835, upon the terms contained in his late lease. That, if the present depression of agricultural produce should continue, the University do hereafter take this subject into their consideration, with the view of making an equitable abatement in Mr. Dunn's rent for the year ending at Michaelmas, 1836.

The Seatonian prize poem was, on Saturday last, adjudged to the Rev. E. Hankinson, of Corpus Christi college.—Subject, *Ishmael*.

The author of the poem, with the motto "*foras et hoc olim meminisse juvabit*," written for the Seatonian prize, is requested to communicate with the Vice-Chancellor.

On Monday last, Francis Forster, B. A. of Catharine hall, was elected a Tyrwhitt's Hebrew Scholar of the first class; and C. A. Hulbert, B. A. of Sidney college, a Tyrwhitt's Hebrew Scholar of the second class.

November 6.

On Wednesday morning the Rev. Dr. Arch-

dall, Master of Emmanuel college, and the Rev. Dr. Ainslie, Master of Pembroke, were, according to the usual course, nominated by the Heads of Houses for the office of Vice-Chancellor for the ensuing year, and submitted to the members of the Senate for their preference and election. At the close the result was for Dr. Archdall, 75; for Dr. Ainslie, 25.

The subject for the Norrisian prize essay for the present year is—"The style and composition of the writings of the New Testament no way inconsistent with the belief that the Authors of them were divinely inspired."

#### November 18.

At the anniversary meeting of the Cambridge Philosophical Society, on Friday last, the following officers were elected for the ensuing year: *President*—Dr. Clark, Trinity. *Vice-Presidents*—Prof. Cumming, Trinity; Prof. Sedgwick, Trinity; Dr. F. Thackeray, Emmanuel. *Treasurer*—Rev. G. Peacock, Trinity. *Secretaries*—Rev. Prof. Henslow, St. John's; Rev. W. Whewell, Trinity; Rev. J. Lodge, Magdalene. *Old Council*—W. Hopkins, Esq. St. Peter's; Rev. J. Hymers, St. John's; Dr. Haviland, St. John's; Rev. J. J. Smith, Caius; Rev. S. Earnshaw, St. John's. *New Council*—Rev. L. Jenyns, St. John's; Rev. R. Murphy, Caius; Rev. A. Thurtell, Caius; Mr. C. C. Babington, St. John's; Rev. H. Philpott, Cath. hall.

The treasurer's accounts were audited, and other customary business gone through.

#### November 20.

At a congregation on Wednesday last the following degrees were conferred:—

*Bachelors in Divinity*—Rev. J. R. Fox Meek, St. John's; Rev. J. Clay, Emmanuel.

*Licentiates in Physic*—R. Nairne, Trinity; S. J. Jefferson, Pembroke; J. Andrew, Caius.

*Masters of Arts*—G. J. Hilton, Trinity; W. D. Jones Bridgman, St. Peter's; W. Sloman Rowe, Queen's; A. Baldwin, Jesus.

*Bachelors of Arts*—C. H. Parnter, Trinity; T. E. Dunkin, Trinity; J. Hayne, Trinity; J. Beets Jukes, St. John's; R. Fraser, St. John's; J. Dixon Vickers, Pembroke; H. Nichols, Caius; R. Rochester Hurle, Caius; E. Cusack, Catharine hall; J. Cospe, Christ's.

At the same congregation the following graces passed the Senate:—

To appoint the Vice-Chancellor, the Hon. and Rev. the Master of Magdalene, the Provost of King's, the Master of Downing, the Master of Christ's, Dr. Haviland, Professor Sedgwick, Mr. Peacock, Mr. Whewell, Mr. Philpott, Mr. Potter, and Mr. Heaviside, a Syndicate to report to the Senate whether Mr. Bassevi's design for the Fitzwilliam Museum be in conformity with the instructions given to the several architects.

To appoint the Vice-Chancellor, the Master of Jesus college, the Master of Christ's college, the Master of Caius college, the Plumian, Lucasian, and Lowndian Professors, Professor Miller, Mr. Whewell, Mr. Bowstead, and Mr.

Philpott, a Syndicate for visiting the Observatory, till November, 1836.

To appoint the Vice-Chancellor, the Hon. and Rev. the Master of Magdalene, the Master of Jesus college, Professor Sedgwick, Professor Miller, Mr. Tatham, Mr. Lodge, Mr. Peacock, Mr. Whewell, Mr. Craufurd, Mr. Worsley, Mr. Willis, Mr. Ash, Mr. Calthorp, Mr. Lodington, Mr. Fennell, Mr. Hildyard, (of Trinity hall,) Mr. Corrie, Mr. Snowball, Mr. Heaviside, Mr. Hodgson; and Mr. Arlett, a Syndicate to consider upon, and report to the Senate, the best measures to be adopted for carrying into effect the wishes of the University, with regard to the additions to the Library, and other important objects contemplated in the purchase of the "Old Court" of King's college.

To appoint Mr. Craufurd, of King's college, an Examiner of the Previous Examination in the Lent term of 1836.

To exempt James Gwatkin Cochrane, of Trinity college, from the penalty attached to his not having been matriculated within the first three terms of his residence.

A Meeting of the Philosophical Society was held on Monday evening, Dr. Clark, the President, being in the chair. After various presents of books and objects of natural history had been announced, a memoir was read by the Rev. R. Murphy, "on the resolution of equations of Finite Differences." Extracts were then read of letters from Sir J. Herschel to the Rev. W. Whewell, containing various meteorological observations, and especially some tending to shew that the height of the barometer at the equator is less, by about a quarter of an inch, than it is at 20 or 30 deg. from it. Extracts were also read of letters from C. Darwin, Esq. of Christ's college, to Professor Henslow, containing an account of the geological phenomena of some parts of the Andes.

## DUBLIN.

### TRINITY COLLEGE, 1836.

#### Michaelmas Term Examinations,

N.B. The names of the successful candidates in each rank are arranged, not in order of merit, but in the order of standing on the College books.

#### JUNIOR SOPHISTERS.

**PRIZES IN SCIENCE.**—*Senior Prizemen*: Mr. Shaw, G. A.; Lee, W.—*Junior Prizemen*: James, J.; Lynn, J. M.; Hussey, M. S.; Biggs, R. W.; Murphy, J. B.

**PRIZES IN CLASSICS.**—*Senior Prizemen*: Walker, J.; Wrightson, T.; Hallowell, J. W.; Lee, W.; Walsh, J.; Eccleston, J.—*Junior Prizemen*: Mr. Welsh, R.; Higginbotham, J. W.; Henn, T. R.; Le Fann, J.; Kelland, W.; Orr, J.; Diancy, J. W. K.; Baylee, J. T.; Shone, J. A.; Falloon, W.; Stanley, T. W.; Voules, F.; Ryan, D.

## SENIOR FRESHMEN.

**PRIZES IN SCIENCE.**—*Senior Prizemen*: Mr. Kelly, C.; Mr. Galwey, T.; Connor, H.; Roberts, M.; Meredith, E.; Jellett, J. H.; Lawson, J. A. — *Junior Prizemen*: Burke, H.; Warren, R. R.; Owens, E.; Sanders, T.; Flanagan, S.; Roberts, W.; Beere, R.

**PRIZES IN CLASSICS.**—*Senior Prizemen*: Mr. Torrens, T. F.; Wrightson, R.; Roberts, W.; Watson, J. S.; Murphy, P.; Ring, C. P. — *Junior Prizemen*: Mr. Knox, W.; Mr. Douglas, J.; Hodder, G.; Walters, J. F.; Roberts, M.; Perrin, J.; Minnett, J. R.; Ogle, J.; Meredith, E.; Marchbanks, J.; Jellett, J.; Lawson, J. A.; Edwards, H.; Ahern, W.

## JUNIOR FRESHMEN.

**PRIZES IN SCIENCE.**—*Senior Prizemen*: Mr. Blood, W. B.; Salmon, G.; M'Cann, M.; Galbraith, J. — *Junior Prizemen*: Mr. Reid, J.; Dobbs, C.; Kirkpatrick, G.; Lendrick, J.; White, M.; Bagot, C.; Rutherford, A.; Rutherford, H.; M'Gillicuddy, F.; Coen, J.

**PRIZES IN CLASSICS.**—*Senior Prizemen*: Mr. Story, J.; Mr. Cairns, H. M'Calmont; Flanagan, J.; Wrixon, N. R.; Tracey, T.; Coen, J. — *Junior Prizemen*: O'Neill, J.; Salmon, G.; Moriarty, E.; Laughlin, J. W.; Longfield, G.; Gwynne, J.; Black, W. F.;

Peebles, R. B.; Laws, H.; Longfield, R.; Fawcett, P.; Neely, R. F.

HENRY WAAY, *Senior Lecturer*.

## TRINITY COLLEGE, 1896.

N.B. The Senior Moderators are placed in the order of merit; Junior Moderators in the order of standing on the College books.

*Initio Termini S. Michaelis, habitis Examinationibus pro gradu Baccalaureatus in artibus.*

*In MODERATORES SENIORES nominantur*

*In Disciplinis Math. et Phys.*: 1. M'Dowell, (Georgius); 2. Stack, (Thomas,) Sch.; 3. Webb, (Franciscus). — *In Ethica et Logica*: 1. Davis, (Johannes,) Sch.; 2. Hughes, (Johannes Gwyggher); 3. Ball, (Johannes,) Sch. — *In Literis Humanioribus*: 1. Bentley, (Johannes); 2. Owgan, (Henricus,) Sch.

*In MODERATORES JUNIORES nominantur*

*In Disciplinis Math. et Phys.*: Chichester, (Gulielmus,) Sch.; Le Marchant, (Gulielmus H.); Vickers, (Henricus Thomas). — *In Ethica et Logica*: Murland, (Jacobus,) Soc. Com.; Stack, (Thomas,) Sch.; Mullins, (Robertus,) Sch.; Townsend, (Aubrey); Davis, (Thomas). — *In Literis Humanioribus*: Fleming, (Alexander,) Sch.; Nash, (Georgius.)

SAMUEL JOHANNES MC. CLEAN,  
*Procurator Junior*.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. F. Watson, Lancing V., Sussex; of Rev. R. J. Dolling, Wormhill R.; of Rev. A. Hewitt, Brookfield, Isle of Wight; of Rev. M. H. G. Buckle, Master of Durham School; of Rev. A. W. Chatfield, Stotfield V., Beds; of Rev. F. Borradale, Clapham Common; of Rev. C. S. Bird, Burghfield, Berks; of Rev. T. Comeline, Claverdon V., Warwick; of Rev. F. Sullivan, Chesterfield-street, London; of Rev. J. E. Robinson, Charlton-on-Otmoor R.; of Rev. W. O. Bartlett, Great Canford.

*Of Daughters*—The lady of the Rev. A. Chester, Bolney Lodge; of Rev. C. Levingstone, Crambe V. (still born); of Rev. R. W. Jeff, Canon of Christ Church, Oxon; of Rev. R. F. Lawrence, Chalgrave V.; of Rev. R. Farquharson, Langton; of Rev. J. W. Warner, West Tarring V., Sussex; of Rev. J. K. Delemers, Holywell, county Wicklow; of Rev. J. Morgan, Corston V.; of Rev. E. Hussey, East Hendred R., Berks; of Rev. J. A. Gower, Woolley, Berks; of Rev. W. F. Raymond, Stockton R., Worcestershire; of Rev. K. H. Digby, Paris; of Rev. J. E. Gray, Wimby Park, Middlesex; of Rev. J. Kirk-

patrick, Southery, Norfolk; of Rev. R. Wilson, High House, Campsey Ash; of Rev. H. Cleveland, Barkstone R., near Grantham; of Rev. H. Clisold, Montpelier, South Lambeth.

## MARRIAGES.

Rev. H. Linton, v. of Diddington, to Charlotte, eldest d. of the Rev. W. Richardson, v. of Ferrybridge; Rev. W. R. Fremantle, M.A., r. of Pitchcott, Bucks, to Emily Caroline, second d. of the late General Sir Harry Calvert, Bart., G.C.B.; by Mr. Fremantle's marriage, the Buckinghamshire Fellowship at Magdalen, Oxford, becomes vacant: it must be filled up at the next election in July, the candidates being Graduate Members of the University, and natives of that county; Rev. E. Hawkins, M.A., of Minsterworth, c. of Churcham, Gloucestershire, to Frances, d. of Captain Twisden, R.N., of the Rock, Hatterton, Devon; Rev. S. B. Turner, p. c. of Linstead Parva, Suffolk, to Mary, second d. of the late R. Day, Esq.; Rev. J. C. Davis, of Great Torrington, Devon, to Anne Collard, eldest d. of Henry Waldron, Esq., of Wellington; Rev. Dr. Greenwood, of Christ's Hospital, to Lucy, d. of the Rev. J. H. Brown,

of Hingham, Norfolk; Rev. G. L. Hamilton, v. of Carew, Pembrokeshire, to Amelia, d. of John O'Donnell, Esq.; Rev. W. Thorpe, v. of Chettisham, to Harriet, d. of the late W. Browne, Esq., of Newark; Rev. Sir Henry Thompson, Bart., M.A., to Emily Frances Anne, youngest d. of the late Ralph Leeke, Esq., of Langford Hall, Salop; Rev. R. H. King, M.A., of Magdalen Hall, Oxford, to Caroline, youngest d. of Thomas Smith, Esq.; Rev. George Rocks, M.A., v. of Embleton, Northumberland, eldest son of the late Hon. Mr. Justice Rocks, to Clara Frances, fourth d. of Wm. Moffat, Esq.; Rev. G. Beamish, Reader of Ross Cathedral, and Domestic Chaplain to the Right Hon. the Earl of Carrick, to Dorothea, eldest d. of Richard Baylie, Esq., of Ballyvooreen; Rev. W. B. Yeats, to Jane Grace, youngest d. of the late W. Corbet Esq., of Dublin; Rev. S. F. Pemberton, B.A., of Sidney College, Camb., to Anne, second d. of T. Cassin, Esq., of Bristol; Rev. J. Hailstone, v. of Study Camps, to Jane Elizabeth, youngest d. of the late John Lay, Esq., of Creping Hall, Essex; Rev. T. H. C. Finny, of Dunkeer, county of Louth, to Frances, youngest d. of the late Archbishop of Dublin; Rev. J.

Curtis, r. of Shelton-with-Hardwick, Norfolk, to Sarah Anne, only d. of the late J. G. Bloom, Esq., of Wells, Norfolk; Rev. H. U. Allen, to Anna Maria Letitia, fourth d. of W. Alley, Esq., merchant of Dublin; Rev. W. Biscoe, r. of Donnington, Herefordshire, to Caroline Treweeke, d. of the late Capt. Woolridge, R.N.; Rev. R. C. Ward, of Offerton, Notts, to Arabella Walesby, eldest d. of W. Spalding, Esq., of Hull; Rev. N. C. Strickland, v. of Reighton, Yorkshire, F.L.S., son of the late Sir W. Strickland, Bart., to Charlotte Danvers, youngest d. of S. H. Teushecker, Esq., of the Grove, New Radnor; Rev. T. Burningham, B.A., of Trinity Coll., Oxford, youngest son of T. Burningham, Esq., of Froyle, Hants, to Mary Juliana, only d. of the Rev. S. Porten, of Charlewood, Surrey; Rev. B. Banning, Incumbent of Croft, Lancaster, to Helen Maria, eldest d. of H. C. Lacy, Esq., of Kenyon House, Lancaster; Rev. T. W. Richards, M.A., of Queen's College, Oxon, fourth son of the late Right Hon. Sir R. Richards, Lord Chief Baron, to Everold Catharine, only surviving d. of the late W. Hustler, Esq., and sister of T. Hustler, Esq., of Acklam Hall, Yorkshire.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BERKSHIRE.

**ALDERMASTON.**—On Wednesday, November 11, the Rev. J. Knipe was presented by his parishioners with a most elegant piece of plate, as a token of the high sense they entertained of his uniformly worthy and pastor-like conduct during a residence of twenty-four years among them. A splendid dinner was given on the occasion by William Congreve, Esq. at Aldermaston House, to the subscribers and a few friends.—*Berkshire Chronicle*.

### BUCKINGHAMSHIRE.

The Rev. John Dell, of Aylesbury, has recently presented to St. Mary's church a set of books for the service of the altar, bearing the following inscription:—Presented for the service of the altar, and as an offering in commemoration of the third centenary of the Reformation, by the Rev. John Dell, LL.B., October 4, 1835.—*Bucks Gazette*.

### CAMBRIDGESHIRE.

**INCORPORATED SOCIETY FOR BUILDING CHURCHES.**—The annual meeting of this

society was held on Monday, November 2, the Right Hon. the Earl of Hardwicke, Lord Lieutenant of the county, in the chair. Among the company present were the Rev. Dr. French; Dr. Wordsworth, Master of Trinity College; the President of Queen's College; Serjeant Frere; W. P. Hamond, Esq.; W. H. Cheere, Esq.; Christopher Pemberton, Esq. &c. &c.

The Earl of Hardwicke, in addressing the meeting, said that it was his belief that great numbers were constrained to become dissenters in large towns from the want of adequate accommodation, which, if afforded, they would again return and worship God in their own churches. The objects of this society were especially for the poor, and he thought this an additional claim for support. In the report of the parent society it appeared that 470*l.* had been received from Cambridge during the last year, which he trusted would be equalled in the present.

The Rev. Christopher Wordsworth, the secretary, read the report, which stated that 340*l.* in donations, and 130*l.* in annual subscriptions, had been received during

the past year, and that the parent society had, during the year, furnished 54,338 free sittings for the public, being an increase of 10,000 over any preceding year. There were at the present time 90 churches wanted in London alone.

The Rev. Dr. French proposed that the report be printed and circulated.

Serjeant Frere, LL.D., said the state of England at the present time was sufficient evidence against the "voluntary system," for the places of worship of all kinds still left an immense mass without the means to worship their Creator. He need go no farther than this town, where, in one parish, the population in fifteen years had increased from 400 to 8,000, and the only public place of worship according to the rites of the established church, would not hold more than 400. He thought they could not do better than adopt and circulate the report.

The President of Queen's College moved the second resolution. The great recommendation to the society was its having furnished so great a number of sittings for the poor, and it had already spent 220,000*l.* for this purpose.

Professor Scholefield said it was appalling to look at the dioceses of London, Chester, &c.; and it was a Christian duty for all to co-operate with this society in extending its advantages to those places. It had been said that there was an increased attachment of late to the church of England. He thought the dormant feeling of the people had been raised up, when they heard it proclaimed that the church was to be destroyed—not reformed or amended, but totally destroyed, and the "voluntary system" substituted for it. They had been roused up again, when the tremendous principle had been broached, that there should be no church in Ireland, where the protestant population was small.

The Rev. Henry J. Rose, Fellow of St. John's College, moved the third resolution, and said—the fact that the church of England was doing the work for fourteen millions with machinery only calculated for seven, was a sufficient stimulant to urge the support of this society: The "voluntary system" had been alluded to. This system was useless, because it supposed human nature to act inversely; it supposed it to be anxious for light, when it was prone to darkness, and supposed that moral and spiritual diseases, whose first symptom was blindness, would seek their own cure. They could tell the law for increasing population, but the improvement of a port, the establishment of a railway, or the

working of a mine, threw immense masses into a place which before had been but scantily inhabited. It was the object of this society to provide the means of obtaining the blessings of religion to this fluctuating population, and where commercial enterprise congregated people, there to plant a temple. The means the society possessed for the accomplishment of its objects was manifestly insufficient, and he thought, therefore, it was the duty of the nation to interfere, and not even where there was a population of 50,000 or 20,000, but even 500, there to erect a church. The greatness of England had been gained by its moral and religious strength alone, and from the moment we lose it, we might rely upon it, our greatness will begin to decline.

Christopher Pemberton, Esq., seconded the resolution.

The Christian Advocate, and several other gentlemen, subsequently briefly addressed the meeting.

On Tuesday, November 17th, a meeting of the clergy of the diocese, and of the university, took place at the Eagle Inn, Cambridge, for the purpose of considering the best means of assisting the Irish clergy in their present extreme distress. Some very affecting statements, from the Lord Primate of Ireland, and other clergymen, were read to the meeting, which appeared to rouse the sympathy of all present. Clergymen, compelled to distribute their families amongst their relations; to dispose of the insurances which they held upon their lives; and, in some instances, actually living upon potatoes and butter-milk,—were the subjects of these statements, made upon such good authority. Truly, if any protestant, knowing and believing these things, refuse to hold out his hand to his suffering brethren in this their extremity, he deserves not the name of a Christian.—*Cambridge Chronicle*.

#### DEVONSHIRE.

On Thursday, November 5th, the Rev. Dr. Collyns was presented with a splendid silver vase and salver, as a tribute of respect from his pupils, on his retirement from the Head Mastership of Exeter Free Grammar School.—*Salisbury Herald*.

On Monday, November 16th, a converted Jew, named Isaac Goldstone, was publicly baptized in Charles Church, Plymouth, by the vicar, the Rev. Septimus Courtney.—*Exeter Post*.

The liberals of Topsham have succeeded in carrying a resolution against levying

any church rate, this year, for that parish. The consequence has been, that no less than seventy-two citations have been issued against the parties.—*Western Luminary*.

## DURHAM.

**DURHAM UNIVERSITY.**—The Bishop of Durham has presented the Mirror of Parliament, in 26 folio volumes, and the works of De Rossi, in 33 volumes, to the library of the Durham University. The Rev. Charles Simeon, of Cambridge; Mrs. Andrew Sharp, of Clare Hall, Barnet; the Rev. Archdeacon Thorp; F. Carr, Esq., of Hampton, and Dr. Radcliffe's Trustees, Oxford, have also made handsome presentations of books to the same institution. His lordship has also, in addition to his gift of the ground for building the church at Stockton, and for the burial-ground and vicarage, transmitted the sum of 200*l.* to the committee in aid of building the church. This beautiful building will be opened for divine service the beginning of next month.—*Durham Advertiser*.

## ESSEX.

On Friday, 6th November, a handsome and chaste piece of plate, bearing the borough arms, and an inscription, was presented to the Rev. C. R. Fanshawe, late curate of the united parishes of All Saints and St. Peter, Maldon, by the parishioners, in token of the high estimation in which they hold him.—*Chelmsford Paper*.

On Friday, October 30th, the new Episcopal Chapel at Brightlingsea, Essex, was opened for public worship, by licence from the Lord Bishop of London. The day was extremely cold; notwithstanding, the number of persons present on this occasion was computed at 700, among whom were several of the neighbouring clergy. Prayers were read by the Rev. R. Duffield, rector of Frating; and the sermon was preached by the Venerable Archdeacon Lyall, from the 84th Psalm, 1st and 2nd verses.—*Old England*.

The Bishop of London has just completed his circuit in Essex, and it is a gratifying circumstance to record, that upwards of 8,500 of the rising generation have, in the holy rite of confirmation, written themselves among the defenders of our church. The following is the list of the members confirmed at each place:—Romford, 267; Brentwood, 450; Orsett, 212; Great Wakering, 84; Rochford, 267; Rayleigh, 176; Great Burstead, 233; Great Baddow, 73; Chelmsford, 727; Maldon, 325; Southminster, 155; Witham,

159; Braintree, 266; Kelvedon, 421; Colchester, 1,081; Great Bromley, 359; Thorpe, 451; Earl's Colne, 63; Halstead, 396; Great Yeldham, 324; Saffron Walden, 508; Thaxted, 220; Dunmow, 325; Stortford, 357; Harlow, 231; Fifeild, 237; Heydon Garnon, 202.—Total, 8,569.—*Essex Standard*.

## LANCASHIRE.

**CHURCH BUILDING SOCIETY.**—The friends of the Established Church will be gratified to learn that at length there is a prospect of church accommodation being quickly provided for a portion of that dense population in New Cross District, at Ancoats, Manchester. A commodious chapel, originally built for the Tent Methodists, has been purchased by auction, by Robert Gardiner, Esq., for the purpose of being converted into a place of worship connected with the Established Church. The property, besides the chapel, comprises a house and garden for the officiating minister, a commodious school-room, and four cottages; the purchase-money, we hear, was 3,200*l.* The importance of the object in view may be estimated when we state that the district contains a population of 36,000 souls, and has no place of worship under the Establishment. The building just purchased contains about 1,200 sittings.—*Cambridge Chronicle*.

A great Protestant meeting took place at Liverpool on Oct. 29. The attendance was most numerous, consisting of the principal members of the clerical profession, together with the leading merchants, bankers, and traders of Liverpool and its vicinity. Mr. W. Hulton was in the chair, and powerful and eloquent speeches were delivered by him, as well as by the Reverend Messrs. Mc'Ghee, Pope, and Buddecombe, and the Rev. Dr. Ralph.

## LEICESTERSHIRE.

The ancient church at Old Dalby, Leicestershire, is in the course of re-construction, at the sole cost and charge of the much-esteemed rector, the Rev. Mr. Sawyer, who, on the death of Sir Herbert Sawyer, succeeded to the principal estate at that place.—*St. James's Chronicle*.

At a numerous and highly respectable meeting of the inhabitants of Loughborough and Ashby, and the vicinity, held at the King's Head Inn, Loughborough, on Monday, October 26th, 1835, G. J. D. Butler Danvers, Esq. was called to the chair, on the motion of W. Herriek, Esq. the High Sheriff, seconded by W. W. Abney, Esq; and the following resolution (moved by R. Jacob Hood, Esq. and

seconded by C. Allsop, Esq.) was passed unanimously:—"That a Society be now formed to resist the spread of Roman Catholic errors;"—that for this purpose it shall be their business to circulate throughout the neighbourhood tracts exposing the errors of the Romish Church, and vindicating the truth against her corruptions. But that no tracts shall issue from the repositories of the society which have not received the sanction of the managing committee. The Rev. M. D. Babington and Beauvoir Brock, Esq. were appointed secretaries to this society.

[The list of subscribers comprehends almost all the first persons in that part of Leicestershire. The society has been made necessary by the outrageous and indecent proceedings of the persons connected with, and encouraged by, Mr. Ambrose Phillips, who have been preaching in the streets and church-yards, and almost insulting the clergy in their own churches. Mr. Phillips is here asked,—Can he vouch for the moral character of all the persons whom he has brought as the only true moral and religious teachers? He will probably understand the question. Will he answer it?]

#### LINCOLNSHIRE.

Some circumstances respecting the arrangements, as to the lectureship at Melton Church, deserve to be recorded. So soon as the rector (the Rev. Mr. Halifax,) was acquainted with the wish of the inhabitants for an evening lectureship, he gave his assent, put his name down for an annual subscription of 50*l.*, and, in the most liberal manner, desired the parishioners would appoint whoever they deemed most worthy to fill the situation, which they did, by electing Mr. Kelley; and Mr. Halifax confirmed the same instant, expressing strong satisfaction that the choice of the town had fallen on so zealous a member of the church.—*Boston Herald*.

#### MIDDLESEX.

The examination and orations of the scholars of St. Saviour's Grammar School, (Head Master the Rev. L. Sharpe,) took place on Tuesday, November 17th, 1835. Messrs. Tagg, Hannah, Wheeler, Timms, and Sharpe, delivered Greek, Latin, and English orations.

The new church and burial-ground of St. John's, at Potter's Bar, near Barnet, was consecrated on Wednesday, the 4th November, by the Bishop of London. It was built after a design, and under the superintendence, of Edward Blore, Esq. D. C. L., and consists of a nave, chancel,

and tower at the south-west angle, presenting a handsome western facade to the great north road. The material consists of Ranger's patent stone, and the effect altogether is a happy adaptation of the solid, substantial style of the Normans to the more modern notions of comfort and convenience. It is due to the liberality and good taste, and good feeling, of Mr. Byng, of Wrotham Park, the Member for Middlesex, to state, that the expense of the erection of this beautiful specimen of modern Norman, amounting to nearly three thousand pounds, has been principally defrayed by himself; add to which, he has settled a handsome endowment on it, for the support of the incumbent, and given the right of presentation to the Bishop of London and his successors for ever. The Rev. Henry George Watkins, jun. M. A. of Worcester College, has been fixed upon by the Bishop for the first incumbent.—*Morning Herald*.

At a meeting of the rate-payers of St. Mary's, Kensington, on Saturday, the 14th November, the Venerable Archdeacon Potts presiding, an old church rate of 2*d.* in the pound was carried by 110 to 35, and also a new church rate of 6*d.* in the pound.—*Ibid*.

The Bishop of Chichester, the present preacher at Lincoln's Inn, has addressed a letter to the benchers of that society, expressing his intention of resigning the preachship on the last day of the present Michaelmas term.—*Oxford Paper*.

Dr. Paris has accepted the Professorship of Materia Medica at King's College, London, vacant by the resignation of Dr. Bissot Hawkins, of Exeter College.

Richard Higga, Esq., Student in Civil Law, and Fellow of St. John's College, has been appointed to the Classical Lectureship and office of Librarian of King's College, London.—*Morning Herald*.

The Commissioners of Church Inquiry have resumed their sittings in Great George Street. Nearly all the members of the commission were in close consultation during the greater part of Friday, November 13, and Saturday, 14. The Bishop of Lincoln has placed at the disposal of the commissioners the prebends of Carlton-cum-Thurlby and Empingham, in the cathedral church of Lincoln, which have fallen in. The Archbishop of Canterbury, the Marquis of Lansdowne, Viscount Melbourne, Lord John Russell, the Right Hon. T. Spring Rice, and other members of the commission, were present. The meeting broke up at four.—*Morning Herald*.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Report of "The So-

ciety for Promoting Christian Knowledge" for the past year has just been distributed to the subscribing members; from which it appears that the extent to which its benevolent operations have been carried far exceeds that of any other period of its history.

"The circulation of books and tracts, since the last report, has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 136,856 upon the circulation of the year preceding.

"This amount does not include the publications of the Committee of General Literature and Education. The number of publications circulated by that committee during the year, including the Saturday Magazine, is 4,747,187.

"The general receipts of the society during the year have amounted to 72,630*l.* 14*s.* 11*d.*, to which must be added the sums received on account of the special fund for the Foreign Translation Committee, amounting to 605*l.* 1*s.* 3*d.*, making a total of 73,236*l.* 12*s.* 2*d.*"

#### NORFOLK.

The parishioners of Waxham and Palling, being desirous of expressing their feeling of regard for the curate, the Rev. John Johnson Tuck, entered into a subscription, and purchased a piece of plate, which has been presented to the rev. gentleman. The inscription is—"To the Rev. John Johnson Tuck; presented by the parishioners of Waxham and Palling, in Norfolk, 1835."—*Norfolk Chronicle*.

#### NORTHUMBERLAND.

On Friday, the 23d of October, the new church of Dinnington was consecrated, by the Bishop of Carlisle, officiating for the Bishop of Durham, in the presence of a numerous congregation. Prayers were read on the occasion by the Rev. John Reed, Vicar of Newburn, after which an excellent and appropriate sermon was preached by the Rev. J. R. Furness. The clergy, &c., after the ceremony, were entertained at Woolsington, the residence of Matthew Bell, Esq., M.P. The endowments of the new church are, the Warden and Fellows of Merton College, as rectors of the parish; the Rev. J. Lightfoot, Vicar of Ponteland; and Matthew Bell, Esq., M.P. The new church was consecrated by the name of the Vicarage of St. Matthew, Dinnington, and is now separated from Ponteland, and made parochial with a considerable district. The Rev. J. Lightfoot, B.D., Vicar of Ponteland, has presented the Rev. J. R. Furness, M.A., and late

Scholar of Merton College, Oxford, to the vicarage of the new parish.

#### OXFORDSHIRE.

It is rumoured that the heads of the University of Oxford are about to hold a meeting, for the purpose of considering of some permanent memorial of the Queen's late visit to that place.—*Oxford Paper*.

#### SOMERSETSHIRE.

A vestry was held in the parish of Lyncombe and Widecombe, Bath, on the 5th of November, for the purpose of figuring a church rate. A rate of 3*d.* in the pound was required by the churchwardens, and was proposed to the vestry; whereupon, a quaker, named Arthur West, moved an amendment, to postpone the question for twelve months. The rate was, however, upon a division, carried by a considerable majority, 45 of the parishioners, possessing 60 votes, having signed the parish vestry book in favour of the rate, and only one vote being recorded against it.—*Salisbury Herald*.

#### STAFFORDSHIRE.

**SEDGLEY CHURCH RATES.**—Her Majesty has been graciously pleased to patronize with her subscription a publication of the Bible, with a commentary, by the Rev. Mr. Girdlestone, (late Fellow of Balliol College,) which is undertaken in the view of paying off the debt on Sedgley church rate. Mr. Girdlestone is also authorized to dedicate the publication to Her Majesty.—*Worcester Guardian*.

There is at present no religious instruction provided for the numerous patients at the Staffordshire County General Infirmary, beyond what is administered by the voluntary exertions of the neighbouring clergy, with some inconvenience to themselves, though at irregular periods. In most other populous counties there is a regular chaplain to the infirmary. The projected erection of a new church, nearly opposite the infirmary in question, led to a proposition, coming from numbers of the most liberal supporters of the charity, including the bishop of the diocese, to connect a regular infirmary service on the Sunday, as well as at other necessary periods, by the minister of the new church, with the allowance of 50*l.* per annum. This truly Christian proposition was objected to by Sir John Wrottesley, one of the Whig county members, at the last sessions, and the subject has been taken up in the rudest spirit of personal virulence by others. The further consideration of the question is adjourned; but when the figure which these men cut in the infirmary subscriptions is seen and



made known, they must, from very shame, abandon their opposition. — *From a Correspondent of the Albion.*

#### SUSSEX.

Wednesday, the 14th Oct., an examination of the school for educating young chimney-sweepers in Brighton, took place in the National School Room, Warwick-street. There were sixteen boys, who were strictly examined respecting their knowledge of Scripture, the Church Catechism, and the principles of religion. They answered in a manner highly gratifying to many respectable persons present; several of them repeated select portions of scripture, hymns, &c.; many read remarkably well, and have made considerable progress in learning to write. They are all well-conducted boys, and it was evident that every one of them had benefited by the zealous exhortations of Mr. Bannister, their instructor. We cannot too strongly express our approbation of this charitable institution; its effects must be gratifying to all who have contributed to its support, or interested themselves in the welfare of this formerly neglected class of their fellow-creatures. We trust that similar institutions have been, or soon will be, established in different parts of the United Kingdom. — *Brighton Gaz.*

**PROTESTANT MEETING AT BRIGHTON.**— Meetings of the most influential gentry and clergy of the town were held on Wednesday, Nov. 11th, and Saturday the 14th, at the Old Ship Rooms, to adopt measures for making collections on behalf of the distressed clergy in Ireland, The Earl of Chichester, Lord Clanmorris, Sir P. Maitland, Sir T. Blomefield, Sir David Scott, Mr. L. Peel, &c. &c., were present. The Rev. Vicar presided, and C. Thornton, Esq., secretary to the London committee, stated, among other important facts, that the Lord Primate had recently enclosed him an order for 200*l.* as his contribution on behalf of the above object. The Rev. H. V. Elliott reported that he had received information from Ireland of the most appalling kind. In some parishes, the daughters of clergymen had neither shoes nor stockings; and in others the sons were actually obliged to till the land themselves to preserve their families from starvation. It should be mentioned, that application having been made, at the request of the gentlemen present, to the Bishop of London, his lordship stated that there were 15,000*l.* now in the treasurer's hand, as yet unappropriated. — *Ibid.*

#### WARWICKSHIRE.

A great Protestant meeting was held at

the Town-hall, Birmingham, on Wednesday, Nov. 18th, for the purpose of hearing the statements of the Rev. Messrs. Mc'Ghee and O'Sullivan with respect to the doctrines and practices of the Roman-catholic church in Ireland. There were at least 3,500 persons present, and among others there were on the platform the Rev. W. Marsh, the Rev. J. Garbett, the Rev. Mr. Alford, and the Rev. Mr. Foye; Lord Viscount Lorton, Mr. Richard Spooner, Mr. J. Taylor, &c.

The Rev. J. Greensall, M.A., on retiring from the curacy of St. Paul's Chapel, in Birmingham, has been presented with a silver tea-service, and an elegantly chased silver waiter, bearing a suitable inscription, by numerous members of the congregation, as a mark of their respect and friendship for that gentleman, and in acknowledgment of the able and zealous manner in which, during a period of six years, he discharged his clerical duties among them. — *Birmingham Journal.*

#### WILTSHIRE.

On Friday, the 30th of Oct., a meeting was held at Devizes, in behalf of the Irish Society, the object of which is to teach the peasantry of Ireland to read the Scriptures in their native language. The Rev. Edward Phipps being called to the chair, a series of resolutions were then proposed and seconded by the Rev. S. Littlewood, Perpetual Curate of Edington; the Rev. F. Bayley, Curate of Devizes; the Rev. S. Barnett, Curate of Bromham; and Thomas Cook, Esq., secretary to the society. A liberal collection was made at the doors. — *Salisbury Herald.*

#### WORCESTERSHIRE.

The rector of Hartlebury, the Rev. S. Picart, has bequeathed 1,000*l.* towards rebuilding the parish church of Hartlebury, provided the work be commenced within two years from his death. — *Old England.*

**THE IRISH CLERGY.**—Worcester. Nov. 14th.—The good work of benevolence in aid of the suffering Irish Clergy goes on as we could wish. The sum received up to last night was 1,220*l.* 14*s.* and we trust that it will yet be greatly augmented. We rejoice to hear that a similar subscription has been opened in Cornwall. — *Worcestershire Guardian.*

An elegant silver tea-service has been presented to the Rev. J. Cawood, M. A., of St. Edmund Hall, Oxford, by the ladies of Bewdley and its vicinity. — *Oxford Paper.*

#### YORKSHIRE.

We have great pleasure in noticing a token of respect recently paid to a clergyman in this city. On the 21st October,

the Rev. John Graham attained the age of 70 years, during 39 of which he has been rector of St. Saviour's Church. A few friends, unknown to the reverend gentlemen, had determined on this occasion to present him with a token of their affectionate esteem for his labours; and, accordingly, he was agreeably surprised by receiving from them a handsome pulpit-gown and cassock, which were presented at his own residence.—*York Chronicle*.

The Rev. Henry Heap, B.D., vicar of Bradford, has presented to the Rev. J. Fennel, of Cross Stones, in the parish of Halifax, for the use of the new church at that place, an elegant folio Bible and Book of Common Prayer.—*Ibid*.

It being apprehended, that the Church Commissioners mean to take away part of the income of cathedrals, and curtail their services, particularly the week-day services,—a petition to the commissioners against such innovation has been this week most numerously and respectably signed.—*Ibid*.

#### WALES.

The *Merthyr Guardian* states, that on Sunday, the 18th of October, two gentlemen, the one pastor of an Independent congregation, the other a Baptist minister, having become converted to the doctrines of the church, were ordained by the Bishop of Llandaff to cures in that diocese.

#### SCOTLAND.

On Thursday, Nov. 5th, Dr. Abercrombie was installed in his office as Lord Rector of Marischal College, in presence of the Professors, the Dean of Faculty, and the Assessors. The Rector then proceeded to the hall, where the students were assembled. After prayer by the Very Rev. Principal Dewar, the Lord Rector addressed the students from the rostrum.

Viscount Arbuthnot has been re-elected Lord Rector of Aberdeen.

#### IRELAND.

THE O'CONNELL TRIBUTE.—(From the *Correspondence of the "Times."*)—*Dublin, Nov. 15th.*—This being "Tribute Sunday," the annual collection was made in front of the Roman catholic chapels, which were, I think, even more numerously attended than upon ordinary occasions. You will be astonished to hear that, although the agitation is not in active operation, the sums contributed have been actually doubled at some of the chapels, and at others increased from 20 to 60 per cent. as compared with the last year! In one chapel, the amount last year was 170*l.*, it is now 410*l.* The Dublin contribution last year was 1150*l.* The price of corn has

since considerably decreased; and yet, as far as I can learn, the amount for Dublin this year will be nearly 2000*l.*, or almost double. The "tribute" in Dublin is considered a pretty fair criterion for the rest of the country.

The managers of the tribute, it is said, calculate upon 25,000*l.*—a good round sum from the "poorest and most impoverished country in the world."

Dr. Kinsella, Roman-catholic Bishop of Ossory, has subscribed 5*l.*; Dr. Murray, the Roman-catholic Archbishop, who has hitherto opposed it, has subscribed 10*l.*; and Dr. Abraham, the Roman-catholic Archbishop of Waterford, 20*l.*, with the use of his chapels.—*Camb. Chron.*

RESISTANCE TO TITHES. — COUNTER LAY FUND.—There was an immense assemblage of the peasantry of the Queen's County, on Sunday, Nov. 7th, in the chapel-yard of Rabeen, for the purpose, as the *Leinster Independent*, a radical journal, describes it, "of marking, by strong and energetic resolutions, the unabated hatred of the people of this large and influential district to the odious tithe system, and their fixed determination to resist, by every legal means, any attempt by the reverend vultures of the law church to enforce the payment of tithes." The following resolution was agreed to:—

"That we are determined to raise a fund in this parish for the purpose of remunerating all who may suffer by legal persecution for the recovery of tithe within this parish, and that we earnestly recommend the adoption of a similar mode to all the other parishes in Ireland."

DIOCESE OF LIMERICK.—A meeting of the clergy of this diocese took place on Saturday, Nov. 14th, at the Cathedral, for the purpose of receiving a communication from the Lay Association in Dublin, for aiding the clergy in obtaining their tithes, and for which purpose a liberal fund is now at the disposal of a committee, to be allocated to the suffering clergy of the different dioceses, to enable them, by legal means, to recover their property.—*Old England*.

On a recent sabbath, fifty Roman catholics embraced the protestant faith in the church of King's Court, county Cavan, and received the sacrament.—*Ibid*.

A scene of the most disgraceful nature was exhibited, says a correspondent of the *Dublin Evening Mail*, at the chapel of Cahir, on Sunday, Nov. 15th, when the O'Connell tribute was enforced in the most savage manner. The gate was occupied by a gang of ruffians, armed with bludgeons, some decently dressed, and headed by two coadjutor priests. As the unfortunate peasants

arrived, they were ordered to pay "for O'Connell and their country;" if they refused, they were grossly abused and brutally forced out of the chapel-yard. Every species of intimidation was used to extract their pence; a female, large in the family way, was struck a severe blow on the side, and is much injured, because she refused complying with the demands of those patriotic plunderers. The same description of wholesale plunder was carried on in Cashel, Fethard, and Clonmel, and other places, in which the priests were the principal demagogues. (Mr. Inglis says he saw the same sort of scene himself.)

**DARING ATTEMPT TO ASSASSINATE A PROTESTANT CLERGYMAN.**—About half-past seven o'clock on Thursday evening, an attempt was made to assassinate our esteemed and worthy clergyman, the Rev. Mr. Banner, Rector of Banaha; the particulars are as follow :—As Mr. Banner and his servant were returning from the stables, he was attacked by five armed men, two of whom broke in over a wall eight feet in height, which they levelled in two places; and the other two effected an entrance by forcing in an iron gate. They knocked down the rev. gentleman, and beat him with the butt ends of their guns in a desperate and barbarous manner; they also succeeded in wresting a pistol from him; his skull was fractured, and his arms and body severely bruised. They took the handle of a shovel from the servant, with which he gallantly defended his master, and broke it on his head. The tumult and confusion were heard by Mrs. Banner, and the females of the house, whose screams caused the assassins to retire without having effected their purpose.—About half-past eleven o'clock the same night, two men, one named Ryan, and the other Burke, both of Ballinlough, near Golden, were arrested by constable Lalor, of Golden, and constable Nowlan, of Banaha, who went in pursuit of the assassins. A black silk handkerchief, with five holes to serve as a mask, was found in the hat of Ryan, who had been a servant to Mr. Banner about twelve months ago, and was discharged for bad conduct.—*Clonmel Advertiser.*

The Irish Government have issued a circular, informing the clergy, in answer to their application for the aid of the military and police, that such assistance cannot be granted.

#### COLONIAL.

**BARBADOES.**—The following is a brief abstract (abridged from the *Barbadian*) of an Act passed in September last, by the Council and General Assembly, to assist such of the parishes in the re-building of

their parish churches as were destroyed by a hurricane on the 11th of August, 1831, the inhabitants having been unable to rebuild them, from the great losses they sustained :—

"The majority of the vestry of any parish may, on or before the 1st of January, 1836, make an application to the treasurer of the island for a loan out of the public treasury not exceeding 2000*l.* current. The vestry of every parish applying for a loan, within one month after, to submit to the bishop of the diocese a plan of the church proposed to be built, for his approval: the loan to be appropriated in no manner otherwise than according to a plan so approved. The vestry, with the consent of the bishop, may change the site of any church, and purchase for, or take a gift of, any land more convenient; the land so acquired to be conveyed to the rector of the parish and his successors; to be devoted, when consecrated, to ecclesiastical purposes for ever. Every parish to which such loan shall be made, to be subject to a tax of sixpence per acre annually on all land in such parish, until the sum lent be repaid, but not to extend to crown lands.

"To encourage the building of such churches, all parishioners who shall contribute by subscription towards the re-building of any of the aforesaid churches, to have the choice of pews, at such rent as may be fixed by the vestry, subject to the approval of the rector and bishop, and in the order of their amount of subscription. The vestry and churchwarden of any parish, with the sanction of the rector and bishop, may discharge any subscribers to the re-building of any such church, wholly or in part, from the payment of pew-rents therein, for a limited time or for life, in such proportion to the amount of their respective subscription as they shall think fit, and may allow any such subscriber, on removal from the parish, to assign the remainder of his time to any other parishioner and inhabitant. And as the grant of a certain sum of money to some of the parishes may be more acceptable to them than a loan, should the vestry prefer a grant to the extent of 500*l.*, such vestry may elect to take such grant, provided that, before the treasurer of the island shall be authorized to pay such grant, he shall be satisfied, by proper certificates to be furnished by the vestry requiring the grant, that 500*l.* will complete the building of such church for which the grant shall be asked. And the vestry of such parish shall also furnish the treasurer with a certificate, under the hand of the bishop of the diocese, signifying that the erection of such church is according to a plan approved by him."

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NOTICES TO CORRESPONDENTS.

"W. D." (in the November Number) might do well to refer to a tract on Confirmation, by the Rev. D. I. Eyre, published by J. W. Parker. "W. D.," by sending to the publishers, may also have a tract which will, perhaps, answer his purpose.

The paper from Barbadoes, respecting the Moravians, has been received with sincere thanks. It shall be sent to the author of the papers in question, who may perhaps make some few remarks on it.

"Presbyter," "M. F.," "I. H. B. M.," "Tyro," "Iota," and "A Curate," are received. "Juvenis," in p. 534, asks—"Where is the American Prayer Book to be procured?" An edition was published by John Miller, Henrietta Street, Covent Garden, 1833, from the Philadelphia authorized edition.

Will "T. K. A." send a copy of the *Lincolnshire Chronicle* to the office when there are any such meetings as he mentions noticed?

"E. T." and Δ are received with thanks.

Many thanks to the gentlemen who have kindly sent drawings of Whitwick and Stourton churches, which shall be used immediately.

The continuation of the "Memoir of the Bishop of Ferns" came too late for this Number.

"Nottingham Church Rates," and "Meeting of the Staffordshire Potteries' Association," are in type, and will be given in the next Number.

SIR,—In my letter in your last Number there is an unfortunate mistake, which it would be as well to notice in your December Number. In the fourth line of the letter, 'all that is subjective,' should be 'all that is objective.' I intended to quote your own words in your *September* Number,—not October Number, as it would appear from my letter. The brackets, too, in page 587, ought to be erased.

"Your faithful servant, CATHOLICUS."

The following copy of a circular, to complete the series, should have been given some time back :—

"*Pennsylvania, near Exeter, May* , 1835.

"MY LORD,—If the duties of your station, in these awful times, have not completely engrossed your attention, but you should be aware of Mr. Oxlee's second attack on the early Parisian Greek Press, (British Magazine, March, p. 298,) you must have been struck with the heavy charges which he there brings against it. These involve not merely your Lordship's personal character, but, what I am certain must be much dearer to you, that of the church in which you have been ordained to 'have the rule,' for having enjoined, and still persevering to enjoin, a version to be read in her sacred ordinances, as the word of God, formed from a text wilfully corrupted against all its authorities. As I had undertaken to vindicate Stephanus and his collations, I thought it my bounden duty not to let this escape without the rebuke which appears in the British Magazine for May; and I again send your Lordship a copy of my paper without offering any apology. If I have not sadly deceived myself, Mr. Oxlee's arguments, upon which he founds his accusations, are there confuted. At all events your Lordship will have the high satisfaction of observing, that the three testimonies to which I have appealed—that of Henry, who had so large a share in the collations posterior to the O mirificum; that of Beza, who had the book of collations; and that of Robert himself—all pass without an attempt on the part of Mr. O. to grapple with either of them; and that the facts brought from all parts of the works of the *Docti et Prudentes* in refutation of their assertions, and in support of my three vouchers, are noticed only by him under the description of "such passages of their works as may seem to involve a contradiction or an inconsistency." But above all—in respect to the passage of the Heavenly Witnesses, the expulsion of which he avows to be the sole object of his rancour against the received text and the authorized version—Mr. O. is obliged to admit, that the ground on which the *Docti et Prudentes* have, for more than a century, with one voice pronounced Stephanus guilty, is swept away from under them; and he has to take totally different, for the purpose.

"I am, your Lordship's humble servant,

FRANCIS HUYSEN."

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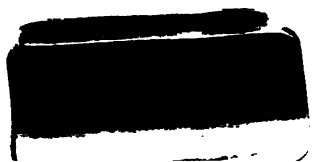




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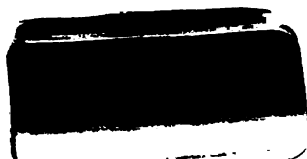




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